HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

BRIEF OF TITLE TO THE INHERITANCE.

OR, JEHOVAH'S PROMISE TO ABRAHAM.

BY JACOB GRIM.

In summing up our argument on the above subject, we would call the attention of our readers to a few facts; the first is, That the promises were made to Abram when he had no children; and yet he and his seed were promised an everlasting inheritance in this land. Paul says that "Abraham by faith sojourned in a strange land....with Isaac and Jacob, the heirs with him of the same promise. Through faith Sarah received strength ....to bear a child when past age, because she judged him faithful who had promised. Therefore there sprang even of one, and him as good as dead, so many as the stars of the sky in multitude. These all died in faith, not having received the promises, but having seen them afar off....confessed they were strangers and pilgrims in the earth." Heb. xi. 9–13.

Now, if Paul refers to the natural seed of Abraham, they did not all die in faith, looking for the promises; for thousands, according to Paul's own showing, had no faith, and did not find what they sought after, because they had no faith. Again Paul says in 17 v., "By faith Abraham offered up Isaac....of whom it was said, in Isaac shall thy seed be called; accounting that God was able to raise (the dead) him up (that is, Isaac) from whence also he received him in *figure*."

And in closing up this chapter, Paul remarks, "And these all, having obtained a good report through *faith* received not the promises," (the reason is, dead men, or men in the flesh are not in a condition to enjoy an everlasting inheritance), "God having provided some better thing for us, that they without us should not be made perfect."

Second, We argue that this promise was made to Abraham through an elect seed, and Abraham's natural seed were only the instruments through whom the true seed was to come. Proof. Jacob and Esau were both the natural seed of Abraham, and before the children were born, "and neither having done good or evil, that the purpose of God according to election might stand." Now the purpose of God was to give Christ the inheritance, and Jacob was elected to carry out God's purpose, that through his family and not through Esau, Christ was to come; and so through Judah, instead of the other families of Israel.

Third, We have shown, through Moses, Jesus, and the Apostles, that the title to the above named land was never in Israel in the flesh, but was retained in the hands of Jehovah, and leased only to Israel until the true heir, Jesus, should come. Proof. Jesus in he parable of the kingdom being taken from them and given to another nation.

Fourth, In the sign of circumcision, which was given to Abraham, as a covenant that God would fulfil his promise, and give him a seed, of whom Paul speaks as being Christ, and which covenant Jehovah said was to be enjoined upon all his seed, in all their generations. Now we find a point at which the apostle says, If ye be circumcised Christ profiteth you nothing. The reason assigned is, "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth before you crucified?" Gal. iii. 1. We find the Apostle, to these same Galatians, saying, If ye be circumcised Christ profiteth you nothing. Why? I answer, The sign of circumcision was to be continued in all Abraham's generations until God's promise was fulfilled, and the seed had come. The seed having come, and having been set forth before them, the sign that pointed to it had ceased; or in other words, If you are continuing the sign you deny the seed, (Christ) and he profiteth you nothing; for you are, through your sign, looking for another seed, or another Christ; and that is the condition of all the Jews at the present day; but Paul teaches them that Christ has come, and had been set forth before them; and circumcision and Abraham's generations ceased; for circumcision was to continue with Abraham's generations; but circumcision, according to the Apostle, has ceased; hence Abraham's generations have ceased, and Christ's generation has commenced; and Jesus stands the New Man, at the head of a new race, in whom all the inheritance is invested; if ye be Christ's *then*, (and not without) are ye Abraham's seed and heirs according to the promise.

Fifth. If the promise was made to Abraham and his seed, (Christ) by faith, it does not belong to Israel in the flesh, or through the law. We have shown that it was given to Abraham by faith; and circumcision was only given as a sign, and not in any way as a covenant of the land. This led Paul to say, that if the inheritance is by the law, it was not of promise; but God gave it to Abraham by promise. And we repeat, if it belongs to Israel as a nation, in the flesh, under the law, it does not belong to Christ and his seed by promise: but, Paul says, it was given to Abraham and his seed by promise; and hence, says the Apostle, Abraham and the faithful are waiting for it by the resurrection of the dead.

Sixth. We have no authority, that I can find, to offer life, or hope, in the future, to Jew or Gentile, except through faith in Jesus Christ; and as that is God's present method of justification, I have no authority to hold out any other hope to Israel, or any other individual. And as Life only in Christ, is the present method of salvation, I cannot see what benefit it can be to me, or the sons of Israel, to point them to a hope that does not concern any individual who is under the gospel dispensation; hence, my mission is to preach Christ, and him crucified, the only hope, of the present age.

Seventh. And now having, as we think, proved, from Abraham down to Christ, a clear title to the inheritance through a line that centered in Jesus Christ, we shall claim for our client the Inheritance, as belonging to him, and his seed; and we believe, that at the proper time God will file a bill of ejectment against those that killed his servants, stoned his prophets, and, last of all, *killed* the heir, and will miserably destroy them, and give the kingdom to Jesus and his people, who will bring forth the fruits thereof.

I now close by saying, that after reading all that has been written, on the opposite side, my judgment fails to be convinced; for in those arguments all the promises are taken made under the law, and the conditions, I think, lost sight of, and in order to harmonize many of the difficulties, a ruling nation or kingly dynasty has been established; but the fact is, that Abraham was to have the land for an everlasting possession; which can only be enjoyed by a resurrection from the dead. Again, this ruling nation does not agree with the promise: "Thus saith Jehovah, Behold I will bring again the captives of Jacob's tent, ...And from them shall proceed thanksgiving....their children also shall be as formerly ....And their shall be of *nobles* themselves, and their *governor* shall proceed from the midst of them." Jer. xxx. 18—21. Now, this is not in harmony with the doctrine that out of the gentiles, is to be taken a people to be rulers, and Israel in the flesh are only to be servants in the land. We believe that our Ruler will be the man Christ Jesus, exalted to be a Prince and Saviour, and the Inheritor of God's promise to Abraham, with all the redeemed of all nations.

THE GLORY OF THE LATTER DAYS.

"God is a great king. A Lord of kings, and ruleth in the kingdom of men."—DANIEL.

"Which in his times shall he shew who is the blessed Potentate, the King of kings, and Lord of lords."—PAUL.

Kingdoms and Republics are liable, (as they ever have been inclined in practice,) to look to their own ways and to follow the policy of pride and interest. This, the Lord of kings will not tolerate forever. It is a pity they had not preferred the advice of a good prophet to a profane king, many years ago. It is this: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Dan. iv. 27.

Inaugurated power or instituted authority, is a legitimate and essential condition for the people. The masses could not trust themselves without them. They expect to be ruled —they would not know what to do, left to themselves.

But while kings and cabinets are providentially instituted, and appointed to power, they ought to remember they are subordinates. There is a great "Lord of kings" that expects them to do his will. Like Cyrus, of whom it was written, "He shall perform all my pleasure; even saying to Jerusalem: Thou shalt be built; and to the temple, Thy foundation shall be laid." Powers so appointed shall have plain indications under the divine rule—of their duty both in time and measure. In this we may be confident. God has his men—the kingdom, the time, the opportunity, the will, and the omnipotence. He is willing that men of power and kingdoms should work for him of choice, but work for him they must either from choice or constraint. "He shall do my pleasure." "Kings shall be nursing fathers, and queens nursing mothers." Neither shall their work be hard. God says, "I will go before thee and make the crooked places straight, I will break in pieces the gates of brass, and cut assunder the bars of iron, that thou mayest know that I the Lord which call thee by thy name am the God of Israel." Isa. xlv. 2. Cyrus was named a hundred years before he was born. The favored power of which we will speak was named many centuries before it was brought into use. But more of opportunity.

THEY SHALL HAVE AUTHORITY.—"Listen, O, isles unto me; and hearken ye people from afar; the LORD hath called me from the womb; and he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me. Thou art my servant, O Israel, in whom I will be glorified,....And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel." "Thus saith the LORD, In an acceptable time have I heard thee, and in the day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth tocause to inherit the desolate heritages. That thou mayest say to the prisoners, go forth; to them that are in darkness, show yourselves....I will make all my mountains away, and my highways shall be exalted."

THEY SHALL HAVE SUCCESS.—"Shall the prey be taken from the mighty; or the lawful captive be delivered? But thus saith the LORD Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children, I will feed them that oppress thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine." Isa. xlix.

The Anglo Saxons have stood in the breach, when papacy, the hater of our holy religion, broke forth like a flood upon the remnant of the woman's seed, and have maintained, for the most part, a consistent attitude in dealing with this power—the exception has been lenency to it, which popery cannot bear. It always would and ever will abuse privilege. Like the serpent in the fable, when warmed by hospitality and rendered suple, will bite its benefactor to death.

The Anglo Saxon power is destined to take possession of Turkey, Syria, and Palestine. Other powers covet the distinction. Russia would like to fasten the Greek religion upon Palestine. France or Austria the Latin. Neither is better than Musulmism, in which of either event the desolation would be prolonged, and that sublime country ridiculed by their insufferable mummery and superstition. Russia cannot afford to fight for this distinction. France and Austria must fight each other, and be broken, and go into perdition. For them there is no glory but carnage. No distinction, but "double destruction." They have popery about their necks as a mill-stone that will drag with it into the pit, every thing that is in any way allied to it, either in faith or politics.

England may, if it will, be the second Cyrus. Some power will fill this place assigned in prophecy. That land of which I am speaking must be restored. The "desolations of many generations must be repaired." The desolate must have many more children than the married wife. The Sarah—the free covenant must be more prolific than the Hagar or bond-woman covenant. Isa. liv.; Gal. iv. Jerusalem must break forth on the right and on the left, and her seed shall inherit the Gentiles. The woman forsaken, grieved in spirit, and the wife of youth must be received back again. Isa. liv.

But O thou tost and tempest afflicted, sad and sore,
Thy Maker is thy husband he will afflict no more,
Forget thy father's house with all,
Nor more thy shame regret,
So shall thy Lord delight in thee,
Thou shalt be honored yet.
Instead of noble ancestry, thy sons shall princes be,
Thy kingdom universal, shall stretch from sea to sea,

Mr. Wilson thinks that the Anglo Saxons are the real descendants of the ten tribes of Israel. If this be true, then without controversy they are the elect power.

But there is a special prophecy which will apply no where else as to them; found in Rev. xii. 5: "And she brought forth a man child, who was to rule all nations with a rod of iron, and the child was caught up to God and his throne."

It has been taken for granted that this child was Jesus, but without reason or fitness. I will name one objection, others will appear presently. Jesus went to heaven when a man, and after the dragon had killed him; but this figurative child is caught away as soon as it is born, to save its life—for the purpose of maturing and educating it at court, that at the proper time it would be qualified for its mission to "rule all nations with a rodof iron."

By common consent, this woman is the church—not particularly the Jewish, but the church, and more properly the Christian church. "And she being with child, cried travailing in birth and pained to be delivered."

The church expected glory and pre-eminence at the first advent; but instead, disgrace and suffering; she was made a victim (as sheep among wolves.) She was hated and killed for many years. This was the period of her travailing. She expressed herself in the following language: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

THE THING BORN.—"Like begets its like," an allegorical woman—an associated power—a community of common sentiment, will make an impression of its own ideas. These ideas will be good or bad, true or false, dignified or mean—according to the presiding genius. This woman is a symbol at once of greatness, goodness, glory, and the highest style of wisdom. She is clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Here is a divinely illuminated community, sublimely taught, crowned with light and truth, with all, hated and pursued by the dragon. So under the pressure of persecution, she is in pain and cries to God, and is delivered. A man child is born. A great, manly sentiment is born. "Now when they shall fall, they shall be holpen with a little help." Dan. xi. Personal liberty, and religious toleration, was the thing designed and obtained. But like all innovations—was conceived secretly—nurtured cautiously, and matured slowly, but firmly, like Moses hid for a while till the fulness of time. This child was brought forth in the persecution and taken into divine care —(educated at court,) and came to maturity in the reformation. This thing was schooled in experience and matured by trials.

The reformation was a bold manly mission, divinely appointed and endowed. The instrumentality appropriate and efficient. The men of those times were intelligent and sturdy, as well as pious. They had devotion without ostentation, truth, simple and bold, without cumbrous ceremonies, and stripped of the trappings imposed by supperstition and hypocrisy; they stood forth in all the greatness of manly integrity, and gave their cause to the world and posterity upon its own merits. Ever since sensible men have espoused it.

The Anglo Saxons constitutionally and politically, represent the great reformation doctrines in religion and politics. In religion, "justification by faith," and the Scriptures the the only rule of faith and practice. Politically, "Liberty of person and conscience."

This sentiment formed the watch-word of millions in 1848, in the whole of Europe, when it had a free pass through courts and kingdoms in these words—terrible to kings; "Liberty, equality and fraternity." This sentiment, then, like a rod of iron shivered thrones and cowed kings, and for the time suspended all the institutions of the eastern hemisphere.

THE PURPOSES OF ITS BIRTH.—"Rule all nations with a rod of iron." This purpose was well nigh fulfilled in the events just referred to in the neutralizing of European institutions.

God favors the rise of kingdoms, with the purpose of getting some service out of them. They are all born to a mission, but all work sparingly, except when new and unused to power—"new brooms sweep clean." Jehu was death on the house of Ahab—but soon left off to work for God. The whole Jewish nation was appointed to privilege and power. They had all the means of leading the rest of the world and of universal usefulness—but forebore to work, when they became a prey to outsiders; they first weakened themselves by turning from God's worship to that of idols, and then were robbed by idolaters, and last of all, removed out of his sight.

The rod of iron must represent the sword. "To rule," is to subdue and break the nations. The nations so subjected, embrace all superstitious heathen and idolatrous powers who only reign or bear rule for mischief, and are "destroyers of the earth;" of whom it is written, "And shouldst destroy them which destroy the earth." Rev. xi. 18. And by the way, this term "earth" is often applied particularly to Palestine, and more probably in this instance.

Political power must wield this rod, when God will be glorified, Jesus inauguarated into full power upon David's throne," and the church redeemed forever. Our blessed Lord teaches the same doctrine in the following: "He will send forth his angels and gather out of his kingdom, all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. etc....Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 41, 42. God's angels are not necessarily celestial beings, but whoever shall do his work. It is the privilege of some existing power to clear the site of Solomon's temple of its present incumbrance, and the whole territory must be purified of all idolatry, superstition and infidelity. "Gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth." All these are judgments this side of (what is called) eternity.

B. M.

"SERVE GOD JUST WHERE YOU ARE."

I was deeply interested in a short article in the Herald of Dec. 14, entitled, "Serve God just where you are," by Dr. Bushnell. Having been learning that lesson myself for many years, I would reiterate the sentiments contained therein.

It is profoundly true, and many learn it by sad experience. No doubt our heavenly Father places us in this life in just the circum stances best calculated to fit us for the next. He knows our besetting sins, and knows exactly what we need to purify us, and make us like Christ; and in wisdom and love he applies what may seem to us the rod of adversity, crosses and disappointments. Those of us who are parents, and who seek to train our children so that they may be subjects of God's kingdom, see the need of this.

And here I would say to young and inexperienced parents, if you would but do your work faithfully, there would be less for God to do; they would the more easily submit to his government.

It is oftentimes owing to the fact that a child's will is not broken that it is so hard for it to submit to God; and if I may use the expression, so hard for God to save it. First of all, let the will be broken; let the child see that you are firm, and that you are in earnest when you command; and that you expect to be obeyed. All is easy, if cheerful loving obedience is once secured. I have been led to suggest these thoughts to parents because I have often had occasion to see that the foundation was wrong, and when persons were brought to believe in Christ, the work of saving him in accordance with his word seems difficult, and for that reason many have endured for a time, and then gone back to the world in despair of ever arriving to the bible standard; whereas, if the will had been brought into subjection to the will of the parents in infancy, they would have found the yoke of Christ easy, and his burden light.

In a family where there are two or more children, we frequently see a vast difference in the disposition, temperament, &c.: each must be dealt with according to its peculiarities; thus our heavenly Father deals with us; we each need different treatment, and if we see that the circumstances in which he has seen fit to place us, differ from many others whom we see around us, we may be sure there is something in our case that requires it, and we should submit to the wisdom of the great Physician.

How lamentable, how deplorable it is, that those who profess to be learners in the school of Christ should so chafe and writhe at what he sees to be the best condition in which to try us and fit us to be living stones in the great temple which he would have us help adorn and beautify.

Let those of us who have the pure gospel, of all others, see to it that we are cheerful and happy with any lot that may be assigned to us. Let the thought that this is only a school, a trial state, reconcile us to any situation, inasmuch as it is, no doubt, the very best for us, and possibly the only one in which we could be purified and made fit for that great family of holy ones which our heavenly Father is preparing, if by any means we may attain to it. When we realize that God is taking here one and there another to bring to Mount Zion, oh, let us not resist the merciful hand that would lead us, but thank and praise his name continually that there is a hope held out to us, and that we may at last be deemed worthy of having not only a place in that family and kingdom, but of having an abundant entrance therein.

We need the inspiration of this hope day by day. Were it true that Christ was formed in us the hope of glory, how different would be the state of things even among those of whom we expect better things. This separation of husbands and wives, breaking up of families, alienation among the professed followers of Christ, and among those, too, who profess to have the truth in its purity, as they suppose; and above all, the lack of selfdenial manifested in the cause of spreading the truth, and thus glorifying its great Author, is to be attributed to the fact that this hope does not have sufficient weight with us, or that ours is not the gospel hope. Let us examine ourselves, and find where the great difficulty lies, and have it rooted out.

"I slept and dreamed that life was beauty;
I woke and found that life was duty."

S. N. C.

Boston, Dec. 26, 1864.

[The following, written we presume by Prof. HUDSON, we take from the *Crisis*. It is a very pleasant take off of the fancy notion about the New Jerusalem and its mansions. It is a wonder to us how men of sense can be duped into the belief of such fancies: but so it is, and we suppose it will continue to be till reason and common sense shall take the place of a diseased imagination.—EDITOR.]

"SKY KINGDOM."

Since my last criticism upon Mr. Thurman's book I have matured nothing of importance respecting it. My queries about this, that, and the other point have not ripened for pen work. But there is a passage in page 219 which tempts me "from grave to gay," and I will indulge the pleasant humor.

A calculation is made respecting the number of mansions which the New Jerusalem might furnish according to the account of its dimensions as given in the received text of Rev. xxi. 16, which makes the length, breadth and heigth of the city twelve thousand furlongs each. Says Mr. T.: "If, leaving one half for those golden streets, which are as 'transparent as glass,' we divide the remaining portion of the city into rooms 16 feet square, and the same in height, it would contain 68,643,687,500,000,000 rooms; therefore our Lord could well say: 'In my Father's house are many mansions.'" He adds an estimate of 288,144,000,000 for all the people who have ever lived on earth, and finds that the unoccupied rooms would immensely out number the inhabitants of the world for 6000 years.

I do not quarrel with those figures. They are fairly done, and fairly deduced from King James' English of the divine word. Yet they give rise to curious thoughts and speculations. I am no rationalist. But if the city is not actually divided into so many rooms, which Mr. T. does not say and probably does not believe, still one will ask what can be the use of so much spare room if the city is really built so high.

He who makes a supposition is like one who takes a seat in an English or French railway car. One can not leave the train at pleasure, but stands committed—or sits "committed"—to go as far as the ticket will carry. So any supposition is open to be tried by any deduction that can be made from it.

Thus, for a petty criticism, I find that half of the city is allowed for streets, not a foot is allowed for stair-way. But no architect would think of a house even two stories high without a suitable flight of stairs. But here we are treated to buildings 495,000 stories high, and unless the higher rooms are left useless, their occupants must either stay in them, or reach the golden pavement as best they can.

Some one may say there is no need of stairs, for the saints will have wings like the angels, and they can fly up and down at pleasure. And some one may ask if there is not good Scripture for this. "Who are these that fly as a cloud, and as the doves to their windows?"

Well, I have no antipathy against wings, but dearly love those pictures of cherubs with children's faces and heavenly plumage. Indeed, my happiest dreams are of flying. And if the wings are ever offered, I am the last that shall refuse them a fair trial.

But I have one misgiving. There can be no flying without air, any more than one can breathe without air. The best lungs and the best wings are equally useless beyond the limits of an atmosphere. And there is a pretty unanimous verdict among philosophers, specially including the astronomers, that our atmosphere is only about 45 miles high. If this is true, then either a new and large supply of air must be furnished with the descent of the city; or, the existing atmosphere must be heaped around it, leaving the rest of the globe uninhabitable; or, about 480,690 of the higher stories, in Mr. T.'s programme of the city, must be without the means either of flying or of breathing. They may not be "beyond the bounds of time and space." But they would be as inaccessible as that poetic region, so far as science now informs us; and they would be as comfortless if we could even reach them.

And even if all these difficulties are surmounted, and if we are introduced to those uppermost rooms by wings or by some other kind of flight, and there to breathe or not to breath, still the whole thing has an air of high speculation. I see little to choose between it and the "sky kingdom" to which the readers of the Crisis are so little partial. The highest clouds soar only to about one fifth the height of the atmosphere; its surface, then, is beyond "cloud-land" four times over; and the highest story, in the scheme under consideration, would be more than thirty times as far from terra firma as that.

There are still other difficulties which I will not urge. But so many and weighty are they all that they have led some good men to doubt if the Greek text was not at fault. Indeed, the very next verse speaks of the "wall" as measuring only 144 cubits, or something over 200 feet. This can not be the length of the wall. It is not said to be its thickness. The most natural question respecting the wall of a city is of its height. It is certainly no very rash conjecture of Granville Penn, when he thinks the true text would read thus: "And he measured the city with the reed, twelve thousand furlongs; the length and the breadth of it are equal. And he measured the height of the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel." This reading, according to the present state of science,—which may hold good for spiritual bodies we know not how far,—would be both more human and more humane.

C. F. H.

ASK GREAT THINGS.

To a friend asking aid, Alexande gave a blank order on his treasurer to be filled with any sum he might choose. The indigent philosopher immediately demanded ten thousand pounds. When the treasurer, who had refused to pay the sum, remonstrated with the king, Alexander replied: "Let the money be instantly paid. I am delighted with this philosopher's way of thinking. He has done me a signal honor; by the largeness of his request he shows the high idea he has conceived both of my superior wealth and my royal munificence." Is not the King of kings honored by large requests. Few seem to be aware how he is dishonored by their not rising to a [illegible] comprehensive and vigorous grasp of

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Now, if Paul refers to the natural seed of Abraham, they did not all die in faith, looking for the promises; for thousands, according to Paul's own showing, had no faith, and did not find what they sought after, because they had no faith. Again Paul says in 17 v., "By faith Abraham offered up Isaac....of whom it was said, in Isaac shall thy seed be called; accounting that God was able to raise (the dead) him up (that is, Isaac) from whence also he received him in *figure.*"

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Second, We argue that this promise was made to Abraham through an elect seed, and Abraham's natural seed were only the instruments through whom the true seed was to come. Proof. Jacob and Esau were both the natural seed of Abraham, and before the children were born, "and neither having done good or evil, that the purpose of God according to election might stand." Now the purpose of God was to give Christ the inheritance, and Jacob was elected to carry out God's purpose, that through his family and not through Esau, Christ was to come; and so through Judah, instead of the other families of Israel.

Third, We have shown, through Moses, Jesus, and the Apostles, that the title to the above named land was never in Israel in the flesh, but was retained in the hands of Jehovah, and leased only to Israel until the true heir, Jesus, should come. Proof. Jesus in he parable of the kingdom being taken from them and given to another nation.

Fourth, In the sign of circumcision, which was given to Abraham, as a covenant that God would fulfil his promise, and give him a seed, of whom Paul speaks as being Christ, and which covenant Jehovah said was to be enjoined upon all his seed, in all their generations. Now we find a point at which the apostle says, If ye be circumcised Christ profiteth you nothing. The reason assigned is, "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth before you crucified?" Gal. iii. 1. We find the Apostle, to these same Galatians, saying, If ye be circumcised Christ profiteth you nothing. Why? I answer, The sign of circumcision was to be continued in all Abraham's generations until God's promise was fulfilled, and the seed had come. The seed having come, and having been set forth before them, the sign that pointed to it had ceased; or in other words, If you are continuing the sign you deny the seed, (Christ) and he profiteth you nothing; for you are, through your sign, looking for another seed, or another Christ; and that is the condition of all the Jews at the present day; but Paul teaches them that Christ has come, and had been set forth before them; and circumcision and Abraham's generations ceased; for circumcision was to continue with Abraham's generations; but circumcision, according to the Apostle, has ceased; hence Abraham's generations have ceased, and Christ's generation has commenced; and Jesus stands the New Man, at the head of a new race, in whom all the inheritance is invested; if ye be Christ's *then,* (and not without) are ye Abraham's seed and heirs according to the promise.

Fifth. If the promise was made to Abraham and his seed, (Christ) by faith, it does not belong to Israel in the flesh, or through the law. We have shown that it was given to Abraham by faith; and circumcision was only given as a sign, and not in any way as a covenant of the land. This led Paul to say, that if the inheritance is by the law, it was not of promise; but God gave it to Abraham by promise. And we repeat, if it belongs to Israel as a nation, in the flesh, under the law, it does not belong to Christ and his seed by promise: but, Paul says, it was given to Abraham and his seed by promise; and hence, says the Apostle, Abraham and the faithful are waiting for it by the resurrection of the dead.

Sixth. We have no authority, that I can find, to offer life, or hope, in the future, to Jew or Gentile, except through faith in Jesus Christ; and as that is God's present method of justification, I have no authority to hold out any other hope to Israel, or any other individual. And as Life only in Christ, is the present method of salvation, I cannot see what benefit it can be to me, or the sons of Israel, to point them to a hope that does not concern any individual who is under the gospel dispensation; hence, my mission is to preach Christ, and him crucified, the only hope, of the present age.

Seventh. And now having, as we think, proved, from Abraham down to Christ, a clear title to the inheritance through a line that centered in Jesus Christ; we shall claim for our client the Inheritance, as belonging to him, and his seed; and we believe, that at the proper time God will file a bill of ejectment against those that killed his servants, stoned his prophets, and, last of all, *killed* the heir, and will miserably destroy them, and give the kingdom to Jesus and his people, who will bring forth the fruits thereof.

I now close by saying, that after reading all that has been written, on the opposite side, my judgment fails to be convinced; for in those arguments all the promises are taken made under the law, and the conditions, I think, lost sight of, and in order to harmonize many of the difficulties, a ruling nation or kingly dynasty has been established; but the fact is, that Abraham was to have the land for an everlasting possession; which can only be enjoyed by a resurrection from the dead. Again, this ruling nation does not agree with the promise: "Thus saith Jehovah, Behold I will bring again the captives of Jacob's tent, ...And from them shall proceed thanksgiving....their children also shall be as formerly ....And their shall be of *nobles* themselves, and their *governor* shall proceed from the midst of them." Jer. xxx. 18—21. Now, this is not in harmony with the doctrine that out of the gentiles, is to be taken a people to be rulers, and Israel in the flesh are only to be servants in the land. We believe that our Ruler will be the man Christ Jesus, exalted to be a Prince and Saviour, and the Inheritor of God's promise to Abraham, with all the redeemed of all nations.

THE GLORY OF THE LATTER DAYS.

"God is a great king. A Lord of kings, and ruleth in the kingdom of men."—DANIEL.

"Which in his times shall he shew who is the blessed Potentate, the King of kings, and Lord of lords."—PAUL.

Kingdoms and Republics are liable, (as they ever have been inclined in practice,) to look to their own ways and to follow the policy of pride and interest. This, the Lord of kings will not tolerate forever. It is a pity they had not preferred the advice of a good prophet to a profane king, many years ago. It is this: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Dan. iv. 27.

Inaugurated power or instituted authority, is a legitimate and essential condition for the people. The masses could not trust themselves without them. They expect to be ruled—they would not know what to do, left to themselves.

But while kings and cabinets are providentially instituted, and appointed to power, they ought to remember they are subordinates. There is a great "Lord of kings" that expects them to do his will. Like Cyrus, of whom it was written, "He shall perform all my pleasure; even saying to Jerusalem: Thou shalt be built; and to the temple, Thy foundation shall be laid." Powers so appointed shall have plain indications under the divine rule—of their duty both in time and measure. In this we may be confident. God has his men—the kingdom, the time, the opportunity, the will, and the omnipotence. He is willing that men of power and kingdoms should work for him of choice, but work for him they must either from choice or constraint. "He shall do my pleasure." "Kings shall be nursing fathers, and queens nursing mothers." Neither shall their work be hard. God says, "I will go before thee and make the crooked places straight, I will break in pieces the gates of brass, and cut assunder the bars of iron, that thou mayest know that I the Lord which call thee by thy name am the God of Israel." Isa. xlv. 2. Cyrus was named a hundred years before he was born. The favored power of which we will speak was named many centuries before it was brought into use. But more of opportunity.

THEY SHALL HAVE AUTHORITY.—"Listen, O, isles unto me; and hearken ye people from afar; the LORD hath called me from the womb; and he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me. Thou art my servant, O Israel, in whom I will be glorified,....And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel." "Thus saith the LORD, In an acceptable time have I heard thee, and in the day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth tocause to inherit the desolate heritages. That thou mayest say to the prisoners, go forth; to them that are in darkness, show yourselves....I will make all my mountains away, and my highways shall be exalted."

THEY SHALL HAVE SUCCESS.—"Shall the prey be taken from the mighty; or the lawful captive be delivered? But thus saith the LORD Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children, I will feed them that oppress thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine." Isa. xlix.

The Anglo Saxons have stood in the breach, when papacy, the hater of our holy religion, broke forth like a flood upon the remnant of the woman's seed, and have maintained, for the most part, a consistent attitude in dealing with this power—the exception has been lenency to it, which popery cannot bear. It always would and ever will abuse privilege. Like the serpent in the fable, when warmed by hospitality and rendered suple, will bite its benefactor to death.

The Anglo Saxon power is destined to take possession of Turkey, Syria, and Palestine. Other powers covet the distinction. Russia would like to fasten the Greek religion upon Palestine. France or Austria the Latin. Neither is better than Musulmism, in which of either event the desolation would be prolonged, and that sublime country ridiculed by their insufferable mummery and superstition. Russia cannot afford to fight for this distinction. France and Austria must fight each other, and be broken, and go into perdition. For them there is no glory but carnage. No distinction, but "double destruction." They have popery about their necks as a mill-stone that will drag with it into the pit, every thing that is in any way allied to it, either in faith or politics.

England may, if it will, be the second Cyrus. Some power will fill this place assigned in prophecy. That land of which I am speaking must be restored. The "desolations of many generations must be repaired." The desolate must have many more children than the married wife. The Sarah—the free covenant must be more prolific than the Hagar or bond-woman covenant. Isa. liv.; Gal. iv. Jerusalem must break forth on the right and on the left, and her seed shall inherit the Gentiles. The woman forsaken, grieved in spirit, and the wife of youth must be received back again. Isa. liv.

But O thou tost and tempest afflicted, sad and sore,
Thy Maker is thy husband he will afflict no more,
Forget thy father's house with all,
Nor more thy shame regret,
So shall thy Lord delight in thee,
Thou shalt be honored yet.
Instead of noble ancestry, thy sons shall princes be,
Thy kingdom universal, shall stretch from sea to sea,

Mr. Wilson thinks that the Anglo Saxons are the real descendants of the ten tribes of Israel. If this be true, then without controversy they are the elect power.

But there is a special prophecy which will apply no where else as to them; found in Rev. xii. 5: "And she brought forth a man child, who was to rule all nations with a rod of iron, and the child was caught up to God and his throne."

It has been taken for granted that this child was Jesus, but without reason or fitness. I will name one objection, others will appear presently. Jesus went to heaven when a man, and after the dragon had killed him; but this figurative child is caught away as soon as it is born, to save its life—for the purpose of maturing and educating it at court, that at the proper time it would be qualified for its mission to "rule all nations with a rodof iron."

By common consent, this woman is the church—not particularly the Jewish, but the church, and more properly the Christian church. "And she being with child, cried travailing in birth and pained to be delivered."

The church expected glory and pre-eminence at the first advent; but instead, disgrace and suffering; she was made a victim (as sheep among wolves.) She was hated and killed for many years. This was the period of her travailing. She expressed herself in the following language: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

THE THING BORN.—"Like begets its like," an allegorical woman—an associated power—a community of common sentiment, will make an impression of its own ideas. These ideas will be good or bad, true or false, dignified or mean—according to the presiding genius. This woman is a symbol at once of greatness, goodness, glory, and the highest style of wisdom. She is clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Here is a divinely illuminated community, sublimely taught, crowned with light and truth, with all, hated and pursued by the dragon. So under the pressure of persecution, she is in pain and cries to God, and is delivered. A man child is born. A great, manly sentiment is born. "Now when they shall fall, they shall be holpen with a little help." Dan. xi. Personal liberty, and religious toleration, was the thing designed and obtained. But like all innovations—was conceived secretly—nurtured cautiously, and matured slowly, but firmly, like Moses hid for a while till the fulness of time. This child was brought forth in the persecution and taken into divine care —(educated at court,) and came to maturity in the reformation. This thing was schooled in experience and matured by trials.

The reformation was a bold manly mission, divinely appointed and endowed. The instrumentality appropriate and efficient. The men of those times were intelligent and sturdy, as well as pious. They had devotion without ostentation, truth, simple and bold, without cumbrous ceremonies, and stripped of the trappings imposed by supperstition and hypocrisy; they stood forth in all the greatness of manly integrity, and gave their cause to the world and posterity upon its own merits. Ever since sensible men have espoused it.

The Anglo Saxons constitutionally and politically, represent the great reformation doctrines in religion and politics. In religion, "justification by faith," and the Scriptures the the only rule of faith and practice. Politically, "Liberty of person and conscience."

This sentiment formed the watch-word of millions in 1848, in the whole of Europe, when it had a free pass through courts and kingdoms in these words—terrible to kings; "Liberty, equality and fraternity." This sentiment, then, like a rod of iron shivered thrones and cowed kings, and for the time suspended all the institutions of the eastern hemisphere.

THE PURPOSES OF ITS BIRTH.—"Rule all nations with a rod of iron." This purpose was well nigh fulfilled in the events just referred to in the neutralizing of European institutions.

God favors the rise of kingdoms, with the purpose of getting some service out of them. They are all born to a mission, but all work sparingly, except when new and unused to power—"new brooms sweep clean." Jehu was death on the house of Ahab—but soon left off to work for God. The whole Jewish nation was appointed to privilege and power. They had all the means of leading the rest of the world and of universal usefulness—but forebore to work, when they became a prey to outsiders; they first weakened themselves by turning from God's worship to that of idols, and then were robbed by idolaters, and last of all, removed out of his sight.

The rod of iron must represent the sword. "To rule," is to subdue and break the nations. The nations so subjected, embrace all superstitious heathen and idolatrous powers who only reign or bear rule for mischief, and are "destroyers of the earth;" of whom it is written, "And shouldst destroy them which destroy the earth." Rev. xi. 18. And by the way, this term "earth" is often applied particularly to Palestine, and more probably in this instance.

Political power must wield this rod, when God will be glorified, Jesus inauguarated into full power upon David's throne," and the church redeemed forever. Our blessed Lord teaches the same doctrine in the following: "He will send forth his angels and gather out of his kingdom, all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. etc....Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 41, 42. God's angels are not necessarily celestial beings, but whoever shall do his work. It is the privilege of some existing power to clear the site of Solomon's temple of its present incumbrance, and the whole territory must be purified of all idolatry, superstition and infidelity. "Gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth." All these are judgments this side of (what is called) eternity.

B. M.

"SERVE GOD JUST WHERE YOU ARE."

I was deeply interested in a short article in the Herald of Dec. 14, entitled, "Serve God just where you are," by Dr. Bushnell. Having been learning that lesson myself for many years, I would reiterate the sentiments contained therein.

It is profoundly true, and many learn it by sad experience. No doubt our heavenly Father places us in this life in just the circum stances best calculated to fit us for the next. He knows our besetting sins, and knows exactly what we need to purify us, and make us like Christ; and in wisdom and love he applies what may seem to us the rod of adversity, crosses and disappointments. Those of us who are parents, and who seek to train our children so that they may be subjects of God's kingdom, see the need of this.

And here I would say to young and inexperienced parents, if you would but do your work faithfully, there would be less for God to do; they would the more easily submit to his government.

It is oftentimes owing to the fact that a child's will is not broken that it is so hard for it to submit to God; and if I may use the expression, so hard for God to save it. First of all, let the will be broken; let the child see that you are firm, and that you are in earnest when you command; and that you expect to be obeyed. All is easy, if cheerful loving obedience is once secured. I have been led to suggest these thoughts to parents because I have often had occasion to see that the foundation was wrong, and when persons were brought to believe in Christ, the work of saving him in accordance with his word seems difficult, and for that reason many have endured for a time, and then gone back to the world in despair of ever arriving to the bible standard; whereas, if the will had been brought into subjection to the will of the parents in infancy, they would have found the yoke of Christ easy, and his burden light.

In a family where there are two or more children, we frequently see a vast difference in the disposition, temperament, &c.: each must be dealt with according to its peculiarities; thus our heavenly Father deals with us; we each need different treatment, and if we see that the circumstances in which he has seen fit to place us, differ from many others whom we see around us, we may be sure there is something in our case that requires it, and we should submit to the wisdom of the great Physician.

How lamentable, how deplorable it is, that those who profess to be learners in the school of Christ should so chafe and writhe at what he sees to be the best condition in which to try us and fit us to be living stones in the great temple which he would have us help adorn and beautify.

Let those of us who have the pure gospel, of all others, see to it that we are cheerful and happy with any lot that may be assigned to us. Let the thought that this is only a school, a trial state, reconcile us to any situation, inasmuch as it is, no doubt, the very best for us, and possibly the only one in which we could be purified and made fit for that great family of holy ones which our heavenly Father is preparing, if by any means we may attain to it. When we realize that God is taking here one and there another to bring to Mount Zion, oh, let us not resist the merciful hand that would lead us, but thank and praise his name continually that there is a hope held out to us, and that we may at last be deemed worthy of having not only a place in that family and kingdom, but of having an abundant entrance therein.

We need the inspiration of this hope day by day. Were it true that Christ was formed in us the hope of glory, how different would be the state of things even among those of whom we expect better things. This separation of husbands and wives, breaking up of families, alienation among the professed followers of Christ, and among those, too, who profess to have the truth in its purity, as they suppose; and above all, the lack of selfdenial manifested in the cause of spreading the truth, and thus glorifying its great Author, is to be attributed to the fact that this hope does not have sufficient weight with us, or that ours is not the gospel hope. Let us examine ourselves, and find where the great difficulty lies, and have it rooted out.

"I slept and dreamed that life was beauty;
I woke and found that life was duty."

S. N. C.

Boston, Dec. 26, 1864.

[The following, written we presume by Prof. HUDSON, we take from the *Crisis.* It is a very pleasant take off of the fancy notion about the New Jerusalem and its mansions. It is a wonder to us how men of sense can be duped into the belief of such fancies: but so it is, and we suppose it will continue to be till reason and common sense shall take the place of a diseased imagination.—EDITOR.]

"SKY KINGDOM."

Since my last criticism upon Mr. Thurman's book I have matured nothing of importance respecting it. My queries about this, that, and the other point have not ripened for pen work. But there is a passage in page 219 which tempts me "from grave to gay," and I will indulge the pleasant humor.

A calculation is made respecting the number of mansions which the New Jerusalem might furnish according to the account of its dimensions as given in the received text of Rev. xxi. 16, which makes the length, breadth and heigth of the city twelve thousand furlongs each. Says Mr. T.: "If, leaving one half for those golden streets, which are as 'transparent as glass,' we divide the remaining portion of the city into rooms 16 feet square, and the same in height, it would contain 68,643,687,500,000,000 rooms; therefore our Lord could well say: 'In my Father's house are many mansions.'" He adds an estimate of 288,144,000,000 for all the people who have ever lived on earth, and finds that the unoccupied rooms would immensely out number the inhabitants of the world for 6000 years.

I do not quarrel with those figures. They are fairly done, and fairly deduced from King James' English of the divine word. Yet they give rise to curious thoughts and speculations. I am no rationalist. But if the city is not actually divided into so many rooms, which Mr. T. does not say and probably does not believe, still one will ask what can be the use of so much spare room if the city is really built so high.

He who makes a supposition is like one who takes a seat in an English or French railway car. One can not leave the train at pleasure, but stands committed—or sits "committed"—to go as far as the ticket will carry. So any supposition is open to be tried by any deduction that can be made from it.

Thus, for a petty criticism, I find that half of the city is allowed for streets, not a foot is allowed for stair-way. But no architect would think of a house even two stories high without a suitable flight of stairs. But here we are treated to buildings 495,000 stories high, and unless the higher rooms are left useless, their occupants must either stay in them, or reach the golden pavement as best they can.

Some one may say there is no need of stairs, for the saints will have wings like the angels, and they can fly up and down at pleasure. And some one may ask if there is not good Scripture for this. "Who are these that fly as a cloud, and as the doves to their windows?"

Well, I have no antipathy against wings, but dearly love those pictures of cherubs with children's faces and heavenly plumage. Indeed, my happiest dreams are of flying. And if the wings are ever offered, I am the last that shall refuse them a fair trial.

But I have one misgiving. There can be no flying without air, any more than one can breathe without air. The best lungs and the best wings are equally useless beyond the limits of an atmosphere. And there is a pretty unanimous verdict among philosophers, specially including the astronomers, that our atmosphere is only about 45 miles high. If this is true, then either a new and large supply of air must be furnished with the descent of the city; or, the existing atmosphere must be heaped around it, leaving the rest of the globe uninhabitable; or, about 480,690 of the higher stories, in Mr. T.'s programme of the city, must be without the means either of flying or of breathing. They may not be "beyond the bounds of time and space." But they would be as inaccessible as that poetic region, so far as science now informs us; and they would be as comfortless if we could even reach them.

And even if all these difficulties are surmounted, and if we are introduced to those uppermost rooms by wings or by some other kind of flight, and there to breathe or not to breath, still the whole thing has an air of high speculation. I see little to choose between it and the "sky kingdom" to which the readers of the Crisis are so little partial. The highest clouds soar only to about one fifth the height of the atmosphere; its surface, then, is beyond "cloud-land" four times over; and the highest story, in the scheme under consideration, would be more than thirty times as far from terra firma as that.

There are still other difficulties which I will not urge. But so many and weighty are they all that they have led some good men to doubt if the Greek text was not at fault. Indeed, the very next verse speaks of the "wall" as measuring only 144 cubits, or something over 200 feet. This can not be the length of the wall. It is not said to be its thickness. The most natural question respecting the wall of a city is of its height. It is certainly no very rash conjecture of Granville Penn, when he thinks the true text would read thus: "And he measured the city with the reed, twelve thousand furlongs; the length and the breadth of it are equal. And he measured the height of the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel." This reading, according to the present state of science,—which may hold good for spiritual bodies we know not how far,—would be both more human and more humane.

C. F. H.

ASK GREAT THINGS.

To a friend asking aid, Alexande gave a blank order on his treasurer to be filled with any sum he might choose. The indigent philosopher immediately demanded ten thousand pounds. When the treasurer, who had refused to pay the sum, remonstrated with the king, Alexander replied: "Let the money be instantly paid. I am delighted with this philosopher's way of thinking. He has done me a signal honor; by the largeness of his request he shows the high idea he has conceived both of my superior wealth and my royal munificence." Is not the King of kings honored by large requests. Few seem to be aware how he is dishonored by their not rising to a [illegible] [illegible]rehensive and vigorous grasp of

faith. All need to be placed in a school where they shall go on from one grade to another in learning the proper scope of supplication and the fullness of God's promises.

What a slight is it upon God, who has exhaustless treasures in store for the Church and the world, who throws wide open the door and invites believers to become almoners to the largest amount, for them to look doubtingly on, and take hardly enough each for himself, when thousands might as well be filled! Thus are souls kept starving and Zion languishing. O needless famine! O fraudulent bankruptcy! We would be no longer content with moderate desires and requests. In view of the promises, we would stir up ourselves to a devout enterprise; would strike out upon this broad ocean and spread all sail. There is as much encouragement to seek at all. Has not past experience some times surprised us by the largeness of bestowment, and that, too, merely as an earnest of what God is ever ready to grant?—*Thompson's Mercy Seat.*

Useless and Causeless.

BUNKER HILL, ILL., }
Christmas Eve., 1864. }

BR. STORRS:—A writer in the *Crisis* says this war is "useless and causeless." To me it seems the hight of ignorance to talk or write in that manner. Useless? It is an *educator* to millions: it has opened a door to the poor slave "that no man can shut." Look here, in my little room: see that picture? that's what made me snatch up my pen.

There, in the bright, cheerful fire-light, from the glowing grate of blazing coal, sits our dear old grandmother in her "arm chair;" at her feet, on her knees, book in hand, *learning her letters*, is my "contraband" woman, her baby on the floor, crowing manfully, and showing his delight in the scene, baby fashion; and as grandma tells Nanny the letters, and she repeats them, my little two year old pet, with her flaxen curles, nestled up by Nanny's dusky face, arm around her neck, says them in her queer broken manner, all the sweeter for her manner of saying them. Friend Buckley, where is the proud, boastful Southron, that to-day could *fine* and *imprison* me for learning that kind, trusty, faithful woman, to read her Bible? This war "useless"? Once

"I stood a periled stranger,
Where the human broker,
Had a home."

Why is it *not* so *now*? Once for a trifle, *that* woman could be, and *has* been whipped on the bare back, until it is one callous of scars. My eyes will never again be pained with the sight of the "chain gang." Poor fellows, I have fed them with their hands manacled. My ears will never hear again the pitiful, but at the same time thankful, "God bless you, Missus." No, no, thank God, and our noble President, as God's servant, those days are in the past, and fast passing. Over the din of battle rises the song of liberty. The South have "sown to the wind," they are reaping the "whirlwind" of God's wrath; they have "defiled the temple of the Holy Ghost," for their own vile purposes, and forgot it reads, "*him* will God destroy." This war "causeless"! Does that man know his Bible? Has he read James' fifth chapter? If not, will he do it, and then tell me where it applies? Will he tell me *how* the light of God's word was to reach that great class of people? *How* could they be warned of the coming of Jesus? He is opening the way; are you ready to "go through the gates?" to "gather out the stones?" (that is, ignorance), to "lift up a standard for the people?" "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold *thy salvation cometh*." Will you go to that people? You never could before. They shall be called "the holy people"? and thou shalt be, "*not forsaken*." While we, in our short-sightedness, were talking about Jesus' coming to save *us* (Adventists) we overlooked, and many are still determined to overlook the fact that millions in our own land had not been, and could not be, warned of the Judgment's close approximation; as though it was like God to destroy *without warning!* May he open the blind eyes to see this is not a "useless, *causeless*" war.

Your Sister, battling for *the right*,
N. M. HENRY.

Russia.

RELIGIOUS SECTS.—According to the most accurate attainable figures, the proportions of the various sects in the empire are as follows: The sect of the Khlysts, who number about 11,000 neither receives sacraments nor acknowledges a clergy; and believes that every man can, by self-denial become a Christian. One branch of these, the Skoptses, mutilate themselves. The Bezpopovtshini, as their name implies, acknowledge no priest. They allow only civic managers. They are distributed, to the number of 2000, over the governments of Archangel, Olonetz, Novgorod, and Pskov. Another sect recognizes no political power. They are found, to the number of a million nearly, on the shores of the Volga and and its tributary the Oka. Of Armenians, about 500,000 are counted, for the most part in the Caucasus, and in the government of Ekaterinoslay. Of Roman Catholics, 2,800,000 are counted. The Protestants, who number 1,960,000 are found principally in the Baltic provinces. Of Israelites, there are counted 1,450,000 in the Western provinces; but they have been endeavoring to diffuse themselves over the whole empire since the publication of the edict which allows them to reside everywhere. Of Mohammedans, there are about 5,700,000 in the southern governments. Over the vast plains of Siberia, about 500,000 heathens are scattered. The votaries of the Orthodox Church may be reckoned at about fifty-five millions.

The Herald of Life.

NEW YORK, JANUARY 4, 1864.

The Providence Gathering.

The friends of the doctrine of LIFE IN JESUS CHRIST ALONE, desiring to awaken the public mind to the vast importance of the subject, have determined to hold a meeting in Providence for that object. Hence it behooves all who can conveniently attend from abroad to do so.

The meeting will be held in NORMAL HALL, opposite Roger Williams Hall, on Thursday, Friday, Saturday, and Sunday, January 12, 13, 14, 15. On Wednesday evening a prayer meeting will be held in Newmarket Hall to supplicate the Divine benediction on our efforts to honor his name in the spread of the truth as it is in Christ. On Thursday a conference meeting will be held in Normal Hall at 10 A. M. Preaching at 2 and 7½ P. M. The other meetings will then be arranged.

J. T. CURRY,
Secretary L. & A. U

Remarks on Revelation xiv. 6--11.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water." V 6.

The phrase, "everlasting gospel occurs nowhere else in the bible. The term gospel, as all know, signifies "good news." The Book of Revelation is largely occupied by various symbols, indicating the persecuting powers that would trouble the true church of God. It presents a dark picture of Pagan, Mohomedan, and Papal desolation. But this long, dark night was to have an end—it was not to last always. The "everlasting good news" that the long apostacy is ended—the long dark night of anti-christian superstition, tyranny, and usurpation is passed, and the reign of our Lord Jesus Christ is approaching, was to be sounded by messengers that God should raise up, symbolized by an angel flying through the midst of heaven. Such messengers God did provide, in the beginning of the 16th century, in the persons of Luther, Malencthon, Zwingle, and a host of others, who went forth crying, "Fear God [they had feared the Pope.] and give glory to him [the Papacy had claimed and received the glory due to God alone:] for the hour of his judgment is come." Not the day of Judgment is come; but the period had arrived when God was about to inflict judgment on the "Man of Sin," by consuming him "with the spirit of his mouth," prior to his destroying him "by the brightness of his coming." Speaking of his times, Luther says, "The Lord had arisen to judge among the nations."

These messengers were commissioned to proclaim the everlasting good news to every nation, kindred, tongue, and people. In the 12th, 13th, and 14th centuries it was death to read the scriptures in the language of the people. [See, "Gaussen on the bible," p. 89.] Luther and his fellow-laborers undertook to give the bible to the people in their own tongue. This everlasting good news has been proclaiming from the days of Luther to the present hour; that angel's message still continues, but we are not to suppose that his message ends before the next begins.

Verse 8, "And there followed another angel, saying, Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication." When Luther and the other Reformers commenced their work they had no idea of making war on the Papal Church—their object was reform. But in their labor they found that the Church was incurably corrupt, that she had truly fallen past hope of cure; hence they attacked her as "Babylon."

Luther, in writing to his friend Spalatin in the early part of his attack on the Papal Church, as Babylon, says, "I restrain myself out of regard to the Elector [of Saxony] and the University [over which Luther presided at Wittemburg]; I keep back many things which I would employ against Babylon if I were elsewhere." He adds, "It is not possible to speak the truth concerning scripture and the Church, without rousing the beast." The historian, in speaking of some of Luther's attacks, says, "The infatuation of his enemies favored him as much as his own courage. They contended with much warmth and passion for things which were at most but secondary and subordinate opinions; and Luther assailed the very foundations of the Romish doctrine, they saw them struck without uttering a word. They exerted themselves to defend some advanced outworks at the very time that their intrepid adversary was penetrating into the citadel, and planting there the standard of truth. Hence they were afterward much astonished to see the fortresses of which they had constituted themselves the defenders, undermined, on fire, and sinking in the midst of the flames."

In 1520, Luther writes thus, "The Romanists have raised three barriers against all reformation. When the temporal power has attacked them, they have denied its authority, and asserted that the spiritual power was superior to it. When any one rebuked them out of the scriptures, they have answered that no one but the Pope was able to interpret the scriptures. When they have been threatened with a council, the reply has been, no one but the Sovereign Pontiff has authority to convoke a council. They have thus wrested from our hands the three rods destined to correct them, and have given the rein to all evil. But now, God help us, and give us one of those trumpets that overthrew the walls of Jericho! With the breath of our lips let us throw down the paper walls which the Romanists have built around them, and lift up scourges that punish the wicked, by exposing the wiles and strategems of the devil."

Says the historian, "Luther then begins the assault. He shakes to its very foundation that papal monarchy which had for centuries past banded together the nations of the west under the scepter of the Roman bishop."

In 1520, also, appeared his tract on the "Babylonian Captivity of the Church." He says, "I know that Papacy is nothing but the reign of Babylon, and the violence of the mighty hunter, Nimrod." Again he says, "Christian people are the true people of God, carried away captive to Babylon, and there stripped of what they had acquired by their baptism." In writing to Pope Leo X., he says, "Not that I dream of effecting anything in this Babylon of confusion against the opposition of sycophants; but I am a debtor to my brethren, that if possible some of them may escape these terrible scourges. You know that Rome, for many years past, has inundated the world with everything destructive to soul and body. The Church of Rome, formerly pre-eminent for sanctity, is become a den of thieves, a scene of open prostitution, a kingdom of death and hell." He adds, "There is no hope for Rome; the anger of God has gone forth [the hour of his judgment is come] and will consume her. She hates reproof and dreads reform; she refuses to restrain the madness of her impiety; and it may be said of her as of her mother, 'We would have healed Babylon, but she is not healed; let us forsake her.' [Babylon is fallen, is fallen.] Luther adds, "Rome deserves no other ruler than Satan himself. And truly it is he who reigns in that Babylon."

These are a few scraps from the history of the reformation, but they are sufficient to show that the prophecy found its mate, or fulfilment in the onward progress of that great work, which God has been effecting during the three past centuries.

Verses 9–11, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest night nor day, who worship the beast and his image, and whosoever receiveth the mark of his name."

Luther and the other reformers had no intention, at first, of separating from the Church of Rome; but at last they were not only separated from it, but such language as the following was used in regard to connection with that church: "Be on your guard," said Luther; "against the laws and statutes of the Pope. I have burned the decretals, [referring to his burning the Pope's Bull of excommunication, and the volumes of ecclesiastical decrees,] but that is mere child's play. It is time and more than time, that the Pope himself were burned—I mean," he immediately subjoined, "the Papal chair, with all its false doctrines, and all its abominations." Assuming a more solemn tone, he said, "If you do not with your whole hearts resist the impious usurpation of the pope, you can not be saved. Whosoever takes pleasure in the Popish doctrine and worship, will be lost to all eternity in the world to come." He added, "So long as my life shall last, I, for my part will never cease to warn my brethren of the wound and plague of Babylon, lest any of those who now walk with us should slide back like the rest into the pit of hell."

Thus again the prophecy finds its mate in history; and from the days of the Reformation downward, toward the present period, the "everlasting good news" of the "hour of God's judgment," on the persecuting powers, has had following in its train, the second and third angel's messages. In proclaiming these messages it may be truly said, as in the 12th verse; "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Yes, their patience, or perseverance, for so the word signifies, has been sorely tried in making a stand and proclaiming God's threatened judgments on the Man of Sin, or Babylon. Those who did this were those that kept the "commandments of God [not the decrees of the Pope;] and the faith of Jesus." "Faith in Christ," as the only way of salvation, was the grand doctrine that characterized the Reformation; and this was opposed to faith in the Pope, and his endless nonsense of trusting in works, penance, the Virgin Mary, dead saints, &c., &c.

In this great and glorious work, the Reformers and their successors were exposed to death from the "Italian Beast," or Babylonish "whore"—the Papal Church. To arm them for the war, they are told, verse 13, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The voice from heaven pronounced them blessed, even though they should die under the curse of Babylon. Nor was that all; their work, which they had commenced, should not stop if they did die by the wrath of Babylon. No, their works should follow them, or go forward to a consumation, even while they rested from their labor. This was indeed an encouraging consideration to the suffering Reformers; and it did encourage them. Said Luther on one occasion, "Papacy has ceased to be what it was once...Excommunicate me, and burn my writings it may; aye, and put me to death! but that which is now going forward it can never stop." No, for God had caused it to be proclaimed from heaven that, though they should die in their work, their works should go forward still. In that faith the Reformers went to their work and met death with triumph when called to it.

Papacy has struggled hard and long for its continued life, and its death effort to live is probably to be made in this country. It has clearly enough shown its hatred to our republican institutions, and is likely to make a dying struggle for power in our land. If another war, after the present slaveholders' war, is to be the fate of the United States, it will be a papal war for supremacy in this land; but if it begins it here, it will, most likely, be a short one; for the Anglo Saxons will not long endure its haughty persecuting spirit; and if it is once fully developed, as it seems likely to be, it will experience the full measure of the "third angel's" woe, denounced in verses 9–11 of this chapter. Let all beware of connection with that harlot power, lest these judgments, so solemnly proclaimed, be visited on them.

Who Believes It?

Believes what? That Christ will come in 1868. Is there any means by which we can tell? Let us see. If we understand the constitution of the human mind, it is philosophically true that whatever any man really believes, will produce a corresponding effect upon his life. No man can heartily believe any sentiment, especially of the character of the one under consideration, and remain unmoved by that belief. When that event, the coming of Christ, shall transpire, it concludes all matters connected with a mortal, corruptible state. When our Lord shall come, the destiny of Adam's race is unalterably fixed for an eternal condition. The consequence is, when we fully and rationally believe that Christ will come at a given point of time, all our calculations, both as respects things of this world, and that which is to come, will be arranged strictly in accordance with our faith, as to when our Lord shall come. This principle by an unalterable law of our nature, must always hold good. We have not a word to say at present, pro or con, with respect to whether Christ will come in 1868. We do not write for the purpose of discussing that question. We have no fault to find with any that are disposed to inquire "how long?" But we are opposed to the plan entered on by some, viz.: the advocating of any thing and every thing that may strike their fancy, without any regard to what will be the consequence to those who may be led honestly to indorse their positions.

Believing in definite time, in the past, has been a matter of great moment to some; and if we are to have another "time movement," let us be careful on what basis our time argument is builded. Now, for instance, if God requires faith in any calculation of the prophotic periods, that calculation must be so very simple that all the church may easily understand it. To suppose that God will require the church to exercise confidence in a proposition that can not be demonstrated only as we have a knowledge of the higher branches of mathematics, astronomy, etc., etc., is to charge God with an unjust act; for the majority of the church never have, and never can understand these things. It certainly can not be expected that the unlearned can be fully posted on questions where the most learned of all ages have always differed. I refer of course to the science named above. That God will lead the most illiterate in such a manner that they will be saved through the sanctifying power of truth, I have not the slightest doubt. But that God will learn men astronomy, I as yet have no evidence. Some men will say, "I believe," though they only know so much about what they believe as has been told them by some dear brother, in whom they have the utmost confidence; and that brother has read Mr. Thurman's or somebody else's chronology, and being wholly unable to do more, has simply adopted Mr. T's, or Mr. Somebody-else's premises, dates, calculations, etc., and concluded, either because he honestly thinks Mr. so and so is right, or to have a hand in making a "time movement go," that Christ will come at a given point of time.

I think we ought, while we duly reverence the opinions of all honest men, to come to the task, if task it is, of settling questions of this character for ourselves. It is a matter about which men, christians, should not be careless. If we deal carelessly with this question, we may put the day too far away; and be found off our watch. Events are being seen in all the world around that most emphatically determine our conclusions that the day of God is now just at hand; and I would not for my life put it off one year, one day, or one hour beyond God's appointed time.

I say again, let us be careful how we lead the lowest, trusting ones into unwarrantable conclusions. For ourselves, we shall expect all who teach the people that Christ will come in 1868, or at an earlier period of time, to live just as though they expected it at that time, or they will stand convicted in the judgment of all consistent men, of either folly or hypocrasy.

We come to this conclusion from the rule already laid down, as also from experiences of the past. We as a people have had two "time movements" in the past, and in both of them, I as an individual was most deeply and honestly interested. I can speak from experience when I say, we know just how men will act who believe definite time. It is true that in the past some preachers even did act as though they believed anything rather than what they preached. It is true that some of them, to my own knoledge, had on hand money to put on interest after the time passed; money too that they took from their brethren, who, more honest than themselves, were willing to risk all on what they really believed. But these men only proved themselves to be hypocrites; and their course is loathed by all honest men. It is best for us to put no trust in man, but go to the word of God for ourselves.

Our Lord is very soon coming; and those who are honest, consistent, Godly men, will be saved in a future life, though they may not be able to say any humanly devised "Shiboleth," either on time or any thing else. Amen.

S. W. B.

God's Individual Plan.---No. 5.

Thus far in the treatment of our subject, we have assumed the mortality of the natural man; but the popular credence in that detestable figment—the immortality of the soul—disallows the omission of an argument for the true doctrine as to man's nature. And in the first place, we remark that the duality of man is a pure fable. We admit that he has a soul or spirit or mind which constitutes his essential identity, but we deny—now and forever—that this soul, or spirit, or mind is capable of a living existence apart from the body. We admit that it can be reproduced in a different organization, that its earthly house may be exchanged for a heavenly one, but this work is not of nature, but of God through his Spirit. Hence, those who are not made the subjects of Divine favor and connected with the spiritual Adam must perish in their own corruption. It is a fact worthy of notice that the texts of Scripture most frequently relied on by the advocates of natural immortality, refer only to Christians. To-day shalt thou be with me in Paradise"—"To be absent from the body, and to be present with the Lord"—"To depart, and to be with Christ"—if received as evidence of survivance after death *would prove nothing concerning the natural man*. If, through the Spirit in them, the righteous were carried directly to heaven at the expiration of their animal life, what would that avail in behalf of the survivance of the unspiritual? Nothing at all. In saying this, we do not allow that the righteous have a conscious existence between death and the resurrection, but we wish to point out the *non-sequitur* in which many indulge themselves when they make the case of the righteous an index of the wicked.

There are, and can be but three views of man's condition at creation: he was immortal—he had an undying nature; or he was mortal—he had a dying nature; or he was neither mortal nor immortal. The last named theory is hardly worthy of notice, seeing that it involves an impossibility. Every living thing must be subject to death, or not subject. We cannot conceive the existence of a person apart from one of these conditions.

The first-named opinion is equally untenable; for if man was created a deathless being, how could he become subject to death? But here we are met by the dogma that man is a dual being; that his body was created mortal, but the soul or mind was made immortal. In this way, the plain averments of the death of the whole man, so thickly strewed throughout the sacred writings, are evaded. Let us sift this pitiful expedicut in the seive of candor, and we shall discover that there is not an atom left.

"And YAHVEH God took the man, and put him into the garden of Eden, to dress it and to keep it. And YAHVEH God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 5–17. That the death threatened was a literal one is proven by Paul's assertions in Rom. v. and 1 Cor. xv. "By one man sin entered into the world, and death by sin." "Since by man came death, by man came also the resurrection of the dead." No one will dispute the literality of the resurrection spoken of. But if the resurrection is literal, the death must be; and Paul alludes to the death which is the consequence of sin in our first parent.

One question will dispose of the soul's immortality. Who, or what did YAHVEH God address? Not the body of Adam, but the soul or mind. He spoke to the spirit of understanding which is in man. "Thou"—the thinking and intelligent man—"shalt surely die." Now if the part which received the command was immortal, it could not die, and the serpent was justified in his utterance—"Ye shall not surely die."

After the transgression, God said "unto Adam"—the thinking, intelligent Adam—"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it....in the sweat of thy face (Whose face?) shalt thou"—the thinking being that received the command, and that hearkened unto the woman—"eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii. 17–19. Can any untrammeled mind believe that the soul, the mind, the thinking part, the part that heard the command, that was seduced by the voice of the woman, the part that sinned, was left unnoticed in the sentence? Must the unthinking body which was compelled by the thinking soul to take of the fruit—must that suffer the penalty, and the real culprit go unharmed? Perish such unmitigated nonsense! No one who has a proper reverence for God's word will indulge the belief that the mind is immortal, when its death is so clearly affirmed.

But still further: "And YAHVEH God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore YAHVEH God sent him forth from the garden of Eden." Vs. 22, 23. Here it is positively declared that God prevented the thinking man, the man that *knew* good and evil, from continuing his existence. Is it not making God a liar, to assert notwithstanding that the thinking, knowing part is immortal? How long, ye professors of godliness will ye stop your ears to the plainest dictates of reason?

Thus, we are compelled to believe that man *was created* a mortal, perishable being. God could preserve him in this dying state as long as it might please him, but as for man—corruption was an integral element of his nature. He was "dust," "of the earth, earthy," and naturally tended to the ground from whence he was taken. "The creation made subject to vanity"—frailty, corruptibility—"not willingly"—not of its own choice, man had nothing to say as to how he should be created—"by reason of him who hath subjected it, in hope that even the creation itself shall be freed from the bondage of corruption into the liberty of the glory of the children of God." Rom. viii. 20, 21. It was necessary that the probationary state should be a mortal one, so thath none should gain immortality in an unworthy character. The first Adam and all in him were therefore created in dust, but the second Adam was to bring in the spiritual, immortal, divine nature for all and unto all those who should be called according to the original purpose which was in Christ Jesus before the world began.

J. T. C.

Our Condition and its Opportunities.

"So teach us to number our days, that we may apply our hearts unto wisdom." Ps. xc, 12.

These words are a part of the "prayer of Moses, the man of God." He commences this psalm in making a comparison between the immortal God and mortal man. Of God he says: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God....For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Of man he says: "Thou turnest man to destruction; and sayest, Return, ye children of the ground. ....Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth."

Not only here, but throughout the sacred records, the corruptibility of man is taught, in distinction from the uncorruptibility of God. Why then is there so much prating of man's natural immortality among those who profess to take the Scriptures as their standard of truth? "Ah;" says some profound one, "Moses speaks of man's *body*, which is indeed corruptible, but man's soul is immortal." But unfortunately for this Platonic theory, Moses speaks of "*man*." Divide man into as many parts as you please, and label each part with the most approved appellation that heathen philosophy can invent, the inspired declaration included them all in the term "man." "Thou turnest *man* to destruction, and sayest, Return, ye children of the ground." Man is a child of the ground, and to the ground he naturally tends. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man"—formed of the dust of the ground—became a living soul." After the trial in the garden of Eden demonstrated man's weakness before the spiritual law, and the way of escape from his natural condition had been set forth in the promised seed, the Creator proceeds to pronounce the final sentence on the living soul which he had made. "Dust thou art, and unto dust shalt thou return." Moses, doubtless, refers to this sentence in the words—"Return, ye children of the ground."

If man is immortal by nature, why is it not somewhere stated in the word? and why is the contrary so constantly affirmed? If man is a dual being, composed of an immortal soul and a mortal body, why is this not somewhere alluded to? and why is man treated as a unit when his perishability is spoken of? Is man mocked by the Almighty with a revelation which conceals the most important fact of all from him? Must the "poor" who "have the gospel preached unto them" at last fall back upon the speculations of men who "by wisdom knew not God?" And must we refuse to believe God's word because Plato and other heathen theorized on a merely human basis? Or, if we admit their doctrine had an origin not human, have we any where to go except to

"Th' infernal serpent, whose guile deceived
The mother of mankind?"

Because he said—"Ye shall not surely die," must we believe it? We ask these questions to assist any minds that may be exercised on the subject of man's nature. For ourselves, we should as readily deny the inspiration of the Scriptures, and toss them away as so much chaff, as to doubt that they teach the entire mortality of the entire natural man.

When we consider the subject from the Gospel observatory, we have yet more evidence in the same direction. The Apostle Paul declares that "Christ hath counter-worked death, and hath brought life and incorruption

faith. All need to be placed in a school where they shall go on from one grade to another in learning the proper scope of supplication and the fullness of God's promises.

What a slight is it upon God, who has exhaustless treasures in store for the Church and the world, who throws wide open the door and invites believers to become almoners to the largest amount, for them to look doubtingly on, and take hardly enough each for himself, when thousands might as well be filled! Thus are souls kept starving and Zion languishing. O needless famine! O fraudulent bankruptcy! We would be no longer content with moderate desires and requests. In view of the promises, we would stir up ourselves to a devout enterprise; would strike out upon this broad ocean and spread all sail. There is as much encouragement to seek at all. Has not past experience some times surpriseed us by the largeness of bestowment, and that, too, merely as an earnest of what God is ever ready to grant?—*Thompson's Mercy Seat.*

Useless and Causeless.

BUNKER HILL, ILL,
Christmas Eve., 1864.

BR. STORRS:—A writer in the *Crisis* says this war is "useless and causeless." To me it seems the hight of ignorance to talk or write in that manner. Useless? It is an *educator* to millions: it has opened a door to the poor slave "that no man can shut." Look here, in my little room: see that picture? that's what made me snatch up my pen.

There, in the bright, cheerful fire-light, from the glowing grate of blazing coal, sits our dear old grandmother in her "arm chair;" at her feet, on her knees, book in hand, *learning her letters*, is my "contraband" woman, her baby on the floor, crowing manfully, and showing his delight in the scene, baby fashion; and as grandma tells Nanny the letters, and she repeats them, my little two year old pet, with her flaxen curles, nestled up by Nanny's dusky face, arm around her neck, says them in her queer broken manner, all the sweeter for her manner of saying them. Friend Buckley, where is the proud, boastful Southron, that to-day could *fine* and *imprison* me for learning that kind, trusty, faithful woman, to read her Bible? This war "useless"? Once

"I stood a periled stranger,
Where the human broker,
Had a home."

Why is it *not* so *now*? Once for a trifle, *that* woman could be, and *has* been whipped on the bare back, until it is one callous of scars. My eyes will never again be pained with the sight of the "chain gang." Poor fellows, I have fed them with their hands manacled. My ears will never hear again the pitiful, but at the same time thankful, "God bless you, Missus." No, no, thank God, and our noble President, as God's servant, those days are in the past, and fast passing. Over the din of battle rises the song of liberty. The South have "sown to the wind," they are reaping the "whirlwind" of God's wrath; they have "defiled the temple of the Holy Ghost," for their own vile purposes, and forgot it reads, "*him* will God destroy." This war "causeless"! Does that man know his Bible? Has he read James' fifth chapter? If not, will he do it, and then tell me where it applies? Will he tell me *how* the light of God's word was to reach that great class of people? *How* could they be warned of the coming of Jesus? He is opening the way; are you ready to "go through the gates?" to "gather out the stones?" (that is, ignorance), to "lift up a standard for the people?" "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold *thy salvation cometh*." Will you go to that people? You never could before. They shall be called "the holy people"? and thou shalt be, "*not forsaken*." While we, in our short-sightedness, were talking about Jesus' coming to save *us* (Adventists) we overlooked, and many are still determined to overlook the fact that millions in our own land had not been, and could not be, warned of the Judgment's close approximation; as though it was like God to destroy *without warning!* May he open the blind eyes to see this is not a "useless, *causeless*" war.

Your Sister, battling for *the right*,
N. M. HENRY.

Russia.

RELIGIOUS SECTS.—According to the most accurate attainable figures, the proportions of the various sects in the empire are as follows: The sect of the Khlysts, who number about 11,000 neither receives sacraments nor acknowledges a clergy; and believes that every man can, by self-denial become a Christian. One branch of these, the Skoptses, mutilate themselves. The Bezpopovtshini, as their name implies, acknowledge no priest. They allow only civic managers. They are distributed, to the number of 2000, over the governments of Archangel, Olonetz, Novgorod, and Pskov. Another sect recognizes no political power. They are found, to the number of a million nearly, on the shores of the Volga and and its tributary the Oka. Of Armenians, about 500,000 are counted, for the most part in the Caucasus, and in the government of Ekaterinoslay. Of Roman Catholics, 2,800,000 are counted. The Protestants, who number 1,960,000 are found principally in the Baltic provinces. Of Israelites, there are counted 1,450,000 in the Western provinces; but they have been endeavoring to diffuse themselves over the whole empire since the publication of the edict which allows them to reside everywhere. Of Mohammedans, there are about 5,700,000 in the southern governments. Over the vast plains of Siberia, about 500,000 heathens are scattered. The votaries of the Orthodox Church may be reckoned at about fifty-five millions.

The Herald of Life.

NEW YORK, JANUARY 4, 1864.

The Providence Gathering.

The friends of the doctrine of LIFE IN JESUS CHRIST ALONE, desiring to awaken the public mind to the vast importance of the subject, have determined to hold a meeting in Providence for that object. Hence it behooves all who can conveniently attend from abroad to do so.

The meeting will be held in NORMAL HALL, opposite Roger Williams Hall, on Thursday, Friday, Saturday, and Sunday, January 12, 13, 14, 15. On Wednesday evening a prayer meeting will be held in Newmarket Hall to supplicate the Divine benediction on our efforts to honor his name in the spread of the truth as it is in Christ. On Thursday a conference meeting will be held in Normal Hall at 10 A. M. Preaching at 2 and 7½ P. M. The other meetings will then be arranged.

J. T. CURRY,
Secretary L. & A. U

Remarks on Revelation xiv. 6--11.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water." V 6.

The phrase, "everlasting gospel occurs nowhere else in the bible. The term gospel, as all know, signifies "good news." The Book of Revelation is largely occupied by various symbols, indicating the persecuting powers that would trouble the true church of God. It presents a dark picture of Pagan, Mohomedan, and Papal desolation. But this long, dark night was to have an end—it was not to last always. The "everlasting good news" that the long apostacy is ended—the long dark night of anti-christian superstition, tyranny, and usurpation is passed, and the reign of our Lord Jesus Christ is approaching, was to be sounded by messengers that God should raise up, symbolized by an angel flying through the midst of heaven. Such messengers God did provide, in the beginning of the 16th century, in the persons of Luther, Malencthon, Zwinglc, and a host of others, who went forth crying, "Fear God [they had feared the Pope.] and give glory to him [the Papacy had claimed and received the glory due to God alone:] for the hour of his judgment is come." Not the day of Judgment is come; but the period had arrived when God was about to inflict judgment on the "Man of Sin," by consuming him "with the spirit of his mouth," prior to his destroying him "by the brightness of his coming." Speaking of his times, Luther says, "The Lord had arisen to judge among the nations."

These messengers were commissioned to proclaim the everlasting good news to every nation, kindred, tongue, and people. In the 12th, 13th, and 14th centuries it was death to read the scriptures in the language of the people. [See, "Gaussen on the bible," p. 89.] Luther and his fellow-laborers undertook to give the bible to the people in their own tongue. This everlasting good news has been proclaiming from the days of Luther to the present hour; that angel's message still continues, but we are not to suppose that his message ends before the next begins.

Verse 8, "And there followed another angel, saying, Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication." When Luther and the other Reformers commenced their work they had no idea of making war on the Papal Church—their object was reform. But in their labor they found that the Church was incurably corrupt, that she had truly fallen past hope of cure; hence they attacked her as "Babylon."

Luther, in writing to his friend Spalatin in the early part of his attack on the Papal Church, as Babylon, says, "I restrain myself out of regard to the Elector [of Saxony] and the University [over which Luther presided at Wittemburg]; I keep back many things which I would employ against Babylon if I were elsewhere." He adds, "It is not possible to speak the truth concerning scripture and the Church, without rousing the beast." The historian, in speaking of some of Luther's attacks, says, "The infatuation of his enemies favored him as much as his own courage. They contended with much warmth and passion for things which were at most but secondary and subordinate opinions; and Luther assailed the very foundations of the Romish doctrine, they saw them struck without uttering a word. They exerted themselves to defend some advanced outworks at the very time that their intrepid adversary was penetrating into the citadel, and planting there the standard of truth. Hence they were afterward much astonished to see the fortresses of which they had constituted themselves the defenders, undermined, on fire, and sinking in the midst of the flames."

In 1520, Luther writes thus, "The Romanists have raised three barriers against all reformation. When the temporal power has attacked them, they have denied its authority, and asserted that the spiritual power was superior to it. When any one rebuked them out of the scriptures, they have answered that no one but the Pope was able to interpret the scriptures. When they have been threatened with a council, the reply has been, no one but the Sovereign Pontiff has authority to convoke a council. They have thus wrested from our hands the three rods destined to correct them, and have given the rein to all evil. But now, God help us, and give us one of those trumpets that overthrew the walls of Jericho! With the breath of our lips let us throw down the paper walls which the Romanists have built around them, and lift up scourges that punish the wicked, by exposing the wiles and strategems of the devil."

Says the historian, "Luther then begins the assault. He shakes to its very foundation that papal monarchy which had for centuries past banded together the nations of the west under the scepter of the Roman bishop."

In 1520, also, appeared his tract on the "Babylonian Captivity of the Church." He says, "I know that Papacy is nothing but the reign of Babylon, and the violence of the mighty hunter, Nimrod." Again he says, "Christian people are the true people of God, carried away captive to Babylon, and there stripped of what they had acquired by their baptism." In writing to Pope Leo X., he says, "Not that I dream of effecting anything in this Babylon of confusion against the opposition of sycophants; but I am a debtor to my brethren, that if possible some of them may escape these terrible scourges. You know that Rome, for many years past, has inundated the world with everything destructive to soul and body. The Church of Rome, formerly pre-eminent for sanctity, is become a den of thieves, a scene of open prostitution, a kingdom of death and hell." He adds, "There is no hope for Rome; the anger of God has gone forth [the hour of his judgment is come] and will consume her. She hates reproof and dreads reform; she refuses to restrain the madness of her impiety; and it may be said of her as of her mother, 'We would have healed Babylon, but she is not healed; let us forsake her.' [Babylon is fallen, is fallen.] Luther adds, "Rome deserves no other ruler than Satan himself. And truly it is he who reigns in that Babylon."

These are a few scraps from the history of the reformation, but they are sufficient to show that the prophecy found its mate, or fulfilment in the onward progress of that great work, which God has been effecting during the three past centuries.

Verses 9–11, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest night nor day, who worship the beast and his image, and whosoever receiveth the mark of his name."

Luther and the other reformers had no intention, at first, of separating from the Church of Rome; but at last they were not only separated from it, but such language as the following was used in regard to connection with that church: "Be on your guard," said Luther; "against the laws and statutes of the Pope. I have burned the decretals, [referring to his burning the Pope's Bull of excommunication, and the volumes of ecclesiastical decrees,] but that is mere child's play. It is time and more than time, that the Pope himself were burned—I mean," he immediately subjoined, "the Papal chair, with all its false doctrines, and all its abominations." Assuming a more solemn tone, he said, "If you do not with your whole hearts resist the impious usurpation of the pope, you can not be saved. Whosoever takes pleasure in the Popish doctrine and worship, will be lost to all eternity in the world to come." He added, "So long as my life shall last, I, for my part will never cease to warn my brethren of the wound and plague of Babylon, lest any of those who now walk with us should slide back like the rest into the pit of hell."

Thus again the prophecy finds its mate in history; and from the days of the Reformation downward, toward the present period, the "everlasting good news" of the "hour of God's judgment," on the persecuting powers, has had following in its train, the second and third angel's messages. In proclaiming these messages it may be truly said, as in the 12th verse; "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Yes, their patience, or perseverance, for so the word signifies, has been sorely tried in making a stand and proclaiming God's threatened judgments on the Man of Sin, or Babylon. Those who did this were those that kept the "commandments of God [not the decrees of the Pope;] and the faith of Jesus." "Faith in Christ," as the only way of salvation, was the grand doctrine that characterized the Reformation; and this was opposed to faith in the Pope, and his endless nonsense of trusting in works, penance, the Virgin Mary, dead saints, &c., &c.

In this great and glorious work, the Reformers and their successors were exposed to death from the "Italian Beast," or Babylonish "whore"—the Papal Church. To arm them for the war, they are told, verse 13, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The voice from heaven pronounced them blessed, even though they should die under the curse of Babylon. Nor was that all; their work, which they had commenced, should not stop if they did die by the wrath of Babylon. No, their works should follow them, or go forward to a consumation, even while they rested from their labor. This was indeed an encouraging consideration to the suffering Reformers; and it did encourage them. Said Luther on one occasion, "Papacy has ceased to be what it was once...Excommunicate me, and burn my writings it may; aye, and put me to death! but that which is now going forward it can never stop." No, for God had caused it to be proclaimed from heaven that, though they should die in their work, their works should go forward still. In that faith the Reformers went to their work and met death with triumph when called to it.

Papacy has struggled hard and long for its continued life, and its death effort to live is probably to be made in this country. It has clearly enough shown its hatred to our republican institutions, and is likely to make a dying struggle for power in our land. If another war, after the present slaveholders' war, is to be the fate of the United States, it will be a papal war for supremacy in this land; but if it begins it here, it will, most likely, be a short one; for the Anglo Saxons will not long endure its haughty persecuting spirit; and if it is once fully developed, as it seems likely to be, it will experience the full measure of the "third angel's" woe, denounced in verses 9–11 of this chapter. Let all beware of connection with that harlot power, lest these judgments, so solemnly proclaimed, be visited on them.

Who Believes It?

Believes what? That Christ will come in 1868. Is there any means by which we can tell? Let us see. If we understand the constitution of the human mind, it is philosophically true that whatever any man really believes, will produce a corresponding effect upon his life. No man can heartily believe any sentiment, especially of the character of the one under consideration, and remain unmoved by that belief. When that event, the coming of Christ, shall transpire, it concludes all matters connected with a mortal, corruptible state. When our Lord shall come, the destiny of Adam's race is unalterably fixed for an eternal condition. The consequence is, when we fully and rationally believe that Christ will come at a given point of time, all our calculations, both as respects things of this world, and that which is to come, will be arranged strictly in accordance with our faith, as to when our Lord shall come. This principle by an unalterable law of our nature, must always hold good. We have not a word to say at present, pro or con, with respect to whether Christ will come in 1868. We do not write for the purpose of discussing that question. We have no fault to find with any that are disposed to inquire "how long?" But we are opposed to the plan entered on by some, viz.: the advocating of any thing and every thing that may strike their fancy, without any regard to what will be the consequence to those who may be led honestly to indorse their positions.

Believing in definite time, in the past, has been a matter of great moment to some; and if we are to have another "time movement," let us be careful on what basis our time argument is builded. Now, for instance, if God requires faith in any calculation of the prophetic periods, that calculation must be so very simple that all the church may easily understand it. To suppose that God will require the church to exercise confidence in a proposition that can not be demonstrated only as we have a knowledge of the higher branches of mathematics, astronomy, etc., etc., is to charge God with an unjust act; for the majority of the church never have, and never can understand these things. It certainly can not be expected that the unlearned can be fully posted on questions where the most learned of all ages have always differed. I refer of course to the science named above. That God will lead the most illiterate in such a manner that they will be saved through the sanctifying power of truth, I have not the slightest doubt. But that God will learn men astronomy, I as yet have no evidence. But men will say, "I believe," though they only know so much about what they believe as has been told them by some dear brother, in whom they have the utmost confidence; and that brother has read Mr. Thurman's or somebody else's chronology, and being wholly unable to do more, has simply adopted Mr. T's, or Mr. Somebody-else's premises, dates, calculations, etc., and concluded, either because he honestly thinks Mr. so and so is right, or to have a hand in making a "time movement go," that Christ will come at a given point of time.

I think we ought, while we duly reverence the opinions of all honest men, to come to the task, if task it is, of settling questions of this character for ourselves. It is a matter about which men, christians, should not be careless. If we deal carelessly with this question, we may put the day too far away; and be found off our watch. Events are being seen in all the world around that most emphatically determine our conclusions that the day of God is now just at hand; and I would not for my life put it off one year, one day, or one hour beyond God's appointed time.

I say again, let us be careful how we lead the lowest, trusting ones into unwarantable conclusions. For ourselves, we shall expect all who teach the people that Christ will come in 1868, or at an earlier period of time, to live just as though they expected it at that time, or they will stand convicted in the judgment of all consistent men, of either folly or hypocracy.

We come to this conclusion from the rule already laid down, as also from experiences of the past. We as a people have had two "time movements" in the past, and in both of them, I as an individual was most deeply and honestly interested. I can speak from experience when I say, we know just how men will act who believe definite time. It is true that in the past some preachers even did act as though they believed anything rather than what they preached. It is true that some of them, to my own knoledge, had on hand money to put on interest after the time passed; money too that they took from their brethren, who, more honest than themselves, were willing to risk all on what they really believed. But these men only proved themselves to be hypocrites; and their course is loathed by all honest men. It is best for us to put no trust in man, but go to the word of God for ourselves.

Our Lord is very soon coming; and those who are honest, consistent, Godly men, will be saved in a future life, though they may not be able to say any humanly devised "Shiboleth," either on time or any thing else. Amen.

S. W. B.

God's Individual Plan.---No. 5.

Thus far in the treatment of our subject, we have assumed the mortality of the natural man; but the popular credence in that detestable figment—the immortality of the soul—disallows the omission of an argument for the true doctrine as to man's nature. And in the first place, we remark that the duality of man is a pure fable. We admit that he has a soul or spirit or mind which constitutes his essential identity, but we deny—now and forever—that this soul, or spirit, or mind is capable of a living existence apart from the body. We admit that it can be reproduced in a different organization, that its earthly house may be exchanged for a heavenly one, but this work is not of nature, but of God through his Spirit. Hence, those who are not made the subjects of Divine favor and connected with the spiritual Adam must perish in their own corruption. It is a fact worthy of notice that the texts of Scripture most frequently relied on by the advocates of natural immortality, refer only to Christians. To-day shalt thou be with me in Paradise"—"To be absent from the body, and to be present with the Lord"—"To depart, and to be with Christ"—if received as evidence of survivance after death *would prove nothing concerning the natural man*. If, through the Spirit in them, the righteous were carried directly to heaven at the expiration of their animal life, what would that avail in behalf of the survivance of the unspiritual? Nothing at all. In saying this, we do not allow that the righteous have a conscious existence between death and the resurrection, but we wish to point out the *non-sequitur* in which many indulge themselves when they make the case of the righteous an index of the wicked.

There are, and can be but three views of man's condition at creation: he was immortal—he had an undying nature; or he was mortal—he had a dying nature; or he was neither mortal nor immortal. The last named theory is hardly worthy of notice, seeing that it involves an impossibility. Every living thing must be subject to death, or not subject. We cannot conceive the existence of a person apart from one of these conditions.

The first-named opinion is equally untenable; for if man was created a deathless being, how could he become subject to death? But here we are met by the dogma that man is a dual being; that his body was created mortal, but the soul or mind was made immortal. In this way, the plain averments of the death of the whole man, so thickly strewed throughout the sacred writings, are evaded. Let us sift this pitiful expedient in the seive of candor, and we shall discover that there is not an atom left.

"And YAHVEH God took the man, and put him into the garden of Eden, to dress it and to keep it. And YAHVEH God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 5–17. That the death threatened was a literal one is proven by Paul's assertions in Rom. v. and 1 Cor. xv. "By one man sin entered into the world, and death by sin." "Since by man came death, by man came also the resurrection of the dead." No one will dispute the literality of the resurrection spoken of. But if the resurrection is literal, the death must be; and Paul alludes to the death which is the consequence of sin in our first parent.

One question will dispose of the soul's immortality. Who, or what did YAHVEH God address? Not the body of Adam, but the soul or mind. He spoke to the spirit of understanding which is in man. "Thou"—the thinking and intelligent man—"shalt surely die." Now if the part which received the command was immortal, it could not die, and the serpent was justified in his utterance—"Ye shall not surely die."

After the transgression, God said "unto Adam"—the thinking, intelligent Adam—"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it....in the sweat of thy face (Whose face?) shalt thou"—the thinking being that received the command, and that hearkened unto the woman—"eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii. 17–19. Can any untrammeled mind believe that the soul, the mind, the thinking part, the part that heard the command, that was seduced by the voice of the woman, the part that sinned, was left unnoticed in the sentence? Must the unthinking body which was compelled by the thinking soul to take of the fruit—must that suffer the penalty, and the real culprit go unharmed? Perish such unmitigated nonsense! No one who has a proper reverence for God's word will indulge the belief that the mind is immortal, when its death is so clearly affirmed.

But still further: "And YAHVEH God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore YAHVEH God sent him forth from the garden of Eden." Vs. 22, 23. Here it is positively declared that God prevented the thinking man, the man that *knew* good and evil, from continuing his existence. Is it not making God a liar, to assert notwithstanding that the thinking, knowing part is immortal? How long, ye professors of godliness will ye stop your ears to the plainest dictates of reason?

Thus, we are compelled to believe that man *was created* a mortal, perishable being. God could preserve him in this dying state as long as it might please him, but as for man—corruption was an integral element of his nature. He was "dust," "of the earth, earthy," and naturally tended to the ground from whence he was taken. "The creation made subject to vanity"—frailty, corruptibility—"not willingly"—not of its own choice, man had nothing to say as to how he should be created—"by reason of him who hath subjected it, in hope that even the creation itself shall be freed from the bondage of corruption into the liberty of the glory of the children of God." Rom. viii. 20, 21. It was necessary that the probationary state should be a mortal one, so thath none should gain immortality in an unworthy character. The first Adam and all in him were therefore created in dust, but the second Adam was to bring in the spiritual, immortal, divine nature for all and unto all those who should be called according to the original purpose which was in Christ Jesus before the world began.

J. T. C.

Our Condition and its Opportunities.

"So teach us to number our days, that we may apply our hearts unto wisdom." Ps. xc, 12.

These words are a part of the "prayer of Moses, the man of God." He commences this psalm in making a comparison between the immortal God and mortal man. Of God he says: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God....For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Of man he says: "Thou turnest man to destruction; and sayest, Return, ye children of the ground. ....Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass, which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth."

Not only here, but throughout the sacred records, the corruptibility of man is taught, in distinction from the uncorruptibility of God. Why then is there so much prating of man's natural immortality among those who profess to take the Scriptures as their standard of truth? "Ah;" says some profound one, "Moses speaks of man's *body*, which is indeed corruptible, but man's soul is immortal." But unfortunately for this Platonic theory, Moses speaks of "*man*." Divide man into as many parts as you please, and label each part with the most approved appellation that heathen philosophy can invent, the inspired declaration included them all in the term "man." "Thou turnest *man* to destruction, and sayest, Return, ye children of the ground." Man is a child of the ground, and to the ground he naturally tends. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man"—formed of the dust of the ground—became a living soul." After the trial in the garden of Eden demonstrated man's weakness before the spiritual law, and the way of escape from his natural condition had been set forth in the promised seed, the Creator proceeds to pronounce the final sentence on the living soul which he had made. "Dust thou art, and unto dust shalt thou return." Moses, doubtless, refers to this sentence in the words—"Return, ye children of the ground."

If man is immortal by nature, why is it not somewhere stated in the word? and why is the contrary so constantly affirmed? If man is a dual being, composed of an immortal soul and a mortal body, why is this not somewhere alluded to? and why is man treated as a unit when his perishability is spoken of? Is man mocked by the Almighty with a revelation which conceals the most important fact of all from him? Must the "poor" who "have the gospel preached unto them" at last fall back upon the speculations of men who "by wisdom knew not God?" And must we refuse to believe God's word because Plato and other heathen theorized on a merely human basis? Or, if we admit their doctrine had an origin not human, have we any where to go except to

"Th' infernal serpent, whose guile deceived
The mother of mankind?"

Because he said—"Ye shall not surely die," must we believe it? We ask these questions to assist any minds that may be exercised on the subject of man's nature. For ourselves, we should as readily deny the inspiration of the Scriptures, and toss them away as so much chaff, as to doubt that they teach the entire mortality of the entire natural man.

When we consider the subject from the Gospel observatory, we have yet more evidence in the same direction. The Apostle Paul declares that "Christ hath counter-worked death, and hath brought life and incorruption

to light through the gospel." 2 Tim. 1 10. But how could he bring life and immortality to light, if heathen wisdom had affirmed it for ages previous? Some will say that Christ made that certain which before had been seen "through a glass, darkly." But how could he confirm the immortality of the soul without mentioning it? Where does he use the phrase "immortal soul," or any other of like character? On the contrary, he expressly alludes to the perishing condition of the world, and offers himself as its Saviour and LIFE-GIVER, affirming his power and willingness to give everlasting life to all that will come to him for it, and promising to give it them at the resurrection in the last day. After teaching thus, he illustrates the plan of salvation by his death and resurrection, showing his followers that they are to attain immortality, not by the flight to heaven of an immortal soul at death, but by the resurrection of the entire man from the sheol of the Old Testament—the hades of the New.

Man being perishable, he should let the fact have its due influence on him. He should number his days, he should consider their fewness, that at the most favorable computation the days of his years are but threescore years and ten; and if on account of an uncommon constitutional strength they are fourscore years or more, yet is their strength labor and sorrow: for it is soon cut off, and we vanish from among the living. But evanescent as our life is, its improvement is of the greatest consequence. Our mortal existence, if we will so have it, shall prepare us for an immortal one. To all who patiently continue in well doing, God will render according to their deeds—eternal life. Rom. ii. 6, 7. In view of the brevity of life, and the great opportunity set before him, should he not, with utmost sincerity and fervor offer the prayer in our text? "So teach us to number our days, that we may apply our hearts unto wisdom."

The wisdom of this world is vain, and delusive. In the spring-time of life, it appears in golden hue, beckoning the youthful aspirant on to honor, fame, and happiness. But those who have followed after it with the most persevering tread, and have been crowned with its greenest chaplets, have been forced to acknowledge its insufficiency. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" "The Lord knoweth the thoughts of the wise, that they are vain." "He taketh the wise in their own craftiness." "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

The true wisdom is obtained by the humble. The proud, the haughty, the self-sufficient must always be ignorant. Whatever may be their apparent attainments, however gaudy and glittering their surface appearance, within is emptiness and poverty of spirit. The Christ of God proclaimed himself as "meek and lowly in heart," and it is only by learning of him that the same meekness and lowliness is acquired, and the wisdom of God discovered.

"Low down in that beautiful valley,
Where love crowns the meek and the lowly,
Where loud storms of anger and folly
Shall roll on their billows in vain.
O there, there the Lord will deliver,
And saints drink of that beautiful river,
Which flows peace for ever and ever,
Where love and joy shall ever increase."

With the beginning of the new year, we are reminded of the flight of time. It seems but yesterday since 1864 was ushered in by its predecessor. Where are our departed hours? "With the years beyond the flood." Truly, we spend our years as a tale that is told. But how have we used the last year-fragment of our life? Have we drawn nearer to God? Have we become more susceptive of the suggestions of his Holy Spirit? Have we been entirely honest with God? Have our purposes been formed and executed in the unrefracted light of his love? And if we have loved him that begat, have we also loved them that are begotten of him? Have we acted justly and lovingly toward our brethren in Christ? Have we shown a willingness to sacrifice our own inclinations for the good of all? or have we been obstinate and stiff-necked, careless of the rights of Christ's body, and determined to justify ourselves in palpable wrong, rather than confess our faults, and find the reward in God's favor? We know some who make great avowals of their love for the truth, who have shown a most grievous selfishness in their treatment of Christ's flock, and to this day continue a career that is unworthy their profession, insulting to God, and a cause of stumbling to them that are without. May God in his mercy forgive, and arrest them while there is hope!

But we thank God that his judgment is individual. To his own Master each one standeth or falleth. Hence each one must look to himself. If we are enabled to see our failures in the past year, let us be stirred up to begin this new year with a new consecration to God. As we number our days, let us with fresh zeal and renewed purpose apply our hearts unto wisdom.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

J. T. C.

The Celesta Fanaticism.

Not long since a dear Br. in Christ and subscriber to the "Herald," asked by letter, our opinion of Celesta, saying, he was "at times tempted to go to Celesta with Armstrong and retire from the world." We are glad that our Editor has raised his voice against this "Fanaticism" in season we trust, and in such a manner as to entirely dissuade him from such a course. And we are prompted to take this public manner of endorsing the remarks over Mr. Smith's letter that it may be seen there is one more who would deprecate any brother's going to Celesta.

We would offer a reason:—1st. The scriptures no where warrant God's people in secluding themselves from the world, not even in the past, much less now when the gospel is to be proclaimed among all peoples; and after our Lord said, "Let your light so shine before men (of the world) that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16. When the saints are done witnessing for Jesus he will provide for their gathering: having said, "And he (the Son of man) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other"; Matt. xxiv. 31; and he will not let his words fall to the ground. Bless his name.

2d. There is no warrant in the scriptures for any Communism. Even that which followed the day of Pentecost, though recognized of the Spirit, was not ordained of God and ended with the persecutions against the church; and all attempts since seem not to have benefitted mankind; being a burden to the well-disposed and industrious and a home for the lazy and effeminate who deserve no home at all.

The Communism of the Bible is "work with your own hands"—"distribute to the necessity of saints"—and "have fellowship one with another" in Christ Jesus. E. W.

Eatontown, N. J.

The Quarterly Conference.

It is now well understood by our brethren that our next meeting will be held at Providence, R. I., Jan. 11, 1865. If any need farther information, we would remark that the meeting will last over the Sabbath, (15th) and will be free, as a conference of believers in the second advent of Christ. There will be preaching on the theme of "Life only in Christ," the second advent, and holiness; with conference and prayer meetings intermixed, as is usual at such meetings. And we expect the spirit of the gospel will prevail.

The brethren at Providence, who are well known in their efforts for the cause, and who dearly love the doctrines which are advocated by the Herald, and who strive as much as in them lieth to promote the general objects of the Union, send out a free and hearty invitation to the friends of the cause, and of Christ, to come together and enjoy this second quarterly meeting of the Union, and partake of its benefits.

There is not a company of brethren to be found who are more hearty in the work; but they are limited in numbers; which fact might deter some from coming; it need not, however; for they will make ample room for those who come. Come one, and all.

I have had the pleasure of laboring some in that city recently, as well as heretofore, and know whereof I affirm. They are expecting to obtain the large centrally located Hall, known as "Normal Hall;" which is much to be prefered to New Market Hall, where we now worship. We expect a large and powerful meeting. One which shall build up the people of the truth in the most holy faith of the gospel; which shall convert many of those to the light, who have not seen the full and perfect harmony of the Bible on mortality and we expect that sinners will be brought to the *knowledge* of God.

The blessed Conference which we had at Kast Hall, Boston, in October, is in its divine influence, fresh in the minds of those who attended. We well remember the services and the great resemblance to the past days of Advent Conferences. How really good, old-fashioned, and heavenly it was to find the spirit and soul of truth in a meeting of those who came out to wait and watch for the Prince of Life till he comes to give immortality to those who, "by patient continuance in well-doing," look for him. We can have, even a better Conference at Providence. Brethren, come praying; come full of faith and the Holy Ghost; come to work for God in all the exercises.

I have learned of two or three brethren in the ministry who are identified with us since the Conference at Boston; and thank God, he will take care of the cause if we will work and leave the result with him. "The things that happened to us" have turned out to "the furtherance of the truth."

Come then, brethren, expecting that an impression will be made on the religious sentiments of the city, which will lead to a true and better understanding of the Divine Plan—which will show the old brethren of the faith, who have seen fit to oppose and denounce, that these things were not done in a corner. That will help to spread the grand and glorious truth of immortality as it is revealed in the Bible, free from all connection with a purgatory after this life, and from the doctrine of literal suffering by any implication or suspicion, and from the dogma of penal infliction in another state, through the whole land.

Come then, we repeat, in the faith, in the work, in the Spirit. You will get acquainted with the flock in Providence; you will meet old friends; you will see and hear ministers whom you have heard and heard of.

There is another thought that I wish to urge; that is, that the whole cause is ours. Let all feel that what is done in Boston, Providence, New York, or Brooklyn; in the east or west; is done as unto the Lord; that the interest is common; and instead of a local selfish interest, we feel that we are called to spread the truth through the whole country.

W. S. CAMPBELL.

"Philip Findeth Nathanael."

There is a lovely, unshackled simplicity and naturalness in the way of the Spirit, in John's gospel. The divine life is seen acting in the most marked independence of every thing like human rules and regulations; and yet all is in the most striking and beautiful moral order. What, for instance, can be more simple or natural than the expression, "Philip findeth Nathanael"? There is nothing official, nothing mechanical, nothing of routine work here. But yet there is beauteous moral order. It is the energy of the implanted divine life, manifesting itself in its own genuine simplicity and native force. It is the living power of grace in the heart, expressing itself after its own peculiar fashion.

"Philip findeth Nathanael." But we must bear in mind that ere Philip found Nathanael he had found Christ. He was able to say, in all assurance and confidence, "We have found him." He does not say: "We are seeking him, and hope to find him; come and help us in the good work of searching." This may be all well enough. It is surely well for those who want to find to go and seek. But Philip was beyond this. His earnest searching had issued in a joyous finding, as is always the case; and having found Christ, he goes and finds Nathanael. As in the last chapter of Revelation, the soul, having heard from above the precious word come, immediately turns to the scene around, and repeats the "come." So it was with Philip; having found Christ for himself, he goes in search of a fellow sinner, to bring him into the enjoyment of the same blessedness.

Now, it is well to see that there is nothing official in this. No doubt office has its own place and its own value. But there is nothing of office in "Philip finding Nathanael." It is the power of life, and not the functions of office. It is the outflow of the stream of grace from an overflowing heart, made happy by a newly discovered object. And why insist on this? Simply to answer the pleadings of an indolent heart, which would take refuge behind, the claims of official authority, while failing to manifest the energy of divine life. A man may say, "I have no gift, no call, no office." Yes, but have you no life? You may not be called to stand before assembled thousands—often a very slippery place—but can you not find a Nathanael? Is there no one into whose ear you can drop those thrilling words, "I have found him"? Is there no friend, neighbor, or relative, to whom you can say "come"? You do not need to possess the gifts of a Paul, a Luther, a Whitefield, or a Chalmers, in order to say "come." What you really want is a heart filled to overflowing with the joy of a newly found treasure. This is what we all want. If there were more Philips to seek, there would be more Nathanaels found. If every one would just do as Philip did, how blessedly would the work of evangelization go on! This is the way it should be; and this is the way it would be, if persons were able to say, with unclouded confidence, "We have found him." It is the hesitancy as to this; it is the lack of holy confidence in the record of God, the absence of settled assurance as to the fulness and efficacy of the atonement, and its personal application, that produces such an unwillingness and incapacity to testify of Christ to others.

In a word, before ever Philip can find Nathanael, he must find Christ. The two findings go together. I must find my own way to the feet of the Saviour before I can conduct my fellow sinner thither. It is one thing to talk about religion, and another thing to be able to say, "I have found Christ." This latter is the secret of all successful evangelization. For a man to set about preaching Christ to others ere he has found him for himself, is a most frightful delusion—yea, it is positive folly and wickedness. There is no one in such an awfully dangerous position as a Christless preacher—a Christless talker about religion.

Reader, allow me to make a direct, solemn, personal appeal to your heart and conscience. How is it with you at this moment? Can you say with Philip, "I have found Christ"? Are you happy in the Saviour's love? Have you found pardon and peace in his atoning blood? If you can answer in the affirmative, if you can say, "Yes, thank God;" then, I ask, are you searching for Nathanael? Are you doing what you can to spread the knowledge of Jesus? Think, I pray you, of the beauteous moral order of Philip's history. It contains, in its brief compass, a volume of precious instruction. "The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me....Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and in the prophets did write, Jesus of Nazareth, the son of Joseph....come and see." John i. 43–46.—*Selected.*

Pilgrimages in India.

The Bombey Times inserts the following statement:

"Thirty miles northeast of Sholapoor, at Toolazapoor, is the great temple of the goddess Bhowani, and twice in the year the place is thronged by men and women of every grade who come to pay their vows and sacrifices to the idol. Besides this, at every full moon, long trains of pilgrims may be seen flocking thither, and such is the faith of the people in the healing power of the goddess, that the sick are resorting here constantly in the vain hope of some relief. The temple at Punderpoor is still more renowned. Not to speak of the myriads who go there at the great festivals, persons make a pilgrimage thither every month from a distance of fifty to one hundred miles, and the practice is kept up for many years.

One man, who had apparently come from a distance, the writer saw near Barsee, making the journey by prostrations, measuring his length upon the ground. It was under the burning sun of noonday; and, hardly able to proceed, he seemed the very picture of despair.

But a case still more remarkable was that of a man performing the journey by rolling himself upon the ground. We came up with him two miles east of Wairag, and asked him where he was going, and why he was thus torturing himself. He at first did not seem to hear, but at length stopping, he lay exhausted upon the ground, and answered in a faint voice that he was going to Punderpoor. After some further questions, as the writer remonstrated with him upon the folly of such a course, he raised his head from the ground, and half reclining, said that he had come so far already that he could not desist now. He stated that his village was near Crandrapoor, four hundred and fifty miles to the east from there, and that he had spent fiften months on the way thus far, and that it was forty miles more, and he wished to complete the pilgrimage. He was accustomed to go about a mile each day. He would then note the place where he had stopped, and walking back to the nearest village would remain till the next day, receiving his food from the villagers. Then he would return, and from the place left the previous day, would begin again his toilsome silgrimage. If he came to a river that could not be passed in this manner, he would go back a distance equal to this space, and roll over the ground a second time. He had for clothing only a coarse cloth bound tightly about his loins, and another about his head, and thus, almost naked, over roads extremely rough and stony, exposed to heat and cold, sometimes drenched with rain or covered with mud, for a year and three months, this poor man had been rolling himself along toward the shrine of Vithoba. Yet it was not a sense of sin or a desire for pardon that induced him to undertake this painful journey. But it was evident, upon further conversation, that he was urged on by no higher motive than a selfish pride. He sought a reputation for holiness.

Letters and Extracts.

A Word From Scotland.

PHILADELPHIA, PA.,
Dec. 27, 1864.

BR. STORRS:—I, this evening, on my arrival home from my daily toil, at the stereotype office, received a letter from my Scottish kinsman Br. James Grant; and as he made some remarks about our good paper, the Herald of Life, I thought yourself, Sister Helen Robertson, and our other beloved readers and contributors, would be pleased to hear a few words of encouragement from a "far awa'" writer in "Auld Scotia." And herewith give the following extract:

"I have to thank you, last, though not least, for the Herald of Life. Our D.... friends however do not join me in thanks for it. I have sent several numbers of it to them; but they look upon its teachings as wild delusions, and pity me and all others who are so blind as to embrace such damnable heresies. However, I can well afford to smile at their pity, and think they might find a more fitting subject to bestow it upon than myself.

"I have only found one person in Montrose (Scotland) who is inclined to read it. He is a teacher in one of our schools, He peruses it regularly, and likes it much.

"For myself, I don't so much need it, as an argument to convince me of *the truth* of the doctrines it advocates; for my mind was pretty thoroughly settled several years ago, on these points by reading the scriptures for myself, in the light of my own reason; but, nevertheless, I do most heartily value it for the evidence it affords me of encouragement, in finding through its columns so many who hold the same views of scripture truth as myself."

With greetings of christian love to yourself, dear editor, and to all the lovers of eternal life, I am your brother, of like precious faith and hope.

JAMES.

ANDREW O. HILLSTREAM, Campton, Iowa writes:—Loved friend and brother in Christ, with great love and thanks to God for all goodness and mercy, and for the blessed privileges that the true light now more and more appears to break through the clouds which so long overshadowed us; although in this vicinity almost all hardly believe any thing that is true, but hold on to false doctrines. There are a few who come to inquire after life in Christ, and commence to find out that without that life through Him there can be no resurrection and no change to a glorious eternal life. The Herald of Life and light, which I call a good paper, is so plainly expressing the bible truth that the humblest class can understand it very well. Christmas day we had no meeting of any sect here. We had a few families gathered and had a little conversation regarding the blessed will of God to our salvation. I send you three new subscribers to the Herald of Life.

Yours in hope of eternal life only through Christ.

BENJAMIN PARKS, Utica, N. Y., writes:—The Herald of Life has been a welcome visitor. For the last year those articles from Br. Curry, God's National plan, I consider worth far more than the subscription price. Any one somewhat acquainted with prophecy and Europeon history, for the eighteen centuries past, I think must be struck with the force and strength of his position there taken. I should like to add my mite to their publication in book form as soon as I can spare the means.

F.R., Philadelphia, writes:—I send $5, as a small sum to aid in the purchase of a horse for our brother in the west. May Heaven bless our brother, and may he go forth as a burning and shining light, spreading the glorious doctrine of life, eternal life, only through Christ the LIFE-GIVER, throughout the entire west. Thanks be to God that the glorious truths are spreading. May they continue to spread until the entire world may rejoice in them.

DAVID ROLLINS, Beaver Dam, Wis., writes:—I thank the Lord that I am in a condition to forward you another ten dollars as a kind of new year's donation to the Herald of Life, to aid in publishing the glorious truth of there being no life out of Christ, and of the soon coming and kingdom of our Lord. I do rejoice that I view these great bible truths in the light I do, comparing the present with my former belief. The Lord is good. Amen.

'Gods National Plan.'

It is not likely that this subject will be represented very soon in pamphlet form; but if the Lord will, I expect to get at it in good time. The funds already advanced towards the object will be reserved, and the contributors will receive the amount in copies of the work. Before its publication, it will be revised, and probably re-arranged. J. T. C.

A Conference in Maine.

BR. STORRS:—Will you please insert the following appointment in the Herald of Life.

There will be a Conference held in a Schoolhouse in WEST LEVANT, Me., known by the name of Shaw's, or Smiley's Schoolhouse, to commence Friday, January 27, 1865, at 10½ o'clock A. M., and continue over the following Sabbath. The Brethren from abroad are invited to attend this meeting. We expect all the preaching Brethren to be in attendance, as well as others; for some business in relation to our large tent will come before them.

Come Brethren and Sisters once more to this place, in the name of him who came to save and bring to life all the sleepers in the dominion of the king of the shades that shall be judged worthy of life, and make one effort to promote a holy and glorious cause. If some of the weights can be thrown off that have been heaped upon us, we shall be glad. In behalf of the Brethren,

JOHN BILLINGS.

Wallachia.

AN EXAMPLE TO ROME.—"There are, thank heaven," observes the *Siecle*, "countries where forced conversions are not held in honor, as at Rome. In a commune of the district of Ismali (Maldo Wallachia) some priests, belonging to a sect called the Lipovans, had abducted the daughter of a Jew, named Herchko Bercowitz. The unfortunate father, after vain efforts to obtain her restoration, repaired on foot to Bucharest, and asked for justice of the Minister of the Interior. The latter at once wrote as follows to the Prefect of Ismali: 'Paternal authority is sacred in the eye of the law, religion, and nationalities. I am astonished that in the position conferred on you by the law you should have been able to remain indifferent to such a scandalous act. Are you not aware that in Roumania, conformably with the traditions of our fathers, liberty of worship has always been respected? I cannot understand that, under the pretext of proselytism, any one should have dared to subtract a child from the authority of its parents.' The minister's letter is terminated by an order to restore the child to its parents, and to institute a prosecution against the authors of such an unpardonable outrage."

BUSINESS MATTERS.

Subscription Moneys Received.

FIVE DOLLARS EACH FROM Mrs E B Kittinger, Jas Field, Jas L McLean, Benjamin Parks, Wm R Perry, Dr John K Finley.

THREE DOLLARS EACH *from* Stephen Benton, Hugh Barrett, (Thank you.) Wm Marshall, Saml Bancroft, C A Hempsted.

TWO DOLLARS EACH *from* Mrs Hannah H Tucker, Mrs E M Dunbar, Robert H Goodwin, Dr E C Balcom, Alfred Riker, Matilda Hillstream,

ONE DOLLAR EACH *from* "The Promised $1, received," Ezra Matteson, Chas C Tuck, Jas Cunningham, Chas H Sutton, John Barlow, Mrs Mary Smith, Horace Hodgeman, Lyman Merritt, Hannah Hanson, John Anderson, August Anderson, Peter Fish.

VARIOUS SUMS.—Francis Malcolm, $4 80; David Rollins, Donation, $10.

On Pledges.

James L Boyd	$7 00
R E Ladd	20 00

Tract and Army Fund

Previous Receipts	$430 00
From Berkshire, N. J.,	2 00

Our friends will understand that the above fund embraces the "*knockers fund;*" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We shall soon be able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

DR. S. B. BARLOW.
62 East Twenty-First Street!
Near Fourth Avenue,
OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so man on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR OF THE HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracs.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS,
Box 4658, New York

Poetry.

THE DIADEM OF TRUTH.

Suggested by Br. Campbell's thanksgiving-day reminescences.

Earth's glittering diadems
Shed not their brilliancy o'er every brow—the kingly great—
Monarchs alone may glory in the royal coronet
Of evanescent gems.

But nobler, holier gleams
Herald us on from depths of ignorance to full clear light.
Though rugged be her path, *truth* in the end yields soul-felt pure delight:
Her's are unfading gems.

Their thrilling, living glow,
All, all may share—the purple-robed and poverty's sad sons
Alike may join their happy, grateful benisons;
While streams of knowledge flow.

No ignis fatuus glare
Of dazzling light allures our steps and mocks our longing grasp;
On her we may rely: for truth is *true*, and will at last
Richly repay our care.

Then brothers, sisters, all,
Go onward! sweet is your reward—your labors blest
To lead the untaught mind where heavenly wisdom's rill's spring forth:
It is the Master's call.

And higher, richer far
Is your reward when gathered 'round th' eternal throne
Each rescued, ransomed soul to your resplendant crown,
Shall add a victor's star.

When from that August Throne,
Is heard the Master's voice—beams full the Master's eye—
As gazing on the happy throng benignantly—
He speake the glad *well-done!*

Boston, Dec. 22, 1864. S. N. C.

LUTHER LEE ON IMMORTALITY.

Mr. Lee's next proof of the consciousness of the dead, is based upon our Lord's conversation with the Sadducees. Matt. xxii. 31, 32.

Notwithstanding all we have heretofore written upon this paragraph, we shall now examine it fully and impartially.

Mr. Lee denies that the resurrection is the only point presented in the text referred to, but I shall not allow him to decide that question. The apostle has settled it by the following:—"The same day came to him the Sadducees, who say there is no resurrection," &c. (verse 23.) Again, "therefore, in the resurrection, whose wife shall she be of the seven?" &c. Again, "for in the resurrection they neither marry," &c. (verses 28–30.) The resurrection then, and nothing but the resurrection, is the subject of discussion here, Mr. Lee's assertion to the contrary notwithstanding.

The question between Christ and the Sadducees was a resurrection, or no resurrection. Christ affirmed, and the Sadducees denied. And, as the Sadducees rejected the Prophets, he appealed to the Books of Moses, whose authority they regarded as divine. He makes the following points: 1st, "God is not the God of the dead." The Sadducees believed the dead would live no more, and therefore the Lord makes the first point to meet this objection—"God is not the God of the dead," who live no more, as you Sadducees believe. Jesus did not say that "God was not the God of the dead," in any other sense than that in which the Sadducees held the doctrine; which was in the sense of there being "no resurrection."

Mr. Lee labors to prove that these worthies are not dead—hence he says—"they must be living." What a strange doctrine that must be, which subverts the Christian's hope, and stultifies the meaning of language.

Now, I affirm that Abraham, Isaac and Jacob are dead, unconscious and profoundly asleep in the dust. But they are not dead in the sense of the Sadducees, i. e., to live no more. We have the record of the death of these saints in the old testament, and Paul says, "These all died in faith, not having received the promises." They are dead then, and according to Mr. Lee's theory, never can be raised. This is modern Saduceeism.

Mr. Lee's doctrine of consciousness in death is based upon a rotten assumption, viz.; that a man may be dead and alive at the same time. This is just as absurd as to say a man may be in heaven, and in the grave rotten at the same instant! I know not by what term to designate this vain and foolish philosophy; it is so absurd, so baseless, so irrational and unphilosophical, that it defies language to describe it. Let it pass then, a thing of nought.

Paul, in his Epistle to the Romans, iv. 17, thus writes, "As it is written, I have made thee (Abraham) a father of many nations before him whom he believed, even God, who reviveth the dead, and calleth those things (or persons) which are not as though they were." It is in this sense, Mr. Lee, that Abraham, Isaac, and Jacob are living, and only in this sense; and, therefore, "God is the God of Abraham," &c.

Mr. Lee's doctrine is this—no consciousness in the intermediate state, no resurrection. His Language is, "There can be no resurrection unless the soul maintains its conscious existence during the interim," &c. Let the reader mark and remember this.

But, in opposition to the above, I state the position that, if Abraham, Isaac, and Jacob are not dead, they can never be raised. This the word itself will prove. *Anastasis*, a rising up to live again, recover life. It is a *re*-living, a *re*-standing, and can only be applied to those who were dead. The living are not the subject of a resurrection. It is not a coming down, but an uprising. Mr. Lee's view renders the resurrection an impossibility. The dead, if unconscious, he says, never can be raised, and I affirm that the living are not raised: and therefore there is no resurrection.

The resurrection of the dead saints, and the change of the living saints is however clearly taught in the bible. And all that Mr. Lee says on this point is prompted by his strong desire to maintain his theory. Mr. Lee's whole reasoning tends to the point of no resurrection. His objections are those which infidels have made before him, and which, on his part, show a great want of faith. He reasons that as the particles of the body "may have floated in the clouds, flowed from the fountain, run in the stream, and mingled with the ocean," there can be no resurrection. This whole paragraph is rank infidelity. I say, all I have quoted and a vast deal more, is infidelity without a veil. This may be thought harsh, but the case calls for a prompt rebuke, and by the grace of God, I will expose this skepticism in the light of God's truth. And 1st Job's testimony is against Mr. Lee.

In Job xiv. 10–15, he says, "But man dieth, and wasteth away; yes, man yieldeth his breath, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath is past, that thou wouldst appoint me a set time, and remember me. If a man dieth shall he live again? all the days of my appointed time will I wait till my change come. Thou shall call and I will answer thee? thou wilt have a desire to the work of thy hands."

Here Job teaches that the man dies, that he lieth down and shall not awake, nor be raised out of his sleep, till the heavens be no more. He prays to be hid in the grave till a set time, when he desired to be remembered. He asks the question, "If a man die shall he live again?" And says he would wait his appointed time, till his change, or resurrection, come. And affirms that then God would call and he would answer; that he would then "have a desire to the work of his hands." Again he speaks of resting in the dust. Again he says, "For I know that my Redeemer liveth, and that he will stand at the latter day upon the earth. And though, after my skin worms destroy this body, yet in my flesh shall I see God."

From this testimony we learn that the man dies, and that the man is raised. And Job, unlike Mr. Lee, and all others of his school, believed that, after the worms destroyed, or devoured, his body, yet in his immortal flesh, made alive from the dead, he should see God.

2. the testimony of Isaiah is against Mr. Lee.

Isaiah xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

This requires no comment; it clearly proves that the body intered will be raised.

3. The evidence of Daniel is opposed to Mr. Lee.

Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake," &c.

4. Jesus testifies against him.

"I will raise him up as the last day." John vi.

5. Paul's testimony is against Mr. Lee.

Rom. viii. 11. "But if the Spirit of him that raised Jesus from the dead dwelleth in you, he that raised Christ from the dead will also quicken our mortal bodies by his Spirit that dwelleth in you." The body that dies is quickened, or make alive. Again, "Who will change our vile bodies, that they may be fashioned like to his glorious body." Phil. iii. 21. (see chap. xv. 1 Cor.)

6. The resurrection of Christ testifies against Mr. Lee.

Jesus was brought again from the dead, his soul was not left in the grave. "I am he that liveth, and was dead, and behold I am alive for ever more." He is the first fruits of them that slept, the first born from the dead, not the living. His resurrection is the model—the pattern of the saints. If he had brought up any body other than the one buried, it would have been no resurrection at all. And according to Mr. Lee, the disciples, or, indeed, the soldiers, might have stolen his body away, without invalidating his resurrection.

Mr. Lee "greatly errs, not knowing the scriptures nor the power of God."

The resurrection, then, does not depend upon the possession of an immortal soul, in which resides Mr. Lee's fancied personal identity. So far from it, his view is directly opposed to any resurrection, nullifies the gospel of the Son of God, and fosters the blackest infidelity; an infidelity that scruples not to assume the robes of an "angel of light." The true state of the question, then, is this:

God is not the God of the dead, who rise not;

But Abraham, Isaac and Jacob will rise;

Ergo: God is the God of Abraham, &c.

Mr. Lee's facts, then, have nothing to do with the great fact proved by the testimony submitted. And I care not if the body pass through a thousand changes, God's word stands pledged for its resurrection; and no man, unless to sustain a theory, or he be a skeptic in relation to God's word, will dispute it.

Mr. Lee evidently maintains the position that the body which dies will not be raised, which is tantamount to no resurrection at all. In opposition to this atheistic view, I have proved that it will be the same body in fact, changed from an earthly to a heavenly, from an animal to a spiritual nature. Those raised from the dead, "neither marry nor are given in marriage," which argues a change in the conformation of the body, and therefore, "in the resurrection are neither male nor female, but one in Christ." It was this glorious faith which prompted Joseph "to give commandment concerning his bones"—a commandment which Mr. Lee's infidelity would have prompted him to disregard. But space will not allow me to follow this argument further; I will therefore leave it for the next.

Mr. Lee's seventh argument is founded on the parable of the rich man and Lazarus, Luke xvi. 22, 33. One would have thought after all that has been said and written on this portion of God's word, that no author would again refer to it in proof of the consciousness of the dead; but in this we are mistaken.

Without following Mr. Lee, I shall proceed to give, in as brief a manner as possible, the meaning of the paragraph.—And,

1. I regard it as a parable and not an history.

2. It is not designed to represent the condition of men between death and the resurrection.

3. It does not represent physical death at all.

4. The symbols used are not expressive of the state of the dead, as held by our opponents.

There are two classes of persons represented here by the rich man and Lazarus, viz.: Jews and Gentiles. Their politico-ecclesiastical and social conditions are described as follows: The rich man—the Jew—is represented as being clothed in purple and fine linen, and faring sumptuously every day." He was rich. This I regard as a true and graphic description of the Jew.

On the other hand, "there was a certain beggar named Lazarus [representing the Gentiles] who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table."

But the haughty Jew, who regarded the Gentiles as dogs, refused even these. He is therefore represented as dying, and being carried to Abraham's bosom by angels. An excellent illustration of the fact that when the gospel was rejected by the Jews, and they were consequently broken off, the Gentiles were grafted into the good olive, and made partakers of its fatness; and so became children of Abraham by faith, and heirs of the promises made to him.

The poor man is said to die in order to maintain the decorum of the parable; hence, it is immediately added, "The rich man also died and was buried—the Jew died and was buried politically and ecclesiastically, as well as socially; "and in hell—*hades*—he lifted up his eyes, being in torments," as their history for the last 1800 years fully proves, "and seeth Abraham afar off, and Lazarus in his bosom."

In this political torment he cries to Abraham for help, for mercy, for water to cool his tongue, "for I am tormented in this flame." But Abraham is represented as replying, "Son, remember that thou, in thy lifetime [in thy dispensation] receivedst thy good things [which were all abused] and likewise Lazaus evil things [being in "the valley and shadow of death" politically and ecclesiastically] but now he is comforted [by the gospel] and thou art tormented [by thy persecuters]. And besides all this, between us and you there is a great gulf fixed [the decree of God for their unbelief] so that they who would pass from hence to you [to aid you ecclesiastically, &c.] can not; neither can they [any of you] pass to us that would come from thence [for God has decreed you shall not] until the the times of the Gentiles be fulfilled."

Then the rich man—the Jew—is represented as supplicating for the remnant of Israel—the five brethren—lest they also come into this place of torment, and share the same fate. Abraham gives him to understand that "they have Moses and the prophets; let them them." The rich man replies, "No, father Abraham; but if one shall go to them from the dead, they will repent." Abraham responds, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead," which was fully verified in the case of Christ, whom the Jews rejected both before and after he rose from the dead.

Such, I apprehend is the simple meaning of the parable. The word *hades*, in which the rich man is represented as being tormented, is not used as indicative of future punishment any where in the Bible. It is used however to express a low and abased condition, and such is the analogical meaning of the word.

Having made these observations upon the article before me, I shall conclude by remarking that Mr. Lee, and all others on his side of the question, and not a few on our side, have made sad havoc of this beautiful parable, which is such an admirable illustration of the condition of the Jewish world.

HOMO.

It costs us more to be miserable than would make us perfectly happy.

EDWIN AS HE WAS.

[We find the following, from Edwin Burnham, in the *Newburyport Herald*, where it appeared a few years since. The contrast with a late production of his, which we gave in our columns a few weeks since, is too striking to need comment. "O that he were as in months past." May be he will be. The Lord give him grace to that end.—EDITOR.]

SECTARIANISM.

I learned long ago that it is not with men we are at war, but with doctrines and sentiments. I do not therefore see any reason why we should act like the sons of Ishmael, toward each other. A man embraces a false sentiment—what then? Is he therefore a hypocrite, a scoundrel, or a liar? Who of all of us do not hold *some* sentiments which may be wrong? Shall we therefore all fall on each other with words and acts of cruelty? What little Pope among us will start up and say, "I am right—you are all wrong?" Is not every man entitled to respect, love, kindness, and consideration? Will it reform any man to look at him with a countenance fraught with wrath and thunder, and call him hard names? But the man is in a fatal error—what then? What will save him from his error? Will it make him see *his* error and *our* truth by appearing toward him unkind, vinegar-faced, and cloudy? Will turning him out of doors by treating him with such cold contempt that he can not remain in our company, draw him any nearer to the truth and to Christ? This was not the policy of the Galilean. The enemies of Christ said before him "Behold he receiveth sinners and eateth with them." Hear the reply of the Son of God to all such charges: "They that are whole need no physician, but they that are sick.

One of the primary laws of reformation, both in doctrine and in practice, is association. Jesus came down from heaven that he might associate with men and reform them. It does not make us sinners to talk with, walk with, eat with, worship with, sinners, of necessity. It does not make them saints to let them all see us shun them and treat them with contempt. When will men learn that bigotry, sectarianism, coldness, contempt, stiffness, and reserve, are not attractive elements? When will men learn that they can not scold, drive, frighten, or *repulse* human beings into truth? When shall we learn if men are brought into truth at all, it will be done by association, love, plainness, frankness, kindness, and argument?

Select a family of eight or ten members—one of the family embraces a fatal sentiment—fatal to the interests of the whole—what is to be done? When the hour of worship arrives, shall we, with cold contempt, show him he is unwelcome in the worshipping circle? Will that make him love our truth and our spirit more? Shall we refuse to walk with him to the place of true worship on Sunday because he sometimes goes to a place of false worship? Will that make him love true or false worship more? Shall we treat him with haughty and scornful reserve when he wishes to take part in the worship? Will that incline him to go with us? Shall we not rather help him in all he does attempt right? Shall we not say amen when he does say the truth? And when we do say nay, nay, say it like christians, and not like savages. But I know well the sentiments of community on these points. Here is the creed of the sectarian community: "Go with us, or we go against you." "Help build up my church, or I want nothing to do with you." "Be somebody or nobody." This creed is not universal—there are many honorable exceptions to it. May we not hope the exceptions will multiply?

EDWIN BURNHAM.

THE CAPTAIN AND THE QUADRANT.

A godly man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to him; and so, accordingly, he gave all into the hands of God, and felt at perfect peace; but still he prayed that if he would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation, to ascertain their position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick and drizzling, the men looked at him with amazement. He went down to his cabin, prayed, and came up. There seemed still to be no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck, waiting upon the Lord, when, in a few minutes, the mist seemed to be folded up and rolled away, as by an omnipotent and invisible hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of the answer to his prayer. He, however, succeeded, although with trembling hands, and found, to his comfort, that all was well. But no sooner had he finished taking the observation, than the mist rolled back over the heavens, and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with the quadrant in his hand.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."

Children's Department.

THE LITTLE GIRL AND HER COPY.

A little girl went to writing school. When she saw her copy, with every line so perfect, "I can never, never write like that," she said.

She looked steadfastly at its straight lines, which were so very straight, and the round lines so slim and graceful. Then she took up her pen and timidly put it on the paper. Her hand trembled; she drew it back; she stopped, studied the copy, and began again.

"I can but try," said the little girl; "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk and said:

"What scraggly things you make!"

Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me and scold," she said to herself.

But when the teacher came and looked, he smiled.

"I see you are trying, my little girl," he said kindly, "and that is enough for me."

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen and began again to write. She wrote carefully, with the copy always before her.

But O, what slow work it was! Her letters straddled here, they crowded there, and some of them looked "which-way."

The little girl trembled at the step of the teacher.

"I am afraid you will find fault with me," she said; "my letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do, as to what you aim and have the heart to do. By sincerely trying, you will make a little improvement every day; and a little improvement every day will enable you to reach excellence by and by."

"Thank you, sir," said the little girl, and thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us a heavenly copy. He has given us his dear Son "for an example, that we should follow his steps." He "did no sin, neither was guile found in his mouth." How he loved people; how he forgave his enemies; how kind and tender he was; how "meek and lowly in heart;" how he "went about doing good!" He is "altogether lovely," and "full of grace and truth."

And when you study his character, "I can never reach that," you say. "I can never be like Jesus."

God does not expect you to be like his dear Son in a minute, or a day, or a year; but what pleases him is, that you should love him and have a disposition to try. It is that temper which helps you grow day by day, little by little, into his likeness, which God desires to see. Your companions may see no signs of improvement in your conduct; they may even laugh at your efforts; but God, with his all-seeing eye, can discern them. He looks at the heart. God sees you try. God loves you for trying, and he will give you his Holy Spirit to help you.

The younger you try, the easier it becomes. The harder you try, the sweeter you will find it. And what sight is more lovely to those who love you, than to mark you growing day by day into the temper and spirit of our Lord Jesus Christ?—*Child's Paper.*

CARLO.

On a pleasant afternoon in the summer, just as the sun was beginning to decline in the west, three schoolfellows were wandering through the forest paths which led to their homes. They lived in a section of the country which has not even yet been cleared and settled by the advancing step of civilization, and which, at the time of my story, was often the haunt of some wild animals, who were at least a match for an unarmed and unprotected man. The boys, however, were evidently under no apprehension from danger of this kind, and they laughed, ran, and shouted with the full gayety of high animal spirits, undarkened by any of the every-day ills of life.

At last they came to a moss-covered rock, by the side of a shallow run of water, and they sat down at the base of the rock to rest themselves for a few moments. The place where they stopped presented a scene which may often be witnessed in our American forests. The tall trees swung their branches over them, and through an opening or vista on one side the eye might roam over the distant hills, which veiled the horizon from the view.

While the three young companions were sporting beneath the shadow of the rock, a slight noise was heard in the bushes, and the next moment their favorite playmate, Carlo, bounded into the midst of them. Carlo was a dog of the spaniel breed, and it was his delight to traverse the woods with the boys of his master's family. His coming was now welcomed by all with caresses and words of endearment. But he had not fawned upon them long, ere he started up in evident agitation, and began to bark furiously. The boys, supposing that he had merely seen a rabbit or squirrel, did not take much notice of his noise; but at last, looking in the direction of the sounds, they beheld a panther crouching upon the ground and glaring on them in a way which was anything but polite or agreeable. They at once ceased from their sports, and Henry dropped the straw with which he had just been attempting to tickle Charlie's ear. They rose up, and scrambled across the brook in the direction of their homes.

In the meantime Carlo was barking with undiminished energy at the unwelcome intruder. The panther bounded over him in the direction of the retreating boys. But the dog instantly got before him again, and stood boldly opposed. The wild enemy, as if amazed at the audacity of a creature so inferior in size and strength, crouched upon the ground, as if meditating how to act. The result of his meditation evidently was to crush his yelping antagonist at once, for he made a tremendous bound in the direction of the dog; but the latter, by dexterously running forward at the moment, again avoided the clutches of his powerful opponent, Once more did the brave little Carlo place himself in front of the infuriated panther, who bounded upon him more suddenly than before. The dog escaped with a slight wound in his ear, and again opposed himself to his baffled foe. In this manner Carlo kept retreating, till a shot from an experienced woodsman went through the heart of the panther.

The boys escaped to their homes, somewhat frightened, but safe and sound. Carlo soon joined them, and seemed fully to enjoy and understand the praises and caresses which were lavished upon him. His wound was preperly taken care of, but a scar remained, which was always visible. Whenever the story of his bold resistance to the panther was related, Carlo would rise up, wag his tail, and place his head upon his master's knee, so that he might point out the place where he was wounded. No old veteran of the revolution could be prouder of his wooden leg than was Carlo of the scar, which remained a memorial of his gratitude and his bravery.

THE LAMB OF GOD.—A little boy reading to his mother about the lion, in a book of natural history, said:

"Mamma, the lion is a noble animal, but I love the lamb better; and I will tell you why I love it better; because Jesus Christ is called the Lamb of God, which taketh away the sins of the world."

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head.' Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

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Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

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NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

The Herald of Life

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HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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HONEST FREEDOM OF THOUGHT.

BY JOHN RYLAND, M. A., ENGLAND, 1775.

In the conduct of my studies, many years ago, I fixed as an unalterable rule, that I would take nothing upon trust, but as far as possible see every thing with my own eyes, and feel the truth of every great subject of religion in my own mind, as the result of rational and solid conviction.

As I am fully convinced of the absolute necessity of a divine revelation, so I have inquired with the utmost care and deliberation into the possibility of it, and have proceeded to consider the nature of inspiration, as far as I could attain clear and determinate ideas on such a most delicate and sublime subject.

I have found by happy experience, that if a man have an honest love of truth, a just sense of the defects of his own mind, an humble dependence on God to assist him in laying aside prejudices, and if he proceed with caution and by slow and sure steps, there is no subject in the whole system of truth and religion but what he may investigate, so far as it hath a relation to his duty and happiness.

It is the greatest honor to a human character to be an honest inquirer after truth; and although I will not say I have attained this character, yet I will dare to affirm that I love and admire it, and I wish to possess so great an excellence.

As I write chiefly for my young friends, I will endeavor to give them the outlines of such a character; in order that they may keep it ever before their eyes, and feel a generous ambition to be what they love and revere.

All persons, who devote themselves to the study of religion and the pursuit of learning, profess themselves free inquirers after truth, and rational freethinkers; but if we try many of them by the true and eternal rules of just freethinking, we shall find them wanting in all the essential qualities of a true freethinker; and if my idea of freethinking be right, we may justly say, "How few honest and free searchers after truth are there to be found in the world; how arduous the labor; how honorable the character.

A most sincere and honest freethinker is just the opposite to an infidel, a skeptic, a sophist. An infidel is not willing that all should be true, which God has declared to be true. A skeptic doubts every thing, and is sure of nothing. A sophist attempts to impose on your understanding the most specious errors in the garb of truth; he deludes you with the shadow instead of the substance of the truth. Not so the honest freethinker: he is just the reverse of such odious and contemptible characters; he is heartily willing that all should be true, whether by reason or revelation. He is resolved to submit to evidence as fast as it shall arise before the eyes of his mind, and he scorns to impose one single thought on mankind, of which he is not fully convinced in his own conscience.

But to possess this glorious character, the mind must be smitten with the beauties and charms of truth; we must be purified from every species of lust, pride, and extravagant self-love; we must be cured of our boundless self-admiration, and fond desires of a vain distinction; we must be made honest in the very essence of the soul for ever.

A man thus qualified is a generous and upright freethinker: if you severely examine his internal character you will find in him the following great qualities:—

He has an ardent love to truth, merely on account of its excellent nature, beauty, and goodness; he loves it purely for its own sake: an infidel does not; he doth not love truth for its own intrinsic goodness and beauty. The good man fears no consequences that can follow from truth, and therefore he lays open his whole soul to the light of evidence, and is determined to follow wherever truth shall lead the way.

He is willing from the very bottom of his soul to divest himself of all prejudices and to put off all opinions and notions, that will not stand the test of severe and impartial examination.

He is resolved to use all the best helps that God has put in his power, or laid within his reach for the attainment of truth.

He is determined to embrace truth, even all truth, wherever he meets with it, and from whatsoever hand it comes: whether from a throne or a dunghill; a palace or a cottage; from a child, a Newton, or a Paul.

He is invariably resolved to buy the truth at any rate, and sell it at no price; but will rather part with all that is dear to him in this world, than part with this jewel. He will give up his name, his estate, his blood and life, rather than betray or part with the truth. He makes an honest use of his reason to find out truth, or the real nature and relation of things.

He uses his understanding in such modes of operation as these: (viz.) in considering the degree of evidence or clear appearance of truth in the mind:—in determining to judge according to the apparent strength or weakness of the evidence before him, on any important question:—in ballancing evidence on both sides of a question, and embracing that side on which the weight of evidence preponderates.

Honest freethinking gloriously appears in thus considering impartially the nature of the evidence for or against any point that is proposed to us for truth.

A man of this spirit and disposition looks upon it as bondage of thought, and the mark of a low slavish soul, to contradict or despise a truth without inquiring into it, merely because it has been commonly received, for a thousand or seventeen hundred years past. Such is the bondage and slavery of soul in all those who contradict or despise the evidences of divine revelation.

True freethinking does not consist in a power or right to dissent from the eternal principles of right reason and truth, but in being superior to vile bigotry and low prejudices, which imprison and debase the soul.

An honest and generous freethinker is not attached to any low party or faction in divinity or philosophy; nor is he a slave to his own vile passions, or to the passions or humours of other men: he scorns to be under the arbitrary will, or the tyrannic pleasure and influence of his superiors, in mere civil power, or worldly honors and emoluments—but truth, eternal, almighty, and all amiable truth, is the sovereign of his soul, the empress of his heart. He dedicates himself to truth alone, and aims and wishes to be for ever a disciple to pure and beautiful truth.

An honest freethinker will not suffer himself to be driven from truth by the faults or the foolishness of those that profess it. He does not forsake revealed truth, and leave it bleeding in the dust, on account of sneaking and impure hypocrites, artful impostors, or imperious tyrants, who profess it and disgrace it; and are the curse and bane of the most sacred and beautiful system in the world.

To conclude this sketch of the beautiful character of an honest freethinker:—He disdains the thought of a secret indulgence of sensual lusts, or the foul appetites of the flesh:—he knows that a gratification of the unclean inclinations of his body, are utterly inconsistent with all greatness of soul, and generous freedom of thought.

An honest free inquirer after truth scorns to persist in an error, because he has in some things, and at sometimes, made a mistake, or formed a wrong apprehension of some objects.

He is not ashamed nor afraid to say, at such a time, or in such an affair, "I was mistaken."

This is not the temper of our modern deists, who having from some bad springs rejected divine revelation, and set themselves up as advocates for natural religion alone, their pride prompts them to persist in the way of error, and they disdain the thought of acknowledging themselves in the wrong.

Not so the true freethinker: he accounts it a victory to conquer his own pride; and to change an error for truth, he esteems an eternal gain.

REVELATION XV. 4.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

This text, by some, is thought to support the age to come doctrine. Now, though we do not believe the events prophesied in the book of Revelation are consecutive in every case, still we think the connections of this text will enable us to fix its chronology, which will assist to an understanding of it. To our mind it is quite clear that chap. xiii. presents papacy, merging into and succeeded by the revived dragon, and that this scene ends with the 5th verse of chap. xiv., because the Lamb stands on Mount Zion and begins the establishment of his kingdom in the time of dragon (devil) supremacy; hence the two are seen at the same time; that is, in the same vision.

Then commences another line of prophecy with verse 6, chap. xiv., presenting the great movements to instruct all nations that the judgment day is at hand, in which time papacy falls; this chapter finishes with the reaping time. But up to this time we have had the narrative of but two woe trumpets; which provides for a third, to our mind, this side of the French Revolution; and inasmuch as Rev. xv. 1 says, in the seven last plagues "is filled up the wrath of God," we conclude the seven last plagues comprise the third and last woe; which began to be poured out about the beginning of this century; but we trust no one ever thought they (the vials) would be finished in another age; no, surely in this.

Now, what is equally clear, chap. xv. introduces this interesting affair, while chap. xvi., to the close, details the pouring out of these vials. This would locate the prophecy in this age beyond dispute. If this be correct, then it is just to conclude that whatsoever is said in this connection is suggested by the circumstances, and hence applicable to that time, and not to be put in the future; and in keeping with this they sing, "For all nations shall come and—*proskunesousin*—shall prostrate—shall do homage before thee; because thy righteous judgments are made manifest;" (in the pouring out of the vials), while they are passing, not after they have passed. And who see that they are "righteous judgments"? the unbelieving? Where is such a doctrine taught in the bible? No, but the righteous. To this agrees the prophet: "For when thy judgments are in the earth, the inhabitants (a class) will learn righteousness. Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see (in time to profit), but they shall see, and be ashamed for their envy at thy (righteous) people; yea, the fire of (prepared for) thine enemies shall devour them." Isa. xxvi. 9–11.

In harmony with this, the "Emphatic Diaglott" gives the Vatican Manuscript, No. 1160, as authority for omitting "all nations," which would leave the text "for all shall come and worship before thee," leaving the sense to determine what "all" shall come. Again, we do not see any intimation that chap. xv. introduces any considerable part of the saints (as the age to come theory has it) but only that portion that "have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name;" which quite probably represents that portion of the saints who have come in contact with the beast, &c., and rejoice to see and understand God's just judgments upon the wicked powers and institutions of earth, while they are saved out of them.

Beside, there is some collateral argument in this book to sustain the foregoing.

1st. Chap. xi.. Under the sounding of the seventh angel the kingdom of this world becomes the Lord's and his Christ's; being transferred from the kings, emperors, and other potentates, who have long had authority in the world; which transfer makes the nations mad, and involves their destruction: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt the earth." verse 18. This text, to our mind, is in keeping with the general tenor of the scriptures, and represents the feeling of the great bulk of the inhabitants of the different nations concerning the transfer of power to the Son of God; but it is very probable that there will be many among the people in these times of judgment, war, famine, and pestilence, that will learn righteousness, and be saved, that otherwise would not be saved; even now, it may be seen in this war; the widowed mother loses her darling boy in the fierce fight; he was her only prop on earth; she looks to heaven for a prop now; the wife with her little ones clinging to her is widowed; she is desolate, and looks to the widow's God for succor now; but what of the nation in general? They whet their sword for a fight with England, and dance and revel, and dress with harder hearts over the green graves of half a million of their countrymen.

2d. In keeping with this, chap. xix. presents a great battle. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Here they are fighting mad. This does not look much like doing homage before God, no; they are slain by the Lord Jesus; verse 21.

3d. Chap. xx. appears to present the great executive judgment day upon all people which is so thorough and complete that when its turmoil and confusion is past, there bursts, upon the sight of the Seer "a new heaven, and a new earth; for the first heaven and the first earth were passed away." Rev. xxi. 1. Neither is there any mention of probation again; but chap. xxi. presents the holy city blazing with the glory of God and the Lamb, and the "nations of them which are saved (not left) walk in the light of it. And the kings of the earth (made and appointed by the Lord Jesus) do bring their glory and honor into it." Verse 24.

With this view, we think, the best harmony of God's revelation is attained; but shall strive by the grace of God to keep in a frame of mind to receive instruction upon this, as well as all other questions, and hope that all, by exchanging thoughts, will reconcile differences, and mutually grow in the knowledge of our Lord and Saviour, Jesus Christ.

E. W.

Eatontown, N. J.

REMARKS ON THE FOREGOING.

Br. E. W. has his view of the Apocalypse, with which we shall not meddle. Whatever the book teaches, it can not conflict with the word of God as "spoken by the mouth of his holy prophets since the world began." But we are interested in preserving the integrity of God's word, and therefore we speak.

Our brother's argument depends on the omission of the word "nations" from the text. That would be an easy method of overthrowing the obnoxious doctrine, perhaps, if it were justifiable. If that terrible "age to come" is to be disposed of only by taking away "from the words of the book of this prophecy," we think it will scarcely pay.

As to the "Emphatic Diaglott," the less it is trusted on critical points, the better. Give us the opinions and statements of men who know whereof they affirm, and who are competent to judge in such matters.

It is said that the "Vatican Manuscript, No. 1160" omits "all nations" from the text. Our brother thinks that this "leaves the sense to determine what 'all' shall come." And this after striking out "all"! Admitting that the word "nations" is not found in the Manuscript referred to—what of it? Many other and far more authoritative MSS. contain the word.

The two leading MSS. of the Apocalypse are the Codex Alexandrinus and the Codex Ephræmi, both of the fifth century, and both have the reading; whereas, the Vatican MS. 1160, dates as late as the *thirteenth* century. Besides, this is not the best Vatican MS. of the Apocalypse. The oldest Vatican MS., No. 1209, does not contain the Apocalypse, but it has a supplementary MS. of the eighth century that does; and its attachment to No. 1209 shows that it is the principal Vatican copy. Will any one deny that it has the reading in question? There are two other Vatican MSS. of the same date as No. 1160. Will any one say that they omit the word? Other leading MSS. of the eleventh, twelfth, fourteenth, and fifteenth centuries have the reading. No critical student of the New Testament MSS. would dream of striking out "nations" from the text in question. The word is also found in the quotations of Cyprian, Bishop of Carthage, third century, Andreas, Bishop of Cæsarea in Capadocia, sixth century, and Primasius, sixth century. See Alford's Greek Testament for the foregoing information. Let us have standard and trustworthy authority.

Another consideration confirms the reading. Verses 3, 4, are to be read together. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of THE NATIONS. [This reading is the true one, and is adopted by all the critics—Griesbach, Scholz, Lachman, Tischendorf, Alford, &c.] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Here we have quotations from two passages in the Old Testament. The first is Jer. x. 7. "Thou art great, and thy name is great in might. Who would not fear thee, O King of nations?" The second is from Psa. lxxxvi. 8, 9. "Among Elohim there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. For thou art great, and doest wondrous things; thou art God alone." The writer of the Apocalypse goes to the Old Scriptures for his assertion that "all nations shall come and worship," and merely adds the reason of the fulfilment of the prophecy: "Thy judgments are made manifest." Now it is not worth while to strike out the quotation of "nations" in the Apocalypse unless we are willing to treat the Psalmist in the same way.

With the retention of the word in question, our brother's argument falls to the ground, and as we have vindicated the integrity of the text as it stands, another exposition is necessary.

J. T. C.

LUTHER LEE ON IMMORTALITY.

In Mr. Lee's article, No. 15, he bases an argument, in favor of the consciousness of the dead, on Luke xxiii: 42–43, and 46. The things to be examined in these passages are these:

1. The thief's request—"Lord, remember me when thou comest into thy Kingdom."
2. Our Lord's answer—"To-day shalt thou be with me in Paradise."
3. Christ commending his spirit to God.
4. His giving up the ghost.

We may remark, on the first point, that the thief desired to be remembered at a particular time which he specifies, viz: "when thou comest into thy kingdom."

The Lord has not even yet come into his kingdom, and consequently, the theif's desire has not been realized. Christ's kingdom will be on earth—his throne in Jerusalem, and his dominion fill the world! When he comes into this kingdom, he will "come on the clouds of heaven," and the righteous dead will be raised to share the kingdom with him. The thief will then be with him, and realize his request.

On the second point, I will observe that, the Lord's answer is in perfect harmony with the thief's request—"To-day shalt thou be with me in Paradise," which is the kingdom referred to by the thief.

The word *Paradeisos*, a Persian word adopted into the Hebrew, and used by the "Seventy," in the Septuagint Greek of the Old Testament, to signify a park, a forest, a garden of trees of various kinds, a delightful grove, the garden of Eden. This word is never used to express the state or condition of the dead; neither is it the place of dead men's "ghosts!" Paul was caught away to, or had "a vision" of paradise; and in Rev. ii. 7., the Lord says—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (See, also, Rev. xxii.) The terms kingdom and paradise fix the meaning of the whole passage. The phrase "to-day" or "this day" must therefore be referred to the day of Christ's "coming into his kingdom." The Lord's answer is equivalent to his having said—I will remember you at the day, time, or period of which you speak. The term day, often refers to a time, or period, and not to a literal day. "Thou art to pass over Jordan this day." Deut. xi. 1. And yet they did not pass that day. In Gen. ii. 4, 17. "In the day (time or period) when God made the heavens and the earth." "To-day if you will hear his voice," &c. "Now is the day of salvation," &c., Heb. iii. 16. This day of salvation has lasted 1800 years.

Mr. Lee contends that Paradise means heaven above. In this he is utterly wrong; but, suppose, for the sake of argument, we grant it, and then what follows? why it follows that Jesus Christ did not go there; for he says to Mary after his resurrection—"Touch me not: for I have not yet ascended to my Father," &c.

Thus Mr. Lee subverts his own hypothesis.

Christ commended his spirit to his Father, and gave up the ghost. The *Pneuma*, here rendered spirit, signifies, when used in reference to man, the breath, or life, &c., and the word *ekpneo*, compounded of *ek*, *out*, and *pneo*, to *breathe*, and literally means to breathe out; so that the passage literally runs thus:—"Father, into thy hands I commend my life; and having said this, he breathed it out," expired or died.

Mr. Lee says—"Christ's soul, or ghost, which he commended into the hands of his Father and gave up, did not die with the body, and hence it was with *it* that the thief had the promise of being in paradise." While Mr. Lee was writing the above, he must have forgotten that "Christ's soul was poured out unto death"—that "it was made an offering for sin," and that in reference to it, it is said—"Thou wilt not leave my *soul* in the grave." Mr. Lee believes the soul goes to heaven at death, and, therefore, he comes under the condemnation of Justin Martyr, as well as the Bible.

Mr. Lee also refers to Acts vii. 59, where Stephen says—'Lord Jesus, receive my spirit." This belongs to the class of texts already examined. This phraseology occurs in Job. xxxii. 8. Peter, also, refers to the same when he exhorts those, who "suffer according to the will of God, to commit the keeping of their souls to God." Mr. Lee refers to Mr. Grew's view of this text, and thinks his rendering "a violation of common sense." As Mr. Lee's common sense is not mine, I fully indorse Mr. Grew's that the life is not a distinct substance, susceptible of consciousness without the material organization. Life, being an attribute, and not an entity, as Mr. Lee supposes, can have no consciousness apart from the man of whom it is an attribute.

2. The argument on Rom. viii. 35, 38, 39, is not at all relevant to the subject. There is no point whatever in Mr. Lee's comments on the passage. Of course nothing but sin can separate the Christian from the love of Christ; his being asleep in the dust of the earth does not intercept the love Christ has for him; and, consequently, in proof of his great and abiding love for him, he "raises him up at the last day."

What Mr. Lee says on this text may serve to fill up his book, but the intelligent reader will fail to detect any proof of his position, or relevancy to the question in hand.

Mr. Lee remarks—that "to be the object of the love of God involves conscious existence;" if so, what "world" was that which "God so loved" that he gave his Son for it? I opine, thousands of persons, for whom Christ died, and whom God loved prospectively, had no "conscious existence" at that time. Mr. Lee is the most incautious writer I have ever read. Scarcely a sentence can be harmonized with the Holy Scriptures.

3. The argument founded on 2 Cor. v. 1–8, has been answered several times before, but Mr. Lee makes it a rule "not to know an argument" on the opposite side. Let us examine the text: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens." This verse stands connected with the last verse of the preceding chapter, where Paul contrasts "things seen and unseen, things temporal and eternal." And then, speaking of those temporal things, which constitute our earthly house of dwelling, he says, "if this dwelling were dissolved," as Peter taught it would be, "we have a building of God, a house not made with hands, eternal in the heavens." Not in "heaven" above, as Mr. Lee imagines; but "in the new heavens and earth"—a city whose builder and maker is God; for which Abraham, Isaac and Jacob looked, as well as all those worthies enumerated by Paul. "For in this" dwelling place "we groan, earnestly desiring to be clothed," or invested, "with our house," or building, "which is from heaven: if so be that being clothed," invested, "we shall not be found naked," or destitute. "For we that are in this tabernacle," or dwelling place, "do groan, being burdened; not because we would be uncloted," naked or destitute, "but clothed," or invested with an "eternal" dwelling place, "a building of God—not made with" human "hands"—"that mortality might be swallowed up by life."

In Rom. viii. 22, 23, Paul speaks of this "groaning" and waiting for the adoption—the redemption, or resurrection of the body. Now Paul did not wish to be unclothed, naked, or destitute; but he desired to be invested with that tabernacle, or dwelling place, into which he would be introduced when "mortality is swallowed up by life."

"Now," says he, "he that hath wrought us for this same thing, [a resurrection to life,] is God, who also hath given to us the earnest of the Spirit." "Therefore, [because we have the earnest of the Spirit,] we are always confident, [or full of confidence:] knowing that, while we are at home in the [mortal] body, we are absent from the Lord: (for we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the [mortal] body, [in the sense of having it swallowed up by life,] and to be present with the Lord. Wherefore we labor, that whether present [with the Lord,] or absent [from him,] we may be accepted by him," when he shall come. "For we must all appear before the judgment seat of Christ; that every one may receive the things *in body*, according to what he hath done, whether good or bad." Such is the meaning of the whole paragraph, I conceive, according to the text and context.

The Apostle did not desire to die; this is not the subject before him; neither did he desire to be without a tabernacle, or dwelling place; but he earnestly desired to be "clothed" and this he explains by "mortality being swallowed up by life." Mortality is not swallowed up by life at death; but, rather, life is swallowed up by mortality. The whole structure of the passage is incompatible with Mr. Lee's view; nor can he harmonize it, according to his theory, with other parts of God's word; nor, indeed, with itself. Mr. Lee has wrested it from its connexion, and pressed it into his service. His doctrine is not in it, nor can he prove it legitimately by it.

4. Mr. Lee's next argument is based on 2 Cor. xii. 2–4. "I knew a man in Christ," &c. (see the passage.) His first deduction from this, is, "the body and mind are two distinct things." I wonder how often Mr. Lee will repeat this. The mind and body, Mr. Lee, are not the same; but for you thence to infer that either the one or the other can be conscious separately, shocks all common sense.

The only real point of discussion in this text, is involved in the phrase—"Whether in the body, I cannot tell; or whether out of the body, I cannot tell." Mr. Lee, and all others, on his side of this question, supposes this text to prove the possibility of a man's being out of his body in a literal sense. But, I apprehend, to interpret the passage literally would be equivalent to saying a man could be out of himself, which is an absurdity. I understand the apostle simply to say, that he did not know whether, in his "vision," he was bodily caught away, or simply transported in mind, and thus mentally wrapt in "visions and revelations" of the future. And one thing is certain, if Paul's case was as Mr. Lee has represented it, Paul's body was dead, and he must have been raised from the dead after his vision ceased! Mr. Lee stumbles at the idea of Moses being raised from the dead; but, I opine, he will have to take the position that Paul was, if his doctrine be true. Having examined this passage fully before, we merely make the above remarks on it, that we may not seem to omit any thing said by Mr. Lee.

5. Mr. Lee refers to Eph. i. 10, in proof of his position. He misunderstands, and misapplies this text. The "dispensation of the fulness of time" is doubtless the age to come, when Christ will be the head of all political and ecclesiastical power on earth. Men will then be united, or "collected, in one" vast empire, so that the "things in the heavens"—political, "and on the earth," will be "under Christ." This text knows nothing of Mr. Lee's subject.

6. He also quotes chap. iii. 15, "of whom the whole family in heaven and earth is named." The being referred to here is the "Father of our Lord Jesus Christ." The family spoken of, is the family of the Father; and the text seems to indicate that the whole intelligent creation is referred to; but, whether this be true or not, the angels in heaven and saints on earth constitute one great family.

HOMO.

When comparing opinions or practices with the standard of God's word we must beware, lest we suffer these opinions or practices to bend the rule by which they are to be measured.—*Bishop Whately.*

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

HONEST FREEDOM OF THOUGHT.

BY JOHN RYLAND, M. A., ENGLAND, 1775.

In the conduct of my studies, many years ago, I fixed as an unalterable rule, that I would take nothing upon trust, but as far as possible see every thing with my own eyes, and feel the truth of every great subject of religion in my own mind, as the result of rational and solid conviction.

As I am fully convinced of the absolute necessity of a divine revelation, so I have inquired with the utmost care and deliberation into the possibility of it, and have proceeded to consider the nature of inspiration, as far as I could attain clear and determinate ideas on such a most delicate and sublime subject.

I have found by happy experience, that if a man have an honest love of truth, a just sense of the defects of his own mind, an humble dependence on God to assist him in laying aside prejudices, and if he proceed with caution and by slow and sure steps, there is no subject in the whole system of truth and religion but what he may investigate, so far as it hath a relation to his duty and happiness.

It is the greatest honor to a human character to be an honest inquirer after truth; and although I will not say I have attained this character, yet I will dare to affirm that I love and admire it, and I wish to possess so great an excellence.

As I write chiefly for my young friends, I will endeavor to give them the outlines of such a character; in order that they may keep it ever before their eyes, and feel a generous ambition to be what they love and revere.

All persons, who devote themselves to the study of religion and the pursuit of learning, profess themselves free inquirers after truth, and rational freethinkers; but if we try many of them by the true and eternal rules of just freethinking, we shall find them wanting in all the essential qualities of a true freethinker; and if my idea of freethinking be right, we may justly say, "How few honest and free searchers after truth are there to be found in the world; how arduous the labor; how honorable the character.

A most sincere and honest freethinker is just the opposite to an infidel, a skeptic, a sophist. An infidel is not willing that all should be true, which God has declared to be true. A skeptic doubts every thing, and is sure of nothing. A sophist attempts to impose on your understanding the most specious errors in the garb of truth; he deludes you with the shadow instead of the substance of the truth. Not so the honest freethinker: he is just the reverse of such odious and contemptible characters; he is heartily willing that all should be true, whether by reason or revelation. He is resolved to submit to evidence as fast as it shall arise before the eyes of his mind, and he scorns to impose one single thought on mankind, of which he is not fully convinced in his own conscience.

But to possess this glorious character, the mind must be smitten with the beauties and charms of truth; we must be purified from every species of lust, pride, and extravagant self-love; we must be cured of our boundless self-admiration, and fond desires of a vain distinction; we must be made honest in the very essence of the soul for ever.

A man thus qualified is a generous and upright freethinker: if you severely examine his internal character you will find in him the following great qualities:—

He has an ardent love to truth, merely on account of its excellent nature, beauty, and goodness; he loves it purely for its own sake: an infidel does not; he doth not love truth for its own intrinsic goodness and beauty. The good man fears no consequences that can follow from truth, and therefore he lays open his whole soul to the light of evidence, and is determined to follow wherever truth shall lead the way.

He is willing from the very bottom of his soul to divest himself of all prejudices and to put off all opinions and notions, that will not stand the test of severe and impartial examination.

He is resolved to use all the best helps that God has put in his power, or laid within his reach for the attainment of truth.

He is determined to embrace truth, even all truth, wherever he meets with it, and from whatsoever hand it comes: whether from a throne or a dunghill; a palace or a cottage; from a child, a Newton, or a Paul.

He is invariably resolved to buy the truth at any rate, and sell it at no price; but will rather part with all that is dear to him in this world, than part with this jewel. He will give up his name, his estate, his blood and life, rather than betray or part with the truth. He makes an honest use of his reason to find out truth, or the real nature and relation of things.

He uses his understanding in such modes of operation as these: (viz.) in considering the degree of evidence or clear appearance of truth in the mind:—in determining to judge according to the apparent strength or weakness of the evidence before him, on any important question:—in ballancing evidence on both sides of a question, and embracing that side on which the weight of evidence preponderates.

Honest freethinking gloriously appears in thus considering impartially the nature of the evidence for or against any point that is proposed to us for truth.

A man of this spirit and disposition looks upon it as bondage of thought, and the mark of a low slavish soul, to contradict or despise a truth without inquiring into it, merely because it has been commonly received, for a thousand or seventeen hundred years past. Such is the bondage and slavery of soul in all those who contradict or despise the evidences of divine revelation.

True freethinking does not consist in a power or right to dissent from the eternal principles of right reason and truth, but in being superior to vile bigotry and low prejudices, which imprison and debase the soul.

An honest and generous freethinker is not attached to any low party or faction in divinity or philosophy; nor is he a slave to his own vile passions, or to the passions or humours of other men: he scorns to be under the arbitrary will, or the tyrannic pleasure and influence of his superiors, in mere civil power, or worldly honors and emoluments—but truth, eternal, almighty, and all amiable truth, is the sovereign of his soul, the empress of his heart. He dedicates himself to truth alone, and aims and wishes to be for ever a disciple to pure and beautiful truth.

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This is not the temper of our modern deists, who having from some bad springs rejected divine revelation, and set themselves up as advocates for natural religion alone, their pride prompts them to persist in the way of error, and they disdain the thought of acknowledging themselves in the wrong.

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"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

This text, by some, is thought to support the age to come doctrine. Now, though we do not believe the events prophesied in the book of Revelation are consecutive in every case, still we think the connections of this text will enable us to fix its chronology, which will assist to an understanding of it. To our mind it is quite clear that chap. xiii. presents papacy, merging into and succeeded by the revived dragon, and that this scene ends with the 5th verse of chap. xiv., because the Lamb stands on Mount Zion and begins the establishment of his kingdom in the time of dragon (devil) supremacy; hence the two are seen at the same time; that is, in the same vision.

Then commences another line of prophecy with verse 6, chap. xiv., presenting the great movements to instruct all nations that the judgment day is at hand, in which time papacy falls; this chapter finishes with the reaping time. But up to this time we have had the narrative of but two woe trumpets; which provides for a third, to our mind, this side of the French Revolution; and inasmuch as Rev. xv. 1 says, in the seven last plagues "is filled up the wrath of God," we conclude the seven last plagues comprise the third and last woe; which began to be poured out about the beginning of this century; but we trust no one ever thought they (the vials) would be finished in another age; no, surely in this.

Now, what is equally clear, chap. xv. introduces this interesting affair, while chap. xvi., to the close, details the pouring out of these vials. This would locate the prophecy in this age beyond dispute. If this be correct, then it is just to conclude that whatsoever is said in this connection is suggested by the circumstances, and hence applicable to that time, and not to be put in the future; and in keeping with this they sing, "For all nations shall come and—*proskunesousin*—shall prostrate—shall do homage before thee; because thy righteous judgments are made manifest;" (in the pouring out of the vials), while they are passing, not after they have passed. And who see that they are "righteous judgments"? the unbelieving? Where is such a doctrine taught in the bible? No, but the righteous. To this agrees the prophet: "For when thy judgments are in the earth, the inhabitants (a class) will learn righteousness. Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see (in time to profit), but they shall see, and be ashamed for their envy at thy (righteous) people; yea, the fire of (prepared for) thine enemies shall devour them." Isa. xxvi. 9–11.

In harmony with this, the "Emphatic Diaglott" gives the Vatican Manuscript, No. 1160, as authority for omitting "all nations," which would leave the text "for all shall come and worship before thee," leaving the sense to determine what "all" shall come. Again, we do not see any intimation that chap. xv. introduces any considerable part of the saints (as the age to come theory has it) but only that portion that "have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name;" which quite probably represents that portion of the saints who have come in contact with the beast, &c., and rejoice to see and understand God's just judgments upon the wicked powers and institutions of earth, while they are saved out of them.

Beside, there is some collateral argument in this book to sustain the foregoing.

1st. Chap. xi.. Under the sounding of the seventh angel the kingdom of this world becomes the Lord's and his Christ's; being transferred from the kings, emperors, and other potentates, who have long had authority in the world; which transfer makes the nations mad, and involves their destruction: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt the earth." verse 18. This text, to our mind, is in keeping with the general tenor of the scriptures, and represents the feeling of the great bulk of the inhabitants of the different nations concerning the transfer of power to the Son of God; but it is very probable that there will be many among the people in these times of judgment, war, famine, and pestilence, that will learn righteousness, and be saved, that otherwise would not be saved; even now, it may be seen in this war; the widowed mother loses her darling boy in the fierce fight; he was her only prop on earth; she looks to heaven for a prop now; the wife with her little ones clinging to her is widowed; she is desolate, and looks to the widow's God for succor now; but what of the nation in general? They whet their sword for a fight with England, and dance and revel, and dress with harder hearts over the green graves of half a million of their countrymen.

2d. In keeping with this, chap. xix. presents a great battle. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Here they are fighting mad. This does not look much like doing homage before God, no; they are slain by the Lord Jesus; verse 21.

3d. Chap. xx. appears to present the great executive judgment day upon all people which is so thorough and complete that when its turmoil and confusion is past, there bursts, upon the sight of the Seer "a new heaven, and a new earth; for the first heaven and the first earth were passed away." Rev. xxi. 1. Neither is there any mention of probation again; but chap. xxi. presents the holy city blazing with the glory of God and the Lamb, and the "nations of them which are saved (not left) walk in the light of it. And the kings of the earth (made and appointed by the Lord Jesus) do bring their glory and honor into it." Verse 24.

With this view, we think, the best harmony of God's revelation is attained; but shall strive by the grace of God to keep in a frame of mind to receive instruction upon this, as well as all other questions, and hope that all, by exchanging thoughts, will reconcile differences, and mutually grow in the knowledge of our Lord and Saviour, Jesus Christ.

E. W.

Eatontown, N. J.

REMARKS ON THE FOREGOING.

Br. E. W. has his view of the Apocalypse, with which we shall not meddle. Whatever the book teaches, it can not conflict with the word of God as "spoken by the mouth of his holy prophets since the world began." But we are interested in preserving the integrity of God's word, and therefore we speak.

Our brother's argument depends on the omission of the word "nations" from the text. That would be an easy method of overthrowing the obnoxious doctrine, perhaps, if it were justifiable. If that terrible "age to come" is to be disposed of only by taking away "from the words of the book of this prophecy," we think it will scarcely pay.

As to the "Emphatic Diaglott," the less it is trusted on critical points, the better. Give us the opinions and statements of men who know whereof they affirm, and who are competent to judge in such matters.

It is said that the "Vatican Manuscript, No. 1160" omits "all nations" from the text. Our brother thinks that this "leaves the sense to determine what 'all' shall come." And this after striking out "all"! Admitting that the word "nations" is not found in the Manuscript referred to—what of it? Many other and far more authoritative MSS. contain the word.

The two leading MSS. of the Apocalypse are the Codex Alexandrinus and the Codex Ephræmi, both of the fifth century, and both have the reading; whereas, the Vatican MS. 1160, dates as late as the *thirteenth* century. Besides, this is not the best Vatican MS. of the Apocalypse. The oldest Vatican MS., No. 1209, does not contain the Apocalypse, but it has a supplementary MS. of the eighth century that does; and its attachment to No. 1209 shows that it is the principal Vatican copy. Will any one deny that it has the reading in question? There are two other Vatican MSS. of the same date as No. 1160. Will any one say that they omit the word? Other leading MSS. of the eleventh, twelfth, fourteenth, and fifteenth centuries have the reading. No critical student of the New Testament MSS. would dream of striking out "nations" from the text in question. The word is also found in the quotations of Cyprian, Bishop of Carthage, third century, Andreas, Bishop of Cæsarea in Capadocia, sixth century, and Primasius, sixth century. See Alford's Greek Testament for the foregoing information. Let us have standard and trustworthy authority.

Another consideration confirms the reading. Verses 3, 4, are to be read together. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of THE NATIONS. [This reading is the true one, and is adopted by all the critics—Griesbach, Scholz, Lachman, Tischendorf, Alford, &c.] Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Here we have quotations from two passages in the Old Testament. The first is Jer. x. 7. "Thou art great, and thy name is great in might. Who would not fear thee, O King of nations?" The second is from Psa. lxxxvi. 8, 9. "Among Elohim there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. For thou art great, and doest wondrous things; thou art God alone." The writer of the Apocalypse goes to the Old Scriptures for his assertion that "all nations shall come and worship," and merely adds the reason of the fulfilment of the prophecy: "Thy judgments are made manifest." Now it is not worth while to strike out the quotation of "nations" in the Apocalypse unless we are willing to treat the Psalmist in the same way.

With the retention of the word in question, our brother's argument falls to the ground, and as we have vindicated the integrity of the text as it stands, another exposition is necessary.

J. T. C.

LUTHER LEE ON IMMORTALITY.

In Mr. Lee's article, No. 15, he bases an argument, in favor of the consciousness of the dead, on Luke xxiii: 42–43, and 46. The things to be examined in these passages are these:

1. The thief's request—"Lord, remember me when thou comest into thy Kingdom."
2. Our Lord's answer—"To-day shalt thou be with me in Paradise."
3. Christ commending his spirit to God.
4. His giving up the ghost.

We may remark, on the first point, that the thief desired to be remembered at a particular time which he specifies, viz: "when thou comest into thy kingdom."

The Lord has not even yet come into his kingdom, and consequently, the theif's desire has not been realized. Christ's kingdom will be on earth—his throne in Jerusalem, and his dominion fill the world! When he comes into this kingdom, he will "come on the clouds of heaven," and the righteous dead will be raised to share the kingdom with him. The thief will then be with him, and realize his request.

On the second point, I will observe that, the Lord's answer is in perfect harmony with the thief's request—"To-day shalt thou be with me in Paradise," which is the kingdom referred to by the thief.

The word *Paradeisos*, a Persian word adopted into the Hebrew, and used by the "Seventy," in the Septuagint Greek of the Old Testament, to signify a park, a forest, a garden of trees of various kinds, a delightful grove, the garden of Eden. This word is never used to express the state or condition of the dead; neither is it the place of dead men's "ghosts!" Paul was caught away to, or had "a vision" of paradise; and in Rev. ii. 7., the Lord says—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (See, also, Rev. xxii;) The terms kingdom and paradise fix the meaning of the whole passage. The phrase "to-day" or "this day" must therefore be referred to the day of Christ's "coming into his kingdom." The Lord's answer is equivalent to his having said—I will remember you at the day, time, or period of which you speak. The term day, often refers to a time, or period, and not to a literal day. "Thou art to pass over Jordan this day." Deut. xi. 1. And yet they did not pass that day. In Gen. ii. 4, 17. "In the day (time or period) when God made the heavens and the earth." "To-day if you will hear his voice," &c. "Now is the day of salvation," &c., Heb. iii. 16. This day of salvation has lasted 1800 years.

Mr. Lee contends that Paradise means heaven above. In this he is utterly wrong; but, suppose, for the sake of argument, we grant it, and then what follows? why it follows that Jesus Christ did not go there; for he says to Mary after his resurrection—"Touch me not: for I have not yet ascended to my Father," &c.

Thus Mr. Lee subverts his own hypothesis.

Christ commended his spirit to his Father, and gave up the ghost. The *Pneuma*, here rendered spirit, signifies, when used in reference to man, the breath, or life, &c., and the word *ekpneo*, compounded of *ek*, *out*, and *pneo*, to *breathe*, and literally means to breathe out; so that the passage literally runs thus:—"Father, into thy hands I commend my life; and having said this, he breathed it out," expired or died.

Mr. Lee says—"Christ's soul, or ghost, which he commended into the hands of his Father and gave up, did not die with the body, and hence it was with *it* that the thief had the promise of being in paradise." While Mr. Lee was writing the above, he must have forgotten that "Christ's soul was poured out unto death"—that "it was made an offering for sin," and that in reference to it, it is said—"Thou wilt not leave my *soul* in the grave." Mr. Lee believes the soul goes to heaven at death, and, therefore, he comes under the condemnation of Justin Martyr, as well as the Bible.

Mr. Lee also refers to Acts vii. 59, where Stephen says—"Lord Jesus, receive my spirit." This belongs to the class of texts already examined. This phraseology occurs in Job. xxxii. 8. Peter, also, refers to the same when he exhorts those, who "suffer according to the will of God, to commit the keeping of their souls to God." Mr. Lee refers to Mr. Grew's view of this text, and thinks his rendering "a violation of common sense." As Mr. Lee's common sense is not mine, I fully indorse Mr. Grew's that the life is not a distinct substance, susceptible of consciousness without the material organization. Life, being an attribute, and not an entity, as Mr. Lee supposes, can have no consciousness apart from the man of whom it is an attribute.

2. The argument on Rom. viii. 35, 38, 39, is not at all relevant to the subject. There is no point whatever in Mr. Lee's comments on the passage. Of course nothing but sin can separate the Christian from the love of Christ; his being asleep in the dust of the earth does not intercept the love Christ has for him; and, consequently, in proof of his great and abiding love for him, he "raises him up at the last day."

What Mr. Lee says on this text may serve to fill up his book, but the intelligent reader will fail to detect any proof of his position, or relevancy to the question in hand.

Mr. Lee remarks—that "to be the object of the love of God involves conscious existence;" if so, what "world" was that which "God so loved" that he gave his Son for it? I opine, thousands of persons, for whom Christ died, and whom God loved prospectively, had no "conscious existence" at that time. Mr. Lee is the most incautious writer I have ever read. Scarcely a sentence can be harmonized with the Holy Scriptures.

3. The argument founded on 2 Cor. v. 1–8, has been answered several times before, but Mr. Lee makes it a rule "not to know an argument" on the opposite side. Let us examine the text: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens." This verse stands connected with the last verse of the preceding chapter, where Paul contrasts "things seen and unseen, things temporal and eternal." And then, speaking of those temporal things, which constitute our earthly house of dwelling, he says, "if this dwelling were dissolved," as Peter taught it would be, "we have a building of God, a house not made with hands, eternal in the heavens." Not in "heaven" above, as Mr. Lee imagines; but "in the new heavens and earth"—a city whose builder and maker is God; for which Abraham, Isaac and Jacob looked, as well as all those worthies enumerated by Paul. "For in this" dwelling place "we groan, earnestly desiring to be clothed," or invested, "with our house," or building, "which is from heaven: if so be that being clothed," invested, "we shall not be found naked," or destitute. "For we that are in this tabernacle," or dwelling place, "do groan, being burdened; not because we would be uncloted," naked or destitute, "but clothed," or invested with an "eternal" dwelling place, "a building of God—not made with" human "hands"—"that mortality might be swallowed up by life."

In Rom. viii. 22, 23, Paul speaks of this "groaning" and waiting for the adoption—the redemption, or resurrection of the body. Now Paul did not wish to be unclothed, naked, or destitute; but he desired to be invested with that tabernacle, or dwelling place, into which he would be introduced when "mortality is swallowed up by life."

"Now," says he, "he that hath wrought us for this same thing, [a resurrection to life,] is God, who also hath given to us the earnest of the Spirit." "Therefore, [because we have the earnest of the Spirit,] we are always confident, [or full of confidence:] knowing that, while we are at home in the [mortal] body, we are absent from the Lord: (for we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the [mortal] body, [in the sense of having it swallowed up by life,] and to be present with the Lord. Wherefore we labor, that whether present [with the Lord,] or absent [from him,] we may be accepted by him," when he shall come. "For we must all appear before the judgment seat of Christ; that every one may receive the things *in body*, according to what he hath done, whether good or bad." Such is the meaning of the whole paragraph, I conceive, according to the text and context.

The Apostle did not desire to die; this is not the subject before him; neither did he desire to be without a tabernacle, or dwelling place; but he earnestly desired to be "clothed" and this he explains by "mortality being swallowed up by life." Mortality is not swallowed up by life at death; but, rather, life is swallowed up by mortality. The whole structure of the passage is incompatible with Mr. Lee's view; nor can he harmonize it, according to his theory, with other parts of God's word; nor, indeed, with itself. Mr. Lee has wrested it from its connexion, and pressed it into his service. His doctrine is not in it, nor can he prove it legitimately by it.

4. Mr. Lee's next argument is based on 2 Cor. xii. 2–4. "I knew a man in Christ," &c. (see the passage.) His first deduction from this, is, "the body and mind are two distinct things." I wonder how often Mr. Lee will repeat this. The mind and body, Mr. Lee, are not the same; but for you thence to infer that either the one or the other can be conscious separately, shocks all common sense.

The only real point of discussion in this text, is involved in the phrase—"Whether in the body, I cannot tell; or whether out of the body, I cannot tell." Mr. Lee, and all others, on his side of this question, supposes this text to prove the possibility of a man's being out of his body in a literal sense. But, I apprehend, to interpret the passage literally would be equivalent to saying a man could be out of himself, which is an absurdity. I understand the apostle simply to say, that he did not know whether, in his "vision," he was bodily caught away, or simply transported in mind, and thus mentally wrapt in "visions and revelations" of the future. And one thing is certain, if Paul's case was as Mr. Lee has represented it, Paul's body was dead, and he must have been raised from the dead after his vision ceased! Mr. Lee stumbles at the idea of Moses being raised from the dead; but, I opine, he will have to take the position that Paul was, if his doctrine be true. Having examined this passage fully before, we merely make the above remarks on it, that we may not seem to omit any thing said by Mr. Lee.

5. Mr. Lee refers to Eph. i. 10, in proof of his position. He misunderstands, and misapplies this text. The "dispensation of the fulness of time" is doubtless the age to come, when Christ will be the head of all political and ecclesiastical power on earth. Men will then be united, or "collected, in one" vast empire, so that the "things in the heavens"—political, "and on the earth," will be "under Christ." This text knows nothing of Mr. Lee's subject.

6. He also quotes chap. iii. 15, "of whom the whole family in heaven and earth is named." The being referred to here is the "Father of our Lord Jesus Christ." The family spoken of, is the family of the Father; and the text seems to indicate that the whole intelligent creation is referred to; but, whether this be true or not, the angels in heaven and saints on earth constitute one great family.

HOMO.

When comparing opinions or practices with the standard of God's word we must beware, lest we suffer these opinions or practices to bend the rule by which they are to be measured.—*Bishop Whately.*

Let Us Try Our Own Spirits.

In talking of the penalty of sin, God's penalty, that the wages of sin is death, &c., we find some, even professed christians, who have personal enemies, and they can not feel satisfied unless these enemies are to have more punishment than "simple death." They say, "Why, God could not be just and let these fellows pass; let them perish for ever in death, and not bring them up to see that we have been right and they wrong. They have all that heart can wish in this world; they have got all this by oppressing us and others, and wont God bring them up to torment them? for they have had no trouble in this life." Thus they speak of personal enemies.

Others who may have no personal revenge, or have not simplicity enough to say so, speak of it in more general terms. Such an one we met the other day, a minister of the gospel, too. He took up several passages of scripture, and tried to turn them to his own advantage. For instance, when it says in Luke xx. "Neither can they die any more," he said that meant that some would die twice. And again, in Acts xxiv. 15, "And have hope toward God which they themselves also allow." He said the they referred to the law and the prophets. We tried to show him that he wrested these scriptures; and also that Jesus suffered the penalty when he gave up his animal life to take it up no more. For he was put to death in the flesh, but quickened in the Spirit. If Jesus suffered the penalty, then that penalty was death; if he did not, then we have no Saviour, and consequently no atonement; hence they also which have fallen asleep in Christ must perish. But he went on to talk largely of what christians have suffered in this life at the hands of cruel men; how they had oppressed and killed the just, and they had not resisted them; and would not God in justice raise up these fellows to show before angels and men that they were wrong, and thus torment them?

We have thought of the subject considerable since, and compared that spirit of retribution with the spirit of the bible. We know that David had cruel and wicked enemies, and that he prayed for wrath to come upon them; but do we ever find David asking God to raise him up from the dead and set him in a place of honor at his right hand; and also raise his enemies up to life, set them at his left, thus bring them face to face, place David's foes there before an assembled world, torment them in the worst way imaginable, then kill them a second time? No, David looked upon the wicked more as the enemies of God than his own; and he prayed, let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of the Lord. David wanted them out of existence; he did not want evil to come up a second time. He said, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity;" for they shall be raised up to life when Christ comes, and you shall have full vengeance or retribution on them, and see them killed a second time? No, no, "For they shall soon be cut down like the grass, and wither like the green herb. Evil doers shall be cut off. The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Thus David writes in many places. Let us take heed to our spirit; and let us consider our enemies God's enemies, and leave all their repaying to him.

Let us hear Jesus on the subject. He says, "I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Let us take care; we need these enemies to develop our character; to see if we will be perfect even as our father in heaven is perfect.

But did Jesus show this spirit himself? Let us see. We find that he went about continually doing good; that he healed the sick, cleansed the lepers, &c.; and in return, was falsely accused, spit upon, and even condemned to death. Did he then ask his Father, at some future day, to raise to life those his murderers, and clear him before an assembled universe? No, no. He prayed with his dying breath, Father, forgive them, they know not what they do. If any man have not the spirit of Christ he is none of his. Let us examine our own selves.

But are we able to come up to this standard? Let us see. We have an example in Stephen. He was a man, but full of faith and of the Holy Ghost. We find him full of faith and power; did great wonders and miracles among the people. How did they repay him for these his good deeds to them? They disputed with him; stirred up the people, the elders and scribes; set up false witnesses, and unjustly brought him to judgment. He spoke the truth to them; but they stopped their ears, cried with a loud voice, and ran upon him with one accord; cast him out of the city, and stoned him to death.

Did he then cry for a future tribunal and retribution? No. He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge; and when he had said this, he fell asleep. In order to exhibit this spirit of forgiveness, we must become partakers of the divine nature. Father help us. Amen.

HELEN ROBERTSON.

Groton Junction, Mass.

The Herald of Life.

NEW YORK, JANUARY 11, 1864.

No Paper Next Week.

As this number goes out to our subscribers, the EDITOR will be on his way to the Quarterly Conference, of the Life and Advent Union, at Providence, R. I., and will not return in time to get out a paper next week, but hopes to have out No. 15 early the week after. Please bear this notice in mind, so that you shall not think you have lost a paper by not getting one next week.

The True State of the Case.

The *Advent Herald*, Boston, in 1862, then edited by SYLVESTER BLISS, since deceased, speaking of those who hold to life only through Christ, said:

"There is an important issue here involved,—between the two classes of those claiming to hold 'no life out of Christ.' For if life there means existence, it would preclude the resurrection of the wicked; but if *that* life is a specific condition of existence, it knocks from under [them] the prop on which unconsciousness rests. The advocates of final extinction of being, and yet holding the resurrection of the wicked, are in a dilemma,—either horn of which is fatal to them. For, to be consistent, they must give up either the one or the other of those positions."

We thanked the *Herald* for saying thus much. That is the true state of the case. Prove the wicked dead have a resurrection into life—by which we mean a *living* "existence"—and we will yield the whole argument: for "they which shall be accounted worthy to obtain that world, even the resurrection from the dead....cannot die any more." There is no "final extinction of being" to any soul of man who lives again from the dead at the last day. Settle the point that all men will have a revival into a living state from the dead, and one of two things inevitably follows, viz., eternal misery to the wicked, or universal salvation and glory. "The advocates of final extinction of being, and yet holding the resurrection of the wicked, are," truly, in a sad "dilemma;" and to them it is a "fatal" one. They came up to the crowning truth of the theory of "No life out of Christ," viz., "No life from the dead for the wicked," and here they halted, stumbled, and fell. They are like those disciples, who at the close of Jesus great life sermon, John vi. said, "This is a hard saying: who can hear it?" From that time they "went back and walked no more with Him." So we expect it will be now. It is impossible to maintain the position they at present occupy.

Everything in that Book.

The study of the scriptures is the most important and useful of all studies. The surprise of Gen. Putnam at the apt selection of a text by Dr. Dwight to preach a sermon to the army, after the surrender of Gen. Burgoyne, is thus set forth in Headley's *Chaplains and Clergy of the Revolution*, published by Scribner:

"The news of the surrender reached camp on Saturday. Next day Dwight preached at headquarters. Putnam and his principal officers were present, and never before did the young chaplain seem so inspired. His patriotic heart, like that of the meanest soldier, had been thrown into ecstacy at the glorious tidings, and it was now too full and too eager for utterance, to require any preparation. Rising before his attentive, brilliant auditory, he took for his text Joel ii. 20—'I will remove far from you the Northern army.' The effect of its enunciation was astonishing, and seemed like a voice from heaven, reminding them of the deliverance so often promised by the chaplain.

"The language of the chapter applied with wonderful force to the invasion and overthrow of Burgoyne. The 'day of darkness and gloominess, the day of clouds and thick darkness' had indeed come upon them. Before the resistless legions of Burgoyne, the inhabitants of the land had fled in terror, and desolation marked their progress. It was a time for 'the ministers of the Lord to weep between the porch and the altar,' and cry, 'Spare thy people, O Lord.' Their prayer had been answered, and now they could shout aloud, 'Fear not O land, be glad and rejoice." The theme was one peculiarly adapted to Dwight's glowing imagination and enthusiastic patriotism. He painted in vivid colors the terror and dismay this northern invasion had spread through the land, described the victory and the exultation of the people, giving God all the glory, and declaring he saw in it the bright assurance of final triumph.

"The officers and soldiers were carried away by his eloquence, and Putnam was especially delighted, and did not attempt to conceal his pleasure, but nodded and smiled in delighted approval through the discourse, though he did not for a moment suppose the text was in the bible, but rather an inference which Dwight had drawn from the preceding passages.

"After service was over, he was loud in expressions of admiration of the sermon and the preacher, but remarked at the same time to some of his officers, that of course there was no such text in the bible, and that it was made up by Dwight for the occasion. The officers smiled in reply, saying that Dwight had taken no such liberty with the sacred volume, for the text was really in it.

"Putnam, however, stoutly denied it, and refused to yield the point till one of them brought a bible and pointed it out to him. He could at first hardly believe his eyes, yet there it was, beyond all cavil. He read it over carefully, and then exclaimed, '*Well, there is everything in that book, and Dwight knows just where to lay his finger on it.*'

[If people would study their bible more, they would not only find "everything in that book," but they would be saved from many theological errors now imposed on them, and would find consolation and support always at hand, all through life, and under all circumstances; yea, they would become "mighty in the scriptures," and be able to confound or convince all gainsayers. O, that all felt the value of that precious book.—EDITOR OF HER.

The Return of Israel in the Flesh.

Why should they not return? Have not the prophets declared it? Is it not clearly laid down in the plan of God, as recorded in his word? Does it not vindicate God's declarations to the fathers?

But here we are met by a question: "Is it according to the Gospel plan, to hold out a hope or promise of entering the inheritance in the flesh, without a resurrection of the dead?" We answer—The plan of Life in Jesus Christ implies the incorruptibility of all who attain the kingship with him. Abraham, and all who have died in the faith of Abraham, are heirs, not merely of the covenanted land, but of the whole earth. "The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." The mistake of the questioner consists in ignoring that class who will inherit the land, not as kings, but as subjects. The kings are sometimes called by way of distinction from the rest of the seed of Abraham—"the seed of David." "Thus saith YAHVEH, If ye can break my covenant of the day, and my covenant of the night....then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne....As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant....Thus saith YAHVEH, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."—Jer. xxxiii. 20–26.

The fact that God taught Abraham that his personal realization of the promise depended on his resurrection from the dead by no means proves that no one can have its blessings without a resurrection. The two classes of Abraham's seed must be distinguished—the seed of David in Christ, the immortal kings—and the seed of Jacob who are to return from captivity, and be visited with God's "*mercy*." The seed of David are the rulers; the seed of Jacob are the ruled, and each class in its allotted sphere is to inherit the land.

But some are afraid that ungodly persons will possess the inheritance. Never fear. The same word that predicts the restoration shows that the people will be righteous. See Isa. lx. 21, 22. Ezek. xxxvi. 8–38, xxxvii. 21–28. Ps. cx 3. Jer. xxxii. 37–42, xxxiii. 7–16, xxxi. 27–37.

J. T. C.

Prof. Mattison on Immortality.

The other day we remarked on the endorsement of this book by the Christian Advocate and Journal. It is that endorsement which renders the work worthy of notice. Prof. M.'s true character was effectually manifested in the discussion with George Storrs in 1854, and all who are familiar with the details will not care a straw for Prof. M's opinion on this or any other topic. But in view of the fact that many will depend on the work on account of the C. A. and J., we propose to review some portions of it. We shall not follow any particular course, but each article will be independent, so that any one else who is disposed may "pitch in"—as the Professor, with classical elegance, remarked in his letter to G. S.—Jan. 11, 1855.

The first chapter lays down the worn-out and exploded theory of the "distinction between matter and spirit." Every thing that the Professor takes cognizance of with his "natural senses" he calls matter, and everything that cannot be thus recognized he calls spirit. He knows matter by its "qualities, or attributes, or phenomena" but he declares that "intelligence, reason, judgment, memory, consciousness, reflection and hope are not known to belong to matter." He then divides the universe "into matter and spirit. On the one side of this boundary line, are God and angels, and the spirits of men; and on the other side all things material, whether animal, vegetable, or mineral; organic or inorganic; fluids, or solids; atoms, worlds, or systems."

Give a false theory rope and it will hang itself. The following is from the second chapter:

First, The Lord God "formed man of the dust of the ground." This was of course a material body. There it lay, perfect in all its parts, but cold and motionless. The bones, and muscles, and tendons, and veins, and heart, and arteries, and brain, and nerves, and lungs, and eyes, and ears, were all in place and ready for action; but as yet, there was no consciousness, nor sensation, nor life, nor motion. The heart had never throbbed, nor the lungs respired. The brain could not think, nor the nerves feel. The eye could not see, the ear hear, nor the palate taste. And why not? Was not the animal organism perfect and complete? And if thought and reason are the result of animal organization alone, why could not the brain have thought, the nerves felt, and the eyes seen? What need of the "breath of life" to set this wonderful machinery in motion? But there was no life, no motion, no intelligence. The eye could no more see of itself than a refracting telescope. The ear could no more hear than a metallic ear trumpet. The quenchless fires of the immortal nature had not yet been kindled. The intelligent conscious spirit was not yet there.

Now let us put this and that together. The second chapter says that the body of man is a material nature. And so, says the first chapter, are all things animal—the beast of the field, the fowl of the air, the fish of the sea, &c. The second chapter says that muscles, nerves, lungs, eyes, ears, heart, brain, make up the material nature of man. And these belong to all things animal. But says the second chapter, the material nature of man had no consciousness, nor sensation, nor life, nor motion, until "the quenchless fires of the immortal nature had been kindled," until "the intelligent conscious spirit" had been added. Until this spirit was infused, "the brain could not think, nor the nerves feel. The eye could not see, the ear hear, nor the palate taste." What follows? Why, plainly, that the Professor has digged a ditch for himself. He has put "all things animal" in the material world, thereby denying that they have any thing to do with spirit; and yet he claims that the material machinery cannot act without the presence of spirit. How can the horse, the dog, the mouse, or the fly, any more than man, see without the "quenchless fires" of the immortal spirit? How can the fox, the rabbit, or the cat, hear? How can the ichneumon or the weasel taste? "The eye," says the Professor, "could no more see of itself than a refracting telescope. The ear could no more hear than a metallic ear trumpet." Is not this the cap-sheaf of stultiloquence? And it is such stuff that the C. A. and J. endorses.

The Professor has started with an assumption. He claims that "all things animal" are without "intelligence, reason, judgment, memory, consciousness, reflection and hope." Let us take one of these terms—"memory." Has not the dog memory? Every one that observes knows that he has. And so with many other animals. Every one of the mentioned attributes are possessed—to a very limited extent, we admit—by the brute creation. The students of nature all know this. Sir Benj. Brodie, for instance, affirms that "the mental principle in animals is of the same essence as that of human beings; so that even in the humbler classes we may trace the rudiments of those faculties to which, in their state of more complete development, we are indebted for the grandest results of human genius." This position is not affected by the immense distance between the mental development in the brute and that in man. There is a great diversity in this matter among the brutes themselves. The serpent is "more subtle" than many other creatures. Jesus said—"Be wise as serpents." The elephant evinces a great superiority over the cat. But does this manifest supereminence prove that one is immortal and the other not so?

If Prof. M. or any other supporter of the serpent's lie, wishes to be consistent in claiming that the mental principle is spiritual and immortal, let him take the ground of Dr. E Thomson—now a Bishop of the M. E. Church—late Editor of the C. A. and J. He says that the distinction so commonly drawn between the mental powers and the animal body "would prove also the immortality of brutes. At such a conclusion many revolt: no wonder, for it carries with it the immortality, not merely of horses and lions, but of frogs and flies." He then proceeds to defend the revolting theory. See his article in the Methodist Quarterly, January, 1860.

The division of the universe into material and immaterial is nonsensical. The fact is, everything is material—that is, everything is substance. Take away the substantiality and you take away the thing. But there are different kinds of substance. Man is one kind, God is another. Man is "flesh," "God is spirit;" but is it not folly to claim that God is any less a substance than man? Shall we make man something, and God nothing.

God has been pleased to place the creature man among "things animal." By nature, "man hath no preeminence [in respect of life] above a beast." "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [or spirit—*ruah*]. Eccl. iii. 19. There is great force in the noble language of John Ruskin in his "Stones of Venice;" although it may be slightly defective in statement, yet we cannot do better than to present it as written: "All the divisions of humanity are noble or brutal, immortal or mortal according to the degree of their sanctification; and there is no part of man which is not immortal and divine when it is once given to God, and no part of him which is not mortal by the second death, and brutal before the first, when it is withdrawn from God. For to what shall we trust for our distinction from the beasts that perish? To our higher intellect? Yet are we not bidden to be as wise as the serpent, and to consider the ways of the ant? Or to our affections? Nay! these are more shared by the lowest animals than our intelligence! Hamlet leaps into the grave of his beloved, and leaves it—a dog had stayed. Humanity and immortality consist neither in reason nor in love, not in the body, nor in the animation of the heart of it, nor in the thoughts and stirrings of the brain of it, but in the dedication of them all to Him who will raise them up at the last day."

J. T. C.

QUESTION.—Bro. Litch—Please inform us through the Herald, by what rule of chronology or anything else, Mr. Baxter keeps moving along the time of the return of our Lord?

H.

ANSWER.

We do not know of any rule for it. The evident reason is, the failure of former times fixed for certain events. We exceedingly regreat that it should do so. In doing so he is compelled to abandon his historical and chronological data; and, so far as we can see, his present periods, although uttered with a great deal of positiveness, are the result of pure conjecture and assumption, and therefore without a show of authority. We are willing to listen to any reasonable argument on the prophetic periods, founded on historical and chronological facts, but to require or expect faith on bare assertion is unreasonable. —*Advent Herald*.

God's Individual Plan.---No. 6.

BY JOSEPH T. CURRY.

We are now prepared to consider the condemnation by Adam; the common theory of which we regard as exceedingly erroneous and pernicious. It is supposed that because of Adam's sin *as an individual*, all his posterity were condemned. This is manifestly an unjust doctrine, because it involves the thousands of millions of Adam's children in a ruin which comes, not from any act or choice of their own, but from the momentary impulse of a single individual whom they never knew. If the United States' government should try and execute a criminal, and not content with his death, should proceed to pronounce sentence on all his offspring to the remotest generations, the decree would be greeted with the unanimous execration of the world. But what would be regarded as an high handed outrage, if perpetrated by human government, we have foolishly imputed to the Divine.

The injustice of such a decree is recognized by those who believe in it. Thus it is said: "We are not to blame for Adam's sin, and yet we suffer on account of his transgressions; and therefore justice demands that our natural life should be restored to us." And it is further held that Christ was introduced to restore this life "that man might have no injustice of which to complain." The shallowness of these statements is evident. The idea of mere worms demanding a future life on the score of justice is too silly to be entertained for a moment. But we refer to these arguments to show how the injustice of the common theory of condemnation is unwittingly recognized even by those who teach it. For when should we demand the restoratian of the Adamic life unless it has been unjustly taken from us?

And yet these selfsame impeachers of Divine justice, will, in the next breath, teach that the resurrection life that comes, as they think, to restore the equilibrium of the Divine economy, and which compensates for past wrong by future right, is a *free gift*. How a free gift can be claimed as a right can be seen only by the blind. Men who keep their eyes open can not fail to avoid such a ditch of inconsistency.

These absurdities find their protection in the false philosophy of condemnation, and the only alternative is to present the true one. We believe that the Edenic probation of Adam was instituted, not to determine his final individual destiny,—for it is not according to Divine procedure to hang an individual's fate upon a solitary violation; if it were, who would escape destruction?—but to fix the terms of probation for all, to show the standard of good and evil to all generations. And how it suits with the rectitude of the Divine character that this should be done at the beginning!

We have noticed how God's original purpose is accomplished in a double creation, how it is begun in the first Adam, and completed in the second, and how the present animal condition of man is necessarily a temporal thing, to be superseded eventually by the perfect state. If our earthly house of tabernacle were dissolved, we have a building of God, an house not made with hands, eternal and heavenly. We have also noticed how our ultimate fate depends on our choice—whether we prefer our present fleshly nature, or take hold of the spiritual in Christ Jesus. And here we shall find the standard of good and evil. The flesh leads us to gratify our fleshly passions, while the Spirit wooes us in the other direction. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. v. 17. In the conflict of these two opposing forces character is evolved either for loss or gain, blessing or cursing, nonexistence or immortality. Is the antediluvian world destroyed? It is because they gave no heed to the striving Spirit. Gen. vi. 3. Are the fathers in the wilderness blotted out? John vi. 49–58. It is because they "vexed his holy Spirit." Isa. lxiii. 10. Heb. iii. 7–19. Acts vii. 51. Is any man beyond the reach of mercy? It is because he blasphemes the Holy Spirit. Matt. xii. 31, 32. On the other hand, is any one made free from the law of sin and death? It is by the law of the Spirit of life in Christ Jesus. Rom. viii. 2. Is any one sealed to the day of redemption? It is by the holy Spirit of promise. Eph. i. 13. Is any one adopted into the Divine family? It is by the Spirit of God. Rom. viii. 14, 15. Thus, evil consists in preferring the flesh, good in preferring the Spirit. But when was this standard definitely fixed, if not in the beginning? When was the fleshly nature of man condemned as sinful, if not in the beginning? When was the need of the holy Spirit demonstrated to mankind, if not in the beginning? It seems very clear to us that the flesh itself must have been put on trial, and found wanting ere the distinction and antagonism between the flesh and the Spirit could be established in the mind of man. And there is abundant reason to believe that this was done in the Edenic trial. Let us look at the facts.

We have shown that Adam was created mortal, and animal, and that he was *not spiritual*. 1 Cor, xv. 46. After his creation he was put in the garden of Eden. The garden of Eden was not his original dwelling place; he was put in it for a purpose. As soon as he entered Eden, his position was changed. Before, he was in a dying state, and tended to corruption; now, although still mortal in nature, yet the tree of life counteracts the law of dissolution, and by eating of its fruits Adam may protract his existence. While in Eden he will not die. But Eden is a type of the future. God is present there diffusing blessedness from his gracious countenance. And if God is there, his *law* is there. And what is the nature of God's law? "The law is spiritual." Rom. vii. 14. This law if obeyed, allows man to live on, for it is ordained for the life of all who agree with it. Rom. vii. 10. But here a query arises. If Adam is animal, and not spiritual, how can he harmonize with the spiritual law? Such a thing is an impossibility. His nature will irresistibly lead him to gratify his passions. This being so, the individual Adam is not on trial at all, for trial pre-supposes power of independent action. What then is on trial? The answer is given in a statement of the object of the trial. We have affirmed it to be to fix the standard of good and evil for all generations, to demonstrate the essential antagonism of man's nature to the Spirit. The trial is to show man's physical incapacity of agreeing with the spiritual law. "*Law entered that the offence might abound.*" Rom. v. 20. The individual Adam is not on trial; it is Adam, the representative of the animal race. The nature is on trial. God demonstrates the natural unfitness of man to dwell in Eden. "Law" in Eden, as since, "worketh wrath" to the flesh. Rom. iv. 15. It was there and then proven that "the mind of the flesh is enmity against God;" that "it is not subject to the law of God, neither indeed can be." Rom. viii. 7.

After the transgression the eyes of man "were opened" to his true condition. The trial of his nature taught him the standard of "good and evil." The evil was self evident. The flesh and the law were opposed. And now the Creator introduces the good. The seed of the woman shall bruise the serpent's head. The spiritual nature is offered. Although man can not agree with the spiritual law, yet there is hope for him in the Spirit of life in Christ Jesus. The law can not give life to the flesh, but the promise of the Spirit will work a reconciliation for all who will partake of the reconciling element.

The standard of good and evil being fixed, God sent the man forth from Eden "to till the ground from whence he was taken." God had said, "In the day that thou eatest thou shalt surely die." Man's expulsion from Eden fulfilled the threat. The moment he left the tree of life, there was no healing element to save him from the principle of decay in his nature. Death was inevitable.

How I Have Been Led.

MALDEN, ILL., Jan. 1865

BR. STORRS:—I would like to say a few words through the columns of the Herald; and I hope no one's feelings may be hurt by what I shall have to say.

I have taken and read the Herald of Life from the time the first number was issued up to the present time, and have been very much pleased with most of the articles. I highly prize the doctrine of no life out of Christ: or, the final destruction of the wicked. I will state the reason why I was led to believe in the final destruction of the wicked.

About twenty-years ago, I read in the hearing of a friend of mine, from Rev. xx. 7, 9, thus: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

My friend remarked, that if God devoured them, he did not understand how there could be anything more of them. I commenced from that time to search the scriptures on that particular question, and I found that they taught me different from what I had been taught by my parents and religious teachers. My human teachers had taught that man was immortal, and would exist as long as my Creator existed, either in a state of happiness or misery; that is, man would either enjoy the blessings of an etherial heavens somewhere, or suffer the torments of a hell beneath, enternally. But my divine Teacher taught another doctrine, viz., "That the wicked would be as though they never had been: yet a little while and the wicked shall not be: they shall consume away: they shall be burned up root and branch." They are like the pile of chaff that is burned up with an unquenchable fire. I learned from my divine Teacher, that man is mortal; that the dead know not any thing; that in the day that a man dies his thoughts perish. And the only way to gain immortality and eternal life, is through faith in Christ the LIFE-GIVER

I had believed that the wicked would have a resurrection, after the thousand years of millennium had past, and suffer that second death, that St. John speaks of in Rev. xx. And I must confess there are some things in the foregoing chapter that, to me, do not appear perfectly to harmonize with the doctrine of the non-resurrection of the wicked to life; for it appears that the second death hath no power on such as have a part in the first resurrection: but whosoever was not found written in the book of life was cast into the lake of fire; and this is second death. I have thought that great company that is to encompass the camp of the saints about, after the thousand years, were the wicked dead that Satan went out to deceive, and to gather them together to battle. If it is not so, there must be wicked nations existing on the earth

during the millennium, or at the expiration of the thousand years.

Will some brother, versed in the scriptures, give us a little more light on that particular point? But with all these difficulties in the way, I am constrained to believe in the non-resurrection of the wicked to life, from the overwhelming number of passages found in the word of God, that are positive in their assertions; such as, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." "He that hath the Son hath life, and he that hath not the Son of God hath not life." "The gift of God is eternal life, through Jesus Christ our Lord." "The wages of sin is death." "The soul that sinneth it shall die." "Sin when it is finished bringeth forth death." The wicked are to "remain in the congregation of the dead." "They shall be as though they had not been."

Now, if those that have a resurrection are raised with an immortal or spiritual body, which cannot die, I cannot conceive how the wicked can have a resurrection to life. However, I would like it if some one would explain the teachings of Rev. xx., so that it would harmonize with the doctrine of the non-resurrection of the wicked to life.

LOVER OF TRUTH.

How Will You Make a Harmony?

In the Herald of Life, May 4, 1864, No. 28, this paragraph appears: "Jesus discouraged his disciples from entertaining the desire for ruling over one another, or lording it over others."

I am asked to harmonize my paragraph with the following: "Ye that have followed me, in the regeneration, when the Son of Man shall set up the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. We add the following, verse 29: "And every one that hath forsaken houses, or brethren, or sisters ....or lands, for my sake, shall receive an hundred fold (Luke has it "in the present time") and in the world to come everlasting life." This word, regeneration, occurs but twice in the new testament; in the above text, and in Tit. iii. 5.

In Ezekiel xxi. 27, we read that the Lord said, "I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it (to him)." Now we believe the regeneration spoken of in the above text does not refer to individuals, but to the kingdom of God, which John the Baptist and Jesus came preaching. Now if Israel had accepted of the terms that Jesus came to offer, he would have established them in their kingdom. He says, "O Jerusalem, Jerusalem, how often would I have gathered you, as a hen gathers her chickens under her wings, and ye would not." Here the conditions are all on the side of Israel, and they failed through their own neglect.

Now, that Jesus did come to perform the mercies which God promised to our fathers, is proven from the words of Zacharias, in Luke i. 67–80; and also, from the parable of our Lord, when he said the Lord of the vineyard sent forth the Heir of the kingdom. Now, as I understand the subject, Jesus came to establish his kingdom, and those that left all, and followed him, when that temporal kingdom was established, should in the partition of their inheritance, receive an hundred fold, and in the world to come, everlasting life. Now, that this offer was made to Israel, is manifest; for Jesus was only sent to them; and when claimed by Gentile believers, is false, because it was never promised them; and when these same apostles came to Jesus, after his rejection, Acts i. 3, Jesus tarried with them forty days, speaking to them of things partaining to the kingdom of God. He said nothing about their sitting on twelve thrones; but when they asked him, "Lord, wilt thou, at this time restore the kingdom to Israel?" what a beautiful opportunity for Jesus to make known to them something about this earthly kingdom, or age; but he answers, "It is not for you to know the times, and the seasons which the Father hath put in his own power." No information now, although he had been preaching the kingdom of God at hand. Now it is out of his power, and in the Father's own hand.

The next passage my attention is called to is that of the nobleman who went into a far country to receive the sovereignty or kingdom. I do not think this proves the doctrine of Christ's children ruling in the age to come. What the true meaning of this parable is, I do not undertake to say; for unlike many of the other parables, our Lord does not explain it; but whatever it means, it relates to the Jews; for to them it was spoken, as all of Christ's teachings and parables were; but there is no resurrection referred to, unless it is assumed that the nobleman is Christ, and his going away means his death, and his going away means to get a kingdom, which does not agree with the other teachings of divine truth, for the kingdom is here, and when he comes, he comes to receive his kingdom; and that is why the Jews were rejected, because they would not give him his kingdom, and accept him as their King; and we think the fact is carried out in the 27th verse of this chapter, Luke xix. "But these mine enemies, who would not that I should reign over them, bring here and slaughter before me," 43d verse. The same judgments are taught against the same people; and to recur to another parable, that in Matt. xxii., of the marriage supper; if the Jews, the first invited guests, had come to the wedding, there would have been no invitation to the Gentiles in the streets and alleys; but all these things depended upon the contingency of the acceptance of Israel's King; and when they rejected him, and would not have him to reign over them, then the Lord passed the various judgments upon them, and offered the kingdom to a prepared people.

I conclude by saying that to my mind all the teachings of Jesus relate to the Children of Israel; and if I understand the new testament teachings, they teach the doctrine that Jesus came to set up a kingdom; and John the Baptist taught the same doctrine; and Jesus, when he commenced his public ministry, began by saying, "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel of the kingdom of God." Mark i. 15. Now, we believe the time that Jesus alluded to was Daniel ix.; and the time had come for the old covenant of the law to cease, and the new covenant of the gospel to be established, and the kingdom under the new covenant established; but Israel failing in the conditions, and there being no people prepared for the reception of it, God is taking out of the nations a prepared people for himself, and when that work is done, we believe Jesus will assert his rights, and dash the nations to pieces, as a potter's vessel.

"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace; but now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side....because thou knewest not the time of thy visitation."

Query, Will Br. Storrs answer what would have been the condition of Israel and her city if they had known the time of her visitation?

Yours, JACOB GRIM.

"BR. STORRS" will take advantage of his Yankee proclivity, and ask Br. Grim "What would have been the condition" of his "resurrected heirs of the inheritance," if the "Jews had accepted Christ as their King," and he had "established the new covenant and the kingdom under" it? And "what would have been the condition" of the Gentiles, who were to have been "heirs of faith," according to the covenant "established with Abraham"? Yes, and what would have become of an immortal "kingdom belonging only to the resurrected," if the Jews in the flesh had accepted Jesus, and he had taken the throne at his first advent, as Br. Grim clearly teaches they might have done, and ought to have done? If they had done so, would we Gentiles ever had any part in the kingdom? and if so, what part or place would we have occupied? Would the immortal age have been at once introduced? or would there have been a mixture of mortals and immortals living on the earth after the kingdom had been established, by the Jews accepting their King? and if so, how would that state of things differ from what is now termed "the age to come"? When these queries are all answered, we will see if there are any more.—EDITOR.

Luther's Faith.

It is faith which gives Luther this clearness of vision. "I have lately seen two miracles," he says; "the first as I looked out of my window, and saw the stars in heaven and all that beautiful vaulted roof of God, and yet saw no pillar on which the Master builder had fixed his vault; yet the heaven fell not, but all that grand arch stood firm. Now there are some who search for such pillars, and want to touch and grasp them, and since they can not, wonder and tremble as if the heaven must certainly fall, for no other reason but because they can not touch and grasp its pillars. If they could lay hold of these, think they then the heaven would stand firm?

"The second miracle was, I saw great clouds rolling over us, with such a ponderous weight that they might be compared to a great ocean, and yet I saw no foundation on which they rested, or were based, or any shore which kept them back—the rainbow! Yet that was indeed a weak, thin, slight foundation and roof, which soon melted away into the clouds, and was more like a shadowy prism, such as we see through colored glass, than a strong, firm foundation; so that we might well distrust that feeble dike which kept back that terrible weight of waters. Yet we found in fact that this unsubstantial prism could bear up the weight of waters, and that it guards us safely. But there are some who look rather at the thickness and massy weight of the waters and clouds than at this thin, slight, narrow bow of promise. They would like to feel the strength of that shadowy, evanescent arch, and because they can not do this they are ever fearing that the clouds will bring back the deluge.—[Schonberg-Cotta Family.

EDWIN ONCE MORE.

[The following is another article from Edwin Burnham, which also appeared some years since. Too good to lose; so we let him be seen as he *was*, hoping he may again become what is so lovely.—EDITOR.]

LIBERALITY OF SENTIMENT.

What an idea some people have of the human mind! They seem to think it a wonderful crime for any person or persons to differ from them in anything or on any subject. Just as if they know everything! Just as if God had set them up for religious, moral, and political *regulators* in particular!

The truth is, men and women can no more think alike than they can look, eat, sleep alike. Because some men have light hair and blue eyes, and wish to sleep eight hours in twenty-four, they are no less *men* than those who have black hair and dark eyes, and wish to sleep but five hours in twenty-four. And because some women have pretty curls, and pretty eyes, and pretty forms and faces, they are no more *women* than those who are too homely to be looked at.

So it is in the thinking world. Some think fast and some think slow. Some think under one shade of circumstances, and others think under a very different shade. Some are educated to one bias of thought, and others to another bias. Who, therefore, can not see the importance of liberality of sentiment, in order that we may cultivate friendly and kindly feelings in relations with each other? Am I unrighteous simply because I differ from you in sentiment? Who makes us differ? What makes differ? You hold the very best sentiment you can; and so do I—and who is to be blamed? We would both hold very different opinions, could we think different sentiments to be right; but we can not. And again I ask, who is to be blamed? Are you sure you are right in every opinion you hold? may you not possibly be wrong in some things? May not your friends be right where you are wrong?

Be liberal then. Put off that *vinegar-faced-self-wisdom-fideness*, and be a brother—be a man, not a Pope. You can not press human minds all into one mass of thought. You may as well think of pressing a heap of cannon balls into a solid body, for then there are no balls there—they lose their identity in the jam; and so human minds would cease to be human minds, when merged in one mass. Think and let others think, and still live.—*Newburyport Herald.* E. B.

Letters and Extracts.

From Thomas W. Smith.

ALDEN, HADIN CO., IOWA, Dec. 27, 1864.

BELOVED FRIEND:—I have just concluded a meeting at Otisville, Wright Co. The truth has conquered about nine persons. My other engagements prevent me from laboring there longer. Several think that the doctrine of no life out of Christ presents an ennobling and attractive view of God. One gentleman remarked that if the wicked relived, he must believe in universal salvation; for if their resurrection is taught at all, the time thereof is at the last day, or when the trumpet sounds; and then "the dead are raised incorruptible." So we think. I find many who claim John v. 28, 29 proves the reliving of the wicked; but I opine that they prove too much. They cannot arrange them satisfactorily without "spiritualizing the hour, and make it include the resurrection of Lazarus, &c., and reach to the end of the one thousand years. A tolerable lengthy hour! And all that are in their graves includes all that were "burnt up root and branch" at Sodom's destruction, and the thousand's burnt upon the funeral pile in Hindostan; and the thousands devoured by wild beasts, eaten by fishes, blown to atoms on steamboats, &c. But I said that these texts prove too much. Thus John v. 28, 29, declares that all that are in their graves shall hear his (Christ's) voice and come forth," &c. Paul says, 1 Cor. xv. 52, that when the trumpet shall sound, "the dead shall be raised incorruptible." He further teaches, 1 Thess. iv. 16, that Christ sounds the trumpet, and sounds it with the voice of the archangel (or his own voice), and the dead in Christ shall arise first, then the living saints are changed, So it seems that the teachings of these several scriptures is this,

1. That the dead who hear Christ's "voice" are raised.

2. That his "voice" is heard through only the trumpet.

3. That the trumpet sounds at the coming of Christ, or at the time he descends from heaven.

4. That when the trumpet sounds the dead are raised incorruptible.

6. Conclusion. They that hear the "voice of the Son of man," and come forth, are they who are raised to incorrupribility; and, per consequence, the wicked do not hear the voice and do not live. But if they are raised, it is when Christ comes; and if raised then, they are not wicked, but "are Christ's."—1 Cor. xv. 23.

I have scattered most of the tracts, and they are at work. The truth progresses gloriously. I see no cause of discouragement, but rather of rejoicing. Send me three copies of Life from the Dead, six copies Six Sermons, one Discussion with Mattison, tracts, &c., if you can spare any.

As ever, yours in hope of life.

J. S. B., Dracat, Mass., writes:—I admire the spirit in which your paper is conducted. You manifest a desire to give all a portion of meat, which is a difficult task in these days of mysticism; for what is meat to one most certainly cannot be for all. Although I cannot indorse every sentiment contained in the paper, yet I like the lenient spirit it exhibits. With other inquirers after truth, I would like to hear more on God's National Plan, and the Coming Age wherein the saints are to possess the Kingdom under the whole heavens, with the Prince of Peace on the throne of his father David; and he shall reign over the house of Jacob forever. Luke i. 32. That will be glorious beyond description.

In No. 12 of your paper, a writer assert that Millenarians, by the rule of all contracts, bargains, &c., make the reign of Christ a failure, lasting only 1000 years. If Christ reigns a thousand years in a special sense, and forever in a subordinate sense, I don't see any failure, but rather a perfect fulfilment of prophecy.

It is further stated that every form of power is destroyed at the Second Advent of Christ, and Dan. ii., vii., is referred to for proof. In Dan. vii. 14, I read "there was given Him dominion, and glory, and a Kingdom, that all peoples, nations, and languages, should serve him." The Brother answers that the stone kingdom does the execution, becomes a great mountain, and fills the whole earth. I would ask, Did not the fourth beast—diverse from all the others, with great iron teeth—in devouring, breaking in pieces, and stamping the residue with his feet, do execution, and did not the elements of Power remain under it in a subdued condition? From a well-wisher to the truth.

"A FRIEND OF TRUTH," Rochester, N. Y., writes:—Some months since I remitted $5 for two subscribers. I now remit $3 more to be credited to the same subscribers, $5 to the "knockers' fund" for a horse for the preacher out west; also, $2 for the publication of "God's National Plan" in pamphlet form, and I pledge $5 more when it is determined to publish it.

S. A. KEMP, Florida, Mass., writes:—I send $5; part to pay for the Herald of Life for the soldier's poor widow, mentioned in No. 12, for one year. The remainder use for any other like purpose, to benefit the poor, and spreading the truth of life only in Christ.

JOHN WOODFALL, Rockport, Mass., writes:—I send $2, and am much obliged for your continuing to send the Herald of Life, for I love it above all others, because it teaches life and death. Life to all who will come to Christ: and death to such as do not come; for he who spake as never man spake said, "Ye will not come unto me that ye might have life. Yours, in hope of the coming kingdom.

JOHN JACKSON, Richmond, Ind., sends his subscription money and writes:—I am very much comforted in reading the Herald of Life; and, were it in my power, would like to do more towards spreading its truth over the land, specially among those so strongly blinded and wedded to orthodoxy. My prayer is, that you may prosper in the good work of scattering the seeds of truth and making known the way of eternal life through Jesus, the LIFE-GIVER. I am yours, in hope of a resurrection.

O. S. PARKER, Lapeer, N. Y., writes:—I love the Herald of Life, and think it the best paper I have ever taken; and I am almost persuaded the wicked will never have a resurrection to life; whatever their resurrection is, it is not to life, but damnation. Br. Jas. Henry Jacobs preached here last Sunday. He is a lovely brother.

S. D. MORSE, Manchester, N. H., writes:—We hope our preaching brethren will remember us, and make arrangements to visit us. Those coming will please drop me a line, or send an appointment through the Herald one week in advance. The fourth Sunday of every month is our preaching time.

Obituary.

Fell asleep, in Warner, N. H., Dec. 24th, 1864, Br. Nathaniel Bean. Aged 55 yrs.

He was chopping alone in a wood-lot not far from his own residence, when by some accident his axe glanced, and buried its keen edge in his foot. He bound up his wound with his handkerchief, and judging from evidences left on the blood-crimsoned snow, he knelt down and committed himself to the care of his Father in heaven, and then started for home. He was able to proceed only about a rod, when, doubtless feeling faint from the loss of blood, he laid down on the snow, where he was found dead.

It was thought he lived only a few minutes, though he was evidently conscious when he laid down, as his hat was doubled together and laid under his head for a pillow.

He was formerly a believer in the near coming of the Lord, but had grown weary in well-doing; and for several years had been living in a backslidden state. A few weeks previous to his sudden death, however, he was led (oh, how fortunately for him!) to reflect—"How many hired servants of my Father's have bread enough and to spare, while I perish with hunger." At length the resolution was made, "I WILL ARISE AND GO UNTO MY FATHER;" and his tearful eyes and earnest, heart-felt exhortations in our late interesting meetings, gave ample testimony that his Father had met him; and the "robe," the "shoes," the "ring," and the kiss of reconciliation had not been withholden.

I doubt not but he sleeps in Jesus; and the calm and peaceful expression that rested on his countenance in death, suggested the thought that his "dying bed," though a cold and snowy one, with no gentle loving hand to smooth it, was made "as soft as downy pillows are." And though called so suddenly to part with "the life that now is," yet having formed a vital union with Him who is the resurrection and the life, he has thereby secured that better life which is to come; and in a calm, unbroken, unconscious sleep, he is awaiting "the manifestations of the sons of God." "Precious in the sight of the Lord, is the death of his saints." Yea, "Blessed are the dead that die in the Lord."

Warner, N. H. L. R. K. BISHOP.

Various Items.

PITY THE SORROWS OF A POOR OLD MAN.—A correspondent of the *Independence Belge* says: "Speaking of Rome reminds me that the collection of Peter's pence has commenced in the churches of Paris. On Sunday morning last, during the mass always said at eight o'clock for the pupils of private and public schools, in a church of the 20th arrondissement, I heard a priest who was passing through the ranks of 500 or 600 boys whose fathers are mostly poor working men say to them: 'Come, my boys, your parents must have given you a sou or two for your Sunday; you had better bestow them on the poor Holy Father, who is in great distress—very great distress.' And on leaving the church one of the boys inquired of me, 'Has not the Pope got anything to eat?' "

"Peter's Pence at Rome," says the *Opinion Nationale*, "produces less and less. At the commencement the produce was about 4000 Roman crowns a month; it afterwards fell to 2000, and goes on decreasing. November only gave 700, including offerings from Tuscany."

The Russian journals contain details respecting the progress of the emancipation of the serfs up to the month of August last, at which date there were only eight regulating charters still uncompleted, while 111,568 have been already brought into execution, and these refer to estates on which reside 10,001,220 country people. As many as 2,133,043 people have come into complete possession of their plots of land, and of this number 430,702 have required no assistance from the State. A transitory condition is prevalent in provinces like Moscow and St. Petersburg, where the former serfs, rather artisans than cultivators of the soil, have not the same interest in at present becoming freed from their obligations towards their former masters.

The Emperor of Russia has issued a ukase, extending the abolition of serfdom to Transcaucasia, the only province of the Russian Empire where that institution still exists.

To Purchase a Horse.

"That horse" is an important "animal" to help on the cause of truth in the far west, where railroads are few; and we are satisfied $100 will be well laid out in helping the Brother, whose heart is in the work, to such a means of conveyance. We want the hundred dollars, and we shall keep "knocking on the dear Lord" till it comes; and come it will, for "the cattle upon the thousand hills are his."

Previous Receipts.........	Paid....	$10 00
"A friend of Truth".......	Paid....	5 00

The Providence Gathering.

The friends of the doctrine of LIFE IN JESUS CHRIST ALONE, desiring to awaken the public mind to the vast importance of the subject, have determined to hold a meeting in Providence for that object. Hence it behooves all who can conveniently attend from abroad to do so.

The meeting will be held in NORMAL HALL, opposite Roger Williams Hall, on Thursday, Friday, Saturday, and Sunday, January 12, 13, 14, 15. Preaching at 2 and 7½ P. M.

J. T. CURRY,
Secretary L. & A. U

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

BUSINESS MATTERS.

Subscription Moneys Received.

THREE DOLLARS EACH *from* "A Friend of Truth," Adam Hare, Wm Floyd.

TWO DOLLARS EACH *from* John Woodfall, Mrs Sarah Bruce, (I M Chaffee), Dr Alexr Decker, W R Somberger, F B Hahn, Benjamin Miller.

ONE DOLLAR EACH *from* O S Parker, O O Rogers (No 12 was sent you), John Jackson, Mrs E Mahan, Mrs E V C Bennett.

VARIOUS SUMS.—Caroline Wilks, $4; S A Kemp, Florida, Mass, to pay for Herald one year for the poor widow of a soldier mentioned in No 12, and like cases, $5; John Wright and Geo W Curl, $1 10 each; Polly G Pitts, $1 to send Herald to the poor.

On Pledges.

Charles L Noe $25 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, i he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracs.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"GEO. STORRS,
Box 4658, New York

Poetry.

IN MEMORIAM.

BY MRS. L. R. K. BISHOP.

Departed this life, in Springfield, Vt., Nov. 6, 1864, Sherwin Kingsburg, (a nephew of the writer). Aged 19 years.

Gone to the silent mansions of the dead,
In the first flush of early manhood; while
Youth kindled still the fire in his dark eyes,
And wreathed his chiseled lips with many a smile.

Gone to the silent mansions of the dead;
The hope of loving parents, and their pride;
A cherished sister's pet, a brother's joy,
Her ALL, who nestled closest by his side.

The wintry snows lie cold above his head,
And *colder on her heart*, his youthful bride,
Who scarce three months before, was joyously
Clasped to his noble breast, in manly pride.

So young, so fair, so pure,—alas! too soon
Is severed the fond tie that made them one;
And from the grasp of bleeding hearts, is torn
The husband dear, the brother, and the son.

O Death! relentless death; this is thy work!
No other power seems so unpitying;
What stirs our deepest sympathies, still fails,
To thy cold heart, one tender thought to bring.

* * * * * * *

We murmur not—the broken law of God
Demand our life—it shall be yielded up:
Heartless, and coldly—cruel as thou art,
Thy claim *is just*, O death! we'll drink the cup!

But listen, monster! One, our nature took,
Possessed of *higher life*, by right divine:
Though at thy summons, made in name of law,
He freely gave *that life akin to mine.*

Dost thou remember, (yea, I know thou dost!)
How but three days elapsed ere thy dominion,
By the strong arm of the Omnipotent,
Was shaken—and the Just One lived again?

That was the triumph of a life divine;
And what a triumph! What a victory!
"The effectual working of that mighty power."
Opened thy prison doors, and took the key!

And all who're made partakers of that life,
Secured by faith in the life-giving Word;
Shall yet, O Death! in majesty come forth,
And share the triumph of their risen Lord!

Warner, N. H.

MUSINGS—HOW THINGS LOOK!

The night is bitterly cold, and the winter winds like demon fierce, howl around my dwelling. But I am sheltered, and sitting here alone in the quietude of my pleasant, comfortable room, my mind wanders out over the land. Before me rise scenes of destitution and suffering, of neglect and wrongs; homes desolated, aching, broken hearts, mourning, sorrowing ones who refuse to be comforted because their loved are not, or what may be even worse, are lying among the sick and dying in some far-off hospital or prison, or exposed to the chilly night air within some southern stockade. Or, I see thousands recently liberated from bondage, whose patient, uncomplaining endurance of hardship and privation calls loudly for sympathy and aid and instruction, and from my inmost heart arises, unitedly with ascriptions of praise for the mercies that crown my life, a petition for mercy and help for the suffering. And I ask, "Lord what can I do for others?"

Over beyond, a little in the future, the picture is all fair and bright and blessed and glorious; for sin is not, and Jesus reigns. We delight to dwell upon it, but we are not there yet, and until then, what? And here a thousand questionings arise, and clamoring loudly, will not be put down, so writing them out, perhaps some one wiser than myself can instruct me.

Can no wrongs be righted, no grievances redressed, no evils remedied, no suffering relieved, no burdened hearts be made glad and joyous, until Jesus comes? Must the work be wholly left for him to accomplish, while so many who profess to be Christians and hope to share in the coming glory are unwilling to share in the toil and sacrifice that may secure blessings to others? How is it that many who talk much of the love of Jesus and his appearing, and with solemn faces, and long-drawn sighs, bemoan the sorrow and suffering with which the world is filled, seem never ready to make any effort to lift the burden from others, are never found looking for the afflicted or speaking words of comfort to the sorrowing heart? Why is it, that some who most loudly denounce the sins of the age, and in horror cry out for the wickedness that abounds, and warn sinners to prepare for an awful judgment day a little in the future, can never be induced to seek out the perishing, or extend a helping hand to one who, in an evil hour, has fallen; but as if in fear of contamination by coming in contact with "publicans and sinners," fold their garments closely about them and turn away with the oft repeated "Thank God, all these things will end soon?" And if reminded of duty, and the labors of some in behalf of the needy and oppressed, piously suggest that any effort in such directions, savors too much of conformity to the world, from which we must keep ourselves unspotted! Does a belief in the soon coming of the Lord, render people insensible to the wants of others, or may that be attributed to some other cause?

I wonder if any one has yet learned how to answer the questions of the Saviour, "For if ye love them which love you, or if ye do good to them which do good to you, or if ye lend to them from whom ye hope to receive again, what thank have ye? Do not even sinners the same?" Or the apostle, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "For if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Who is my brother, and my neighbor, who?" Is it him only who believes just as I do?

Can it be that the human heart is still as deceitful as in the old prophet's time, and can it be possible that any other motive than love to God can lead any one to desire the coming of the Lord? May we not with the mouth say "Come Lord Jesus, and come quickly," and at the same time in the heart there be found selfishness, love of ease, and a desire to be free from trouble and every other disagreeable thing?

Again, my thoughts turn in another direction. Among my papers my eye rests upon the Herald of Life. How I prize it. Others I receive, from which I glean much that is good and comforting, but in this I find more to feed, instruct, and strengthen. I thank God for it, and that it is not sustained at the expense of sacrificing its Editor's manhood, or any principle of truth, right, or justice. In that case I would not value it, and had rather it would go down.

And this reminds me of some who have recently withdrawn their support, and I wonder why it is that some can not endure an idea in conflict with their own? How is it that many who think they have sacrificed and suffered for the truth's sake, are so unwilling to accord to others, what they will fight to secure for themselves, viz.: freedom of thought and expression?

Another thing has for a long time been a source of wonder and perplexity to me. I can not understand how a people who have devoted so much time to the study of ancient history, who have acquainted themselves with the politics of different nations in the past,—the cause of the various changes and revolutions which have transpired in the world, often introducing the subject into their sermons and writings, should condemn any interest in present movements, or our own national affairs, as sinful, or at least dangerous? I wonder if the signification of politics, as laid down in our lexicons, is correct; or if politics in our own age of the world do not mean something entirely different from politics in another age? Does a knowledge of, and interest in these things unchristianize a person? If so, 'tis surely "folly to be wise, and ignorance is bliss." Is it any thing worse to expose and condemn the evils and sins of the present time, as for instance those of slavery, than to expose and condemn the evils of the papacy in the past? or, is wrong, wrong in one age and right in another? Is it wrong to seek to know what *is* right and what is wrong in national affairs? and if some one thinks they do know, it is wrong to speak what they think? If one does this, and chances to sympathize with the government under which he lives, does he necessarily love war, bloodshed, &c.?

Because we are "looking for a better country, that is an heavenly," and for a different form of government, does it necessarily follow that we must not seek to make our present earthly abode as comfortable a place to stay in as possible? and if one endeavors to effect any change or reform for the benefit of suffering humanity, must he, forsooth, have lost all interest in, and forfeit all claim to the future blessed and immortal state, where there will be no necessity of reformation? Is it true, as some tell us, that at the present, there is no choice, but every thing and all is wrong, and nothing worth the saving? I wonder if He who loves mercy and justice, and who will vindicate the cause of the oppressed, thinks so too? If one looks to the watchmen for light on these matters, and they tell you there is nothing but gross darkness, and if in consequence, the hearts of the timid only grow more fearful, what can one do? If those in the dark attempt to lead others, and they will *be* led, what will become of them all?

May it not possibly be true, that the Lord is dealing with the nation and has a work to accomplish for it, upon which coming events may throw more light? May not a late writer be be correct, who says, while speaking of the Lord's training of the nations, "that often the conflict is going on so near to us, we cannot tell how the battle is turning," but the future may reveal it, and isn't it best, instead of dooming every thing national, by one fell swoop to immediate destruction, to leave it all with the Lord to manage as he sees fit; and in the meantime trust him for ourselves, and resting securely under the shadow of the Almighty, be kept in perfect peace?

I wish I knew if I ought to pry into these matters; and if the reason I can not see clearly is because I am a woman, and therefore am not able to comprehend and judge rightly of these things. But I believe a woman may ask questions, with limitation. Perhaps some may be displeased with my interogations, but then I am by no means presuming to dictate to others what position they must occupy, or what opinions they should entertain, but only hinting how, from my stand-point, things look to me

I think, on the whole, I will cease from man, and continue, as I have done, carefully to study the word of God, and look to the Lord for instructions, and watch and wait. As I wait, I'll sing,

"God moves in a mysterious way,
His wonders to perform.
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will,

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter;
And he will make it plain."

LOUISA J. BEACH.

New Britain, Conn., Jan. 1, 1865.

OLD BIGOTRY EXPOSED.

June, 16, 1864.

TO E. WOLCOTT: *Dear Br. in Jesus our Saviour:*—Although a stranger to you personally, I am impelled to write, hoping the light vouchsafed to you and pertaining to the kingdom of God may be of some benefit to one all alone in a community where the glorious truths of the gospel of Jesus are almost smothered. We are situated here with few gospel privileges: a Methodist sermon once in two weeks by one Edwards, lately stationed here, and who made me a visitation on Tuesday. We had something of a discussion on the subject of immortality and kindred truths. I found him somewhat conversant with our ideas and some of our Teachers, but seeming wilfully blind as to the spiritual understanding of those glorious truths which relate to the future state of man.

In the course of conversation he stated that the spotted fever had severely desolated your section, and indirectly ascribed the fatality which ensued as a manifestation of the displeasure of Providence against the propagation of doctrines utterly subversive of *Christianity*. And now, in fear that I may have to combat his ideas on this one subject, please give me any facts in relation to the disease, and upon whom it mostly fell, that I may know upon what grounds to refute any unjust inferences against our heavenly Father and the glorious truths of eternal life through Christ alone. I also bandied him a little upon preaching the literal coming of Christ to reign on the earth. He said that he did preach on the subject once a year. I then said, suppose you write and ask Br. Wolcott to come and visit us and enlighten us on the glorious themes. Why, says he, I would not have him come here for anything. I inferred that he would rather see the spotted fever raging here than the promulgation of our glorious doctrines. Oh how I wish that some one would come and missionary a little. I think some good might be done in the name of Jesus among the mountains. Cannot you or some one of your acquaintance, visit us among the mines of N. J., for a short time at least? Hoping soon to hear from you, I remain yours truly, waiting for the manifectation of the sons of God. R. D. CHASE.

Berkshire Valley, Morris Co., N. J.

EATONTOWN, June 24, 1864.

R. D. CHASE: *Dear Br. in Christ:*—Yours of the 16th inst., came to hand Saturday evening last. Was comforted by it. Can to some extent conceive the absence of kindred minds. It looks as though your were set for the defence of the truth in Berkshire Valley; and may our Lord help you to be valiant. Jude 3. The Edwards you speak of is Henry, I expect, who once lived in the village of Oceanport, we entered the Methodist Church together, nearly in the winter of '55 and '56, or thereabouts. I was never taken into full connection; for soon after began to learn that God and his servants meant what they said; but, Br. Henry, faithful to the prejudices of his church, could see occasion to brand me with infidelity.

His *implications* concerning the spotted fever comport very well with his faithfulness to God's honor as well with his discrimination of what is true. That you may understand this matter more perfectly, I will give you a bit of the geography of this section. On the Atlantic, south of Sandy Hook some 8 or 9 miles, are the Long Branch boarding houses: coming west 1 1-2 miles is the village of Long Branch; which, though dense only for a little space, includes a large area densely populated for a rural district; adjoining and sometimes included in the general term—Long Branch—is the village of Branch Port, or Shell Dock, and a neighborhood called Fresh-pond; while a little to the south is another small village, and still farther—a mile—another village—Mechanicsville. Laying 1 1-2 miles to the northwest of Long Branch proper is the quiet village of Oceanport, where I have lived 18 years, and from which I removed to Eatontown since receiving your letter.

It was in the village of Long Branch proper that the spotted fever first showed itself, and from thence it spread to surrounding vicinity, though at no place like as in the village. Now comes the point of interest: Long Branch and vicinity, so far as a profession of religion is concerned, is almost exclusively Methodist, (there are two other churches, but their congregations are small) and what is still more interesting, not a believer in our views, or a sympathizer even, live in the section so terribly visited, notwithstanding tracts have been sent and distributed among them, while our views have been urged upon the consideration of every attentive ear, but all to no avail. *If we are in error, and to resist it be a virtue, should they not have had the benefit of it from a wise and just Father of us all?* and what a libel to attribute to God such wrong! Thus his worthy name is blasphemed. To God's praise let me say, at Oceanport where there is a little body of believers, not a believer was taken, and only 5 in the village, 8 of whom were children; and in another neighborhood where there is another body of the faith not one was touched. So you can defend a just God; for just and good is He.

Another point is this: while hundreds left Long Branch and vicinity, not one of the Adventists left their homes but ministered unto the sick in our village, while nearly all others stood aloof. This I write to the praise of God, who giveth boldness to them who look for the coming of his Son.

Concerning coming to your place, I would be pleased to do so, but at present am not in health to do it. If the Lord please to give me strength, will go any where, publishing life through Jesus Christ alone. O Br., what a glorious doctrine; what a sublime message! How holy are we called upon to live who see such great things out of God's law. I do feel full of praise to God for every one with whom I become acquainted in any way who loves these truths; because it will require the sanctifying power of truth to preserve us blameless unto the coming of the day of God, which hasteth greatly.

Have you tracts sufficient for your position? If you have not will send you some of mine, and some of Br. Storrs' also.

May God sustain you and give you grace and wisdom for your day and trial, and finally a crown of glory when the chief Shepherd doth appear. Yours, in waiting for the rightful king of earth to come and relieve his downtrodden ones. E. WOLCOTT.

PRAYER AND CONFERENCE MEETINGS.

A prayer and conference meeting, according to my experience, is a meeting where all that love God have an equal chance of following the influence of the Spirit of God. When we come together, if any one hath a hymn, sing it; if the spirit of prayer, pray; if an exhortation, give it; if a scripture, read or quoteit, that the body may be edified, strengthened, and built up in the most holy faith. We meet to mingle our voices together in praise to him to whom praise belongeth, and by supplication and prayer, with thanksgiving, make our request known unto God. We meet also to give our testimony of the goodness of God in furnishing us a way of escape out of the many temptations we have had, and for the numerous encouragements we find to press forward toward the mark for the prize.

Meetings of this kind are always beneficial whenever it is a proper time to hold them. God has an order, and when we observe it, it is often the case that a very marked effect is produced; sometimes in awaking the careless and indifferent, who may have happened to drop in; and what is more frequent, some that are in difficulty, in darkness and doubt, whose faith is shattered by many hurtful influences, find something that gives strength and encouragement. Inasmuch as these things are so, how necessary are such meetings, and how necessary they should be led by the Lord. Our prayers will then be in the Spirit; our exhortations also, and the whole meeting will savor of good.

If I am right in the matter, why is it that those claiming the right to lead such meetings, because of experience, so often switch off the track, and prove a hindrance, instead of a blessing? I will now give a reason for an exercise of mind upon this subject.

Not many days ago I attended a meeting, at the close of which an aged brother, whom I shall call Br. Leader, arose and gave notice of the afternoon meeting, and said there would be a prayer and conference meeting to commence one hour before the preaching, and desired all who could attend, to do so. Accordingly, as soon as I could get leave of absence, I went, feeling rejoiced that I was to have a priviledge of this kind. They were singing when I went in; after which Br. Leader asked a brother if he would pray. He, probably not feeling the spirit of prayer, declined. Br. Leader then offered a well worded prayer; after which a hymn was sung. Immediately Br. Leader arose and commenced speaking.

Now, the subject of the forenoon's discourse was to disprove the age to come theory; and those who believed with the speaker thought it a very strong argument; while those on the opposite side had many objections. A portion of the intermission was occupied in discussions upon the subject; and I saw there was not just the right feeling manifested, and the same feeling could be clearly seen during the afternoon's discourse.

But to Br. Leader: he took up the subject of the forenoon's discourse, and used up a large portion of the time in quoting scripture that he considered, beyond a doubt, proved his position; several times alledging that his mind was fully settled upon that point, and that he did not know how any one could come to any other conclusion. After a long theological harangue (for to my mind it was nothing else) he closed.

I do not speak disrepectful of the scriptures in speaking thus; for they are true though every man were a liar; yet when used out of place, lose their power. The opposite side was represented as much out of place as the other, when we take into consideration the nature of the meeting, as appointed. I speak plain, and the necessity of the case demands it. Brethren and sisters are robbed of their rights, and that too to a loss of spirituality, because men lead in their own spirit, and are constantly harping upon some particular doctrine, scarcely ever looking after the spiritual condition of the body. We ought to be able to admonish one another; and brethren who can speak publicly should strive to hand out the right food in the right place. We naturally look to the aged and experienced for assistance; and to a certain extent it is right that we should; for of many we can truly say, they are fathers in Israel. Then there are those of whom it may be said, a multitude of years have not given wisdom.

Let us then look well to these things; for there is a spirit in man, and the inspiration of the Almighty giveth it understanding, without asking as to age, but in accordance with the capability of receiving it. We see that the Lord is the real Leader, and if it be thus acknowledged, such meetings as the one referred to, will be less frequent. I am in favor of scriptural discussions, if it be in the spirit of truth and order of God. But, to turn a prayer and conference meeting into such, is contrary to sound judgment. I was disappointed, and I was not the only one, for there were those there that would have relished a good meeting. I could see nothing but distraction and death in the so called prayer and conference meeting.

Now to you that have the lead of meetings bear the word of exhortation. Remember you are not to lead those that submit to you by your own wisdom; but you are to be led by the Lord Jesus Christ for their upbuilding in the faith of the gospel. You are in truth servants of the Church, to be used at the discretion of the great Head of the Church, and the position you occupy is after this order, or it is not genuine. Take heed, therefore, lest instead of gathering in, ye scatter abroad. Instead of building up, ye even pull down that which is already begun. Be thou examples in righteousness and ye shall have favor with God, and all the good will rejoice therein. Let your experience show an increase of faith, and let your admonitions be upon the righteous principle of the gospel, and doubtless you shall come home bringing your sheaves with you. CHAS. GARDNER.

Children's Department.

THE NEW YEAR'S PURSE.

"Nurse, I wish I could make something for a New Year's present for mamma," said little Rosa one morning about the first of December. "But I only know how to hem, and I haven't money enough to buy her a nice pocket-handkerchief."

"Knit her a pair of red stockings," said Rosa's little sister Mary.

"What an idea! Mamma would not wear red stockings, and I could not make the heel, if she would."

"Well, ask Aunt Pauline, she will show you," said Mary.

"I know what I will do; I will go and ask her to show me how to crochet a purse," and away Rosa ran to ask her mamma if she might go and see her Aunt Pauline.

Mrs. Armand told her little girls they might go and stay an hour. Rosa and Mary hurried away.

"Auntie, auntie, Rosa wishes you to show her how to make a purse for mamma for New Year's," said little Mary, all out of breath, and put up her little rosy mouth to be kissed before her aunt could say "Good-morning."

"Oh, yes, auntie, will you? I will be very careful and try very hard not to make any mistakes," said Rosa.

"How much money have you to buy the silk?"

"I have three shillings: will that be enough?" said Rosa.

"That will buy the silk, but it will take two shillings more for the tassels and rings."

"I've got two shillings you can have if Rosa will let me hold one of the tassels when she carries the purse to mamma," little Mary said, looking up from the corner where she was playing with the kitten.

"Can it begin to-day, auntie?"

"No, dear, it is time for you to go home. I will go out and buy the silk and call at your house, and ask your mamma to allow you to spend two hours with me to-morrow."

"Be sure and not tell mamma," said the little girls as they started for home.

After tea, Rosa asked Mary if it would not be nice to go and tell papa about the purse.

"Oh, yes, if he will promise surely not to tell mamma, becaase he always tells her every thing, you know."

They went into the library, and finding their papa alone, told him all about the purse, while he promised to keep their secret.

The next day, Rosa and Mary went to see their aunt. Rosa was quite haughty towards her little sister because she could not learn to make purses. But Mary took a little stool, and sat down by her aunt, and watched very closely while Rosa was learning to crochet. At the end of two hours Rosa's fingers were tired and the little girls went home. The days passed on and the purse grew slowly. Rosa made mistakes and it had to be pulled out. When the purse was nearly done, Aunt Pauline was called away to see her sick mother, and she sent Rosa the purse and silk and tassels.

Rosa was very much puzzled, for she feared she could not finish the purse by New Year's.

Some times Mary would take it up and try to crochet, but Rosa would always speak so cross to her that she would go away and cry.

On Christmas day, when Rosa and Mary returned from church with their mamma, they were very cold, and Rosa trembled and shook so much that her mamma put her in bed, and went out to get her some medicine. Rosa began to cry, and told Mary that she could not finish the purse, now she was sick; then seeing the purse in Mary's hand, she said: "What are you doing? Put down my work."

"But you are sick, and cannot work; see, I can crochet."

"I don't believe it," said Rosa angrily. But Mary was gentle and kind, and carried the purse to the bed.

"That's queer, you can crochet. How did you learn?"

"I looked at auntie and you; then when I came home, nurse gave me an old crochet needle and some cotton, and I kept trying until I could take the stitch pretty well."

"I'm real glad, for I am sick and can't work," said Rosa, ashamed that she had been so cross.

Hearing their mamma coming with the medicine Mary put the purse out of sight.

In two or three days Rosa was well, and Mary had finished the purse all but a few stitches, when one morning Rosa went into her room a moment, and found the little kitten playing with the ball of silk, which had fallen off the table. She took up the purse, and found that Miss Puss had pulled out nearly an inch. Rosa was angry in a moment, and gave the poor kitten such a kick that it sent her and the ball under the bed, and pulled out nearly a half an inch more of the purse. The nurse, hearing the noise, came in, saying: "What is the matter, Rosa?"

"My purse is all pulled out; naughty Minet has been here—and—and—oh, dear, what shall I do? I surely cannot get my purse done now."

Just then Mary came in, picked up the ball, and began to crochet. Rosa saw her, and cried out: "Let that alone; you are as simple as the cat, and gave her a blow. Poor Mary was so grieved, she began to sob, and wipe away her tears. Rosa's papa came in the hall, and hearing Mary's sobs, came in just as Rosa had raised her hand to strike her sister again. He took Rosa into the library, and told her to tell him all about it. Rosa did so, adding that the kitten was very troublesome, and Mary cried so easily.

"But, my child, you have been very naughty, and I wish you to go and ask your sister to forgive you. And is there no one else that you wish to pardon you?"

"Yes, papa, I have made the kind Father angry with me."

"Your mamma has gone out. Go to her room, and pray God to forgive you and make you gentle and sweet tempered."

Rosa did as her papa required. Soon after the little girls finished the purse, and the nurse sewed on the tassels, and put on the rings.

Rosa and Mary awoke at seven o'clock on New Year's morning, and dressed very quickly and hurried down stairs. Mary took one tassel and Rosa the other, and went into their mamma's room. "Here is a purse we have made for you. Rosa gave three shillings and I gave only two, and Rosa has made nearly all of it," said little Mary.

"But mamma, Mary has been good, and I have been very naughty some times."

"Thank you, my dear children, you give me a great deal of pleasure this morning."

"Happy New-Year, Rosa, Mary," said their papa, coming in. "After your New Year's gifts, are you? Look over there, and see how how you like that."

Rosa ran across the room, and Mary after her, and opened the door of a handsome cupboard. On the lowest shelf was a little stove, with kettles, sauce-pans, and skillets. Hanging on little nails were a dipper, pans, skimmer, and a pail. On the next shelf were plates, cups, and saucers, vegetable dishes, sugar-bowl, cream-pitcher, and tumblers. On the top shelf were spoons, knives, and forks, and a nice little waiter. "There is sugar in the bowl, see, Rosa."

"Yes, and milk in the pitcher, Mary."

"And look here, Rosa, nice little napkins, and two table-cloths."

"Oh, dear mamma, you are too kind to us," said little Mary.

Just then the breakfast-bell rang. After dinner Rosa and Mary played with their little dishes until bed-time.

When they knelt to pray, they thanked God for their kind parents, and asked him to bless all the poor little girls who had no kind friends to love them. Soon after they were fast asleep.—*Translated from the French of Madame De Witt.*

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AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

LUTHER LEE ON IMMORTALITY.

Mr. Lee's seventh argument is based on Phil. i. 21—24; and here he merely reiterates what has been said a hundred times before; and said too much better than he has said it. In reply to this argument, I shall repeat what I have before written, and which Mr. Lee has failed to refute, that Paul points the Philippians to "the day of Christ," as the time of their reward; and it would be preposterous to suppose he expected to meet with his before them. His address to Timothy is proof of this. Paul did not discuss his own fate, except so far as Christ and his Gospel were involved. He says all his afflictions, bonds and imprisonments had furthered the Gospel, instead of retarding its progress. And in reference to this he makes one bold and unmistakable declaration, that "Christ will be magnified in my body, whether by life or by death"—it mattered not,—this would be the result. Having thus driven the nail, he clinches it by saying, "For me to live, is Christ,"—it will redound to his glory, for "I am set for the defence of the gospel;" "and to die," in such a cause, and for Christ's sake, "is gain;" not to me, Paul, but to Christ; for otherwise how could "Christ be magnified in my body by death?" The reader will please note the fact, that it was "in body," and not out of it, nor in the "spirit world," that Christ was to be magnified. "But," says Paul, "if I live in the flesh, this is the fruit of my labour; yet what I shall choose I know not." Why did he not know what to choose? "For," or because, "I am in a straight betwixt two." What "two" things were these, between which he was in a straight? Were they life and death? Then, according to this view, he did not know which to choose, life or death. While in this straight, therefore, what choice did he make? Did he choose life? Did he make choice of death? No; for between these two he could make no selection; but there was a third point in reference to which he could, and did make a choice; and that was "the returning and being with Christ," which was far better than life or death.

Mr. Lee says—"His (Paul's) choice was between dying then and being with Christ, and living longer to serve the Church," &c. This is *the* point of his argument, and it is a pure assumption, as a faithful exegesis of the passage will show; and, as we think, we have already shown. That Paul expected to be with Christ, in death, is not so much as hinted at in the whole para graph. It was not a "departure" that Paul desired, but a "returning and being with Christ," a point totally distinct from either dying or living in the present state.

Mr. Lee's eighth proof is Rev. vi. 9, where John "Saw under the altar the souls of them that were slain for the word of God," &c. Upon this text I shall not dwell, for it must be obvious to every intelligent reader of the Scriptures, that John gives a symbolical description of What he saw; and that he speaks of things which had no real existence when he saw them; and, therefore, that they were merely images, or symbols, representing other things. That John should see the "souls" of the martyrs under the altar, and that those souls should be represented as "crying with a loud voice," is all in perfect harmony with the whole subject. The blood of Abel cried from the ground; and the blood of Christ is said "to speak better things than the blood of Abel;" and, in perfect harmony with the nature and decorum of the figure, the blood or souls of the saints, slain for the word of God, is represented as being "under the altar," upon which we may suppose they were sacrificed.

Thus we have followed Mr. Lee through all his proofs of the consciousness of the dead; and, having done so, I will now offer some direct proofs that the dead know nothing. And,

1. Apart from the fact, that there is no promise of rewards or punishments to the dead, the following testimonies clearly sustain the position, that they are unconscious. Job asks—"Why died I not from the womb? Why did I not expire at the time of my birth? Why did the knees receive me? Or why the breast that I should be nursed? For now should I have been still, and been quiet—I should have slept: then had I been at rest, with kings and counsellors of the earth, who built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as a hidden untimely birth I had not been: as infants which never saw light." Job iii. 11, 12, &c.

This passage clearly proves the dead unconscious. They sleep: they rest in the dust: they are as though they had not been, even as infants who never saw light.

Again, "As the cloud is consumed, and vanisheth away, so he that goeth down to the grave, shall come up no more," &c., chap. vii. 9. Here we are taught that "he" the man, "goes down to the grave," and comes up no more till the resurrection; but Mr. Lee says, the man goes to heaven!

"Why hast thou brought me forth from the womb? O that I had expired, and no eye had seen me; I should have been as though I had not been. I should have been carried from the womb to the grave. Are not my days few? Cease then and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shades of death; a land of darkness as darkness itself; and the shades of death, without any order, and where the light is as darkness." chap. x. 18—22. Reader, behold the contrast! Mr. Lee says the saint when he dies goes to heaven—to the "spirit world;" but Job teaches otherwise; he tells us they go to the "land of darkness—to the shades of death—a land of darkness as darkness itself, where there is no order, and where the light is as darkness." Is this Heaven, Mr. Lee?

"But man dieth, and wasteth away; yea, man yieldeth up his breath, and where is he?" Mr. Lee says, in heaven or in hell; but what says Job? "As the waters fail from the sea, and the flood decayeth and drieth up; So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave." Mr. Lee would say, "O that thou wouldst hide me in heaven!" "That thou wouldst keep me secret, until thy wrath is passed, that thou wouldst appoint me a set time, and remember me. If a man die shall he live again?" Hold! says Mr. Lee, man does not die—his body merely dies, but his soul goes to heaven; and the soul will never have that body again, for before the resurrection it will have passed through a thousand changes, and have entered into the organization of other substances—trees, animals, water, dust, wind! Its resurrection is impossible! But, says Job—"All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands." chap. xiv., 10—15. No, says, Mr Lee, God will have no "desire to the work of his hands"—the body is gone—crumbled into dust, so that God, Himself, cannot raise it!

"If I wait, the grave is my house; I have made my bed in darkness." No, says Mr. Lee, heaven is my "house," and, instead of a "bed of darkness," I wing my flight to the regions of glory!

Job continues—"I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister." But what would Mr. Lee say? I am immortal; "corruption is not my father;" neither is "the worm my mother nor sister." But let us hear Job again—"And where now is my hope? As for my hope, who will see it? They shall go down to the pit, when our rest is together in the dust," chap. xviii. 13—16. When Job died, he expected to find his "rest in the dust;" but Mr. Lee expects to find his in a place which he calls "the spirit world."

David asks—"Wilt thou show wonders to the dead? Shall the dead arise, and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark?—and thy righteousness in the land of forgetfulness?" Ps. lxxxviii. 10—12. Here we learn, that for the dead to praise the Lord, they must arise; that the state of the dead is one of destruction, disorganization, or corruption; that their abode is dark, and that they dwell in a land of forgetfulness. How strongly, again, does this contrast with Mr. Lee's theory. But let us proceed.

"The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17.

Here is a text which sweeps Mr. Lee's theory from the face of day. He cannot make it harmonize with it, by all the logic he can command. It will defy all his mental powers, and withstand all his sophistry. The Spirit of the Living God says by the mouth of David, "the *dead* praise not the Lord." But Mr. Lee, and his pious associates in the advocacy of pagan superstition and infidelity, declare that the dead do praise the Lord—and that they are with Him. But, as if the above was not enough; and lest there might be some skeptic on the subject, like Mr. Lee, the Holy Spirit adds this sweeping clause—"neither any that go down into silence."

Again, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

Here we are taught that the dead know nothing; but what says Mr. Lee? He tells us the dead know a vast deal—that they are in heaven, receiving a "reward." "Also, their love, and their hatred, and their envy hath now perished," &c. Say you, that such a person is conscious? But more still—"Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave—*sheol*, whither thou goest." Eccl. ix. 5, 6. The state, then, into which men pass at death, is one where there is no love, no envy, no hatred, no work, no device, no knowledge, nor wisdom.

Once more: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 4.

I feel satisfied to leave this question just here. The view we have taken is the only one which harmonizes with the teachings of the Scriptures; while it is impossible for our opponents to explain the proofs we have submitted, and make them accord with their Platonic speculations. HOMO.

THE AGE TO COME: QUESTIONS.

BY POLLY G. PITTS.

BR. STORRS:—We are striving to live in the Spirit, that Spirit that leads into ALL TRUTH, the Spirit that raised up our Lord from the dead. O blessed Spirit, whose fruit is love, joy, peace, long-suffering, gentleness, &c.; against such a spirit there is no law. I would bless the Lord that so many of the writers of the Herald of Life, seem to possess this spirit. I think the matter in the Herald grows better and better.

I often feel that I should like to ask some questions of some that write for the Herald; yes and of some that do not. While reading the communication of "E. W.," on the age to come, I was impressed to ask him a few questions, when I read the last sentence in his piece. He says, "So we conclude, with present light, the Saviour did not have in the gospel any probation in a future age; neither on earth, nor after he ascended to his Father and received the Revelation."

Now I would say, "Brother E. W., believest thou the prophets? believest thou that they spake as they were moved by the Holy Spirit? If thou dost, let us in the spirit of meekness read Isaiah xi.; at least a part of it.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity the meek of the earth: he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard also shall lie down with the kid; and the calf and the young lion and the fatling together; and a *little child* shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I would ask E. W., how came these little ones in the kingdom? for surely this state of things can not be till the root of Jesse stands for an ensign of the people, when his rest shall be glorious. You will not say that they are the offspring of the immortal saints, for they neither marry nor are given in marriage. But the sucking child is there, and the weaned child, and the beasts are tamed. How is it, my brother? it has never been so in this age; then it must be in the age to come, or as Paul says, "in the ages to come."

Again, look at Isaiah ix. 6, 7. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the *increase* of his government and peace there shall be *no end*, (bless the Lord) upon the throne of David, and upon his Kingdom, to order it, and establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Amen. So be it.

Now, here is no mistake; here is the mighty God, The Everlasting Father, The Prince of Peace, with the government on his shoulder, and he on the throne of David, and of the *increase* of his government and peace, there is to be no end. Bless the Lord, let it increase unto the bounds of the everlasting hills, and unto the ages of ages, world without end. Please read Isaiah lxv. and lxvi. chapters. Yes read the three last verses of the lix. chap. and the whole of the lx. chapter, and may God give you light and understanding, so that you can see a harmony in His word, and be reconciled to him in all things.

Daniel says, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him;" &c. Now, do you believe that if all of Christ's subjects were immortal, they would be divided into peoples, nations, and languages? I could multiply any amount of scripture that looks to me like probation in the age to come. O, I do pray God that we, as a people, may not cast reproach and contempt on what another believes. I do not mean E. W, but I have heard so many hard speeches about the age to come doctrine, and those that believed it, that I have wondered how they could profess the Spirit of Christ, and talk as they did.

I once had some conversation with a preacher who spurns the doctrine of the age to come, though he professed to be an advent preacher. I asked him some questions about these little children, that were in the kingdom; and he made this reply—When Christ comes there will be those who will have sucking children, and weaned ones, they will be changed to immortality at His coming, but we do not expect they will be full grown as soon as they are changed. Then the minister left. I immediately wrote to him and asked him if these little ones sucked all through the 1000 years, for he believes that when Christ comes, he destroys the wicked, takes the righteous up to heaven, and they reign with Christ a thousand years, and are judging the wicked; then they come back to the earth.

Now look at it my friend, *if* this is as they believe, we shall have little immortals that draw the breast, lead the animals, and playing on the hole of the asp, &c. When I look at those things, I say, "O consistency, thou art a jewel." Now I would say, as our Divine Master said, Search the scriptures; for in them ye think ye have eternal life, and they are they that testify of me; of Christ. May God grant us all his Holy Spirit, that it may open our understanding to understand the scriptures, and that we may believe the testimony of all God's holy prophets since the world began; for they all agree.

Your sister, hoping for life when the LIFE-GIVER comes to put down all rule, and all authority, and power, for he must reign till all enemies are put under his feet.

Union, Wis., Jan., 1865.

JERUSALEM AND ITS NEIGHBORHOOD.

Increased Fertility of the Land near Jerusalem.—At Trent Conference on the 17th August, an interesting meeting in connection with the subject of Israel was held in the boys's school-room.

Mr. Miner, an American gentleman, after reading and drawing attention to special portions of Ezek. xxxvi., stated that, about thirty years ago, Ibrahim Pasha laid out large sums upon the land around Jerusalem, with a view of favoring agriculture, and of improving the state of things then existing. The report in 1836—37, as it regards those attempts, is that they had proved a failure. No harvest was gathered in, in consequence of their being no latter rain. (See Joel ii. 21–23.) The "former (autumnal) rain" has always come moderately, but not the "latter (spring) rain."... It is a fact, that until the last twenty years the Jews could not return to the Holy Land without having to import food. Since about 1840, the latter rains have fallen regularly; and now, instead of having to import food, agriculturalists are able to export wheat, barley, oil, and wine; and this state of prosperity is growing each year, the population at the same time rapidly increasing.....From a recent interview he had had with Sir M. Montefiore, he was able to assert that the value of the land in and around Jerusalem is more than double what it was some time ago, and that it is expected in ten years, or even in five years, to double again in value. The speaker drew especial attention to verses 4, 6, 8, &c., of Ezek. xxxvi., as showing that, prior to the restoration, the land itself shall prosper. The improved condition of Israel as regards civil and religious privileges was also pointed out as worthy of attention and of deep interest.

Mr. Littlecot, who had been in the Holy Land, stated that until lately there had been but few trees there; that it was peopled mostly by strangers, but that the land was being prepared by those very strangers for the Jews. The spiritual blessings, too, were rather amongst those strangers than amongst the Jews. He spoke of the large crops now produced, and that last year, when he was visiting Jerusalem, vast numbers of oranges were grown for exportation, as well as other crops. As yet not one-tenth of the land was cultivated. If it were so, the Arabs would come and carry away the crops.

Pastor Petaval, among other remarks, alluded to a society just formed in this country for the purpose of supplying Jerusalem with water, adding, "let us see in these healthy and living waters the types and fore-runners of the effusion of the Holy Spirit for which we wait."—Abridged from *The Revival.*

The water supply and drainage of Jerusalem form the subject of a recent able work by John Irwine Chitty, Civil Engineer, D. C. L., &c., of which an interesting *resume* was read before the Syro-Egyptian Society last Third Month. In it the writer showed how, at a very moderate outlay, the city might be efficiently drained and supplied with water. The Jerusalem Water Relief Society has been formed to give effect to Dr. Chitty's recommendations. It consists of Jews and Christians without regard to sect, creed, or nationality. Among its patrons are Lord Shaftesbury and Sir R. Murchison, and "the Rev." John Mills is its honorary Secretary. We shall be truly glad to learn that the sum required to construct the most essential works, about £8500, has been raised. We extract the following from Dr. Chitty's paper before referred to:—

"The rainy season at Jerusalem commences about the middle of October and usually terminates about the middle of April, after which no rain falls, except an occasional shower during the month of May. Hydrometric registers, quoted in Beardmore's tables, show particulars of the rain-fall in the district during twelve years. The annual depth of rain is no less than 65 inches. In one of the years recorded it amounted to 104 inches, and on no occasion was it less than 29 1-5 inches. Dr. Barclay's observations confirm the statement."

After describing the works necessary for effectual drainage and water-supply, Dr. Chitty adds:—

"In the performance of these works, especially in the sinking of the main sewer, not far from the cloisters of the Temple wall, in the 'valley of slaughter,' where cities lie on cities, and ruins over ruins—fifty feet, sixty feet in depth—what relics of the Jewish monarchy, what interesting antiquities might not be discovered! Perhaps priceless manuscripts, containing a fuller account of our race....or of the Jews, that wondrous nation.....The execution of this work would, I might almost say, infallibly lead to the discovery of one of the most important relics of the original Temple which we can now expect to find—the piers and foundations of that magnificent bridge which Solomon built across the Tyropœon, 'his ascent by which he went up into the house of the Lord,' mentioned in 2d Chronicles, which, together with 'his house that he had built,' and other objects of splendor, caused such astonishment in the Queen of Sheba 'that there was no spirit in her.'.... For the discovery of the 'springing' of the arch of the eastern abutment of this bridge we are indebted to Dr. Robinson; but the abutment itself, which formed part of the Temple wall, is buried in the ground, beneath the *detritus* and ruins of many Jerusalems.... Part of the first arch still remains protruding from the Haram wall. It consists of three courses of immense stones, one stone being 24½ feet in length and another 30¼, and measuring from a photograph, each of them is about 6 feet in height. It may well be asked, why were not these arch stones, which projected in such a conspicuous manner, discovered long before Dr. Robinson's visit? The answer is simply this:—From a distance their real nature is not easily discernible, and, till lately, none but Moslems, true believers, were permitted to approach the wall of 'the noble sanctuary,' for that is the meaning of the appellation, *el-Haram-esh-Sherif*, save at one spot, where the Jews, upon payment of a tribute, are and have been for a number of years allowed to draw near and kiss the stones of their ancient temple and mourn over its fall; hence the name it bears, the Jews' Wailing Place. I have seen tears rolling down the poor creatures' eyes as they loudly and vehemently chanted their hymns, during the time shaking their bodies vehemently, (for what purpose I cannot tell), and then pressing their lips and bosoms to the hallowed great stones in the wall. It painfully called to memory the words of the Psalmist, 'Thy servants take pleasure in her stones, and favor the dust thereof;' and nothing more than a few stones and the very dust now remain to them.....The bridge (*Gerupha*) is often incidentally mentioned by Josephus. It was either upon this very abutment, or near it, that Titus, having captured the Temple, stood to hold a parley with the Jews in their last extremity; speaking to them across the Tyropœon—for they still retained possession of the 'Upper City' or modern Zion—and entreating of those that were left to spare him the necessity of committing further carnage, by laying down their arms and submitting to his standard. I must own that I was never in my life so greatly affected with compassion and awe as when wandering over the foundations of that Tyropœon bridge, amidst a jungle of gigantic cactus overtopping my head, and within a stone's throw of the Jew's Wailing Place."—*The London Friend.*

A CRITICISM.

In "Individual Plan, No. 5," we find the following words: "We admit that he (man) has a soul or spirit or mind, which constitutes his (man's) essential identity," (and we wish to separate the two sentences) "but we deny—now and forever—that THIS soul, or spirit, or mind is capable of a living existence apart from the body."

Now if I was a believer in the duality of man, I would say, *amen* to the above paragraph; and if I was a believer in the doctrine of an immortal principle in man, I would say, amen, my Br.; but as I do not believe in either, I file my objections against them both. I can find the same sentiment in Professor Bush, and have heard the same sentiment advocated by Professor Field, the Sweedenborgean. His remarks were, It only needs the identity to be kept up; we do not need the old body; take for instance the seven-year locust; it emerges from the ground a worm, it bursts open in the back, and the real locust emerges forth and leaves the old body behind; the *identity* was all that it needed.

"We admit that he has a soul or spirit or mind." Who is the *he*, that has a soul? Is the identity the he, without the body? or, is there another man inside of the body, constituting the *he*? or, is man made up of two halves? the body part, the animal returns to the dust and scattered to the four winds of heaven; but the identity part may be (reconstructed) again reproduced in a different organization; that is, *Its* earthly house may be exchanged for a heavenly one? "*Its*," who, or what is this its? Is it the man? "Oh, no," it is the "soul or mind or spirit," or something that inhabits a body, so say all immortal soul believers.

Does our Br.'s theory, compel him to adopt such a mode of interpretation? If so, I shall be compelled to leave off the word "God's," and write it, Individual Plan; for it certainly is not the plan taught by Jesus and the Apostles. A few passages will settle that point. "Now that the dead are raised, even Moses showed at the bush; when he called the Lord the God of Abraham, and the God of Isaac and Jacob." Jesus, indorsing Moses, does not say there is an identy of these men that will be reproduced in a different organization; but the dead are raised: and Paul says, Jesus Christ died, and was buried, and rose again according to the scriptures. God did not take an entity and construct a body, and place this entity in it, and call it Christ. No, when the women visited the tomb, they were told *He* is not here, he is risen. Who was Jesus? Was he an animal man? Paul says, he was made of a woman; HE was made of the seed of David according to the flesh; and declared the Son of God with power, according to the Spirit of Holiness, by the *resurrection* of the *dead.* But says one, Jesus had not yet seen corruption, and therefore God could raise him from the *dead.* But Paul says, in Ephesians i. 19, 20, "And what is the exceeding greatness of his power to us ward, who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Now says Jesus, handle me and see. Thomas, be not doubting but believe; and John says, it doth not yet *appear* what we shall be, but we *know* that when he shall appear we shall be like him, for we shall see him as he is." 1 John iii. 2. Now says Paul, after discussing the subject, "But if there be *no* resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain; for if the dead rise not, then is Christ not risen. But now is Christ risen, (where from?) the DEAD, and become the first fruits of them that slept." 1 Cor. xv.

Again Paul says, "So also is the resurrection of the dead, IT is sown in corruption, IT (the same IT,) is raised in incorruption; IT is sown in dishonour, IT is raised in glory; IT is sown in weakness, IT is raised in power; IT is sown an *animal* body, IT is raised a *spiritual body;* there is an animal body and there is a spiritual body." But Paul says, the animal body becomes a spiritual body, by the power of God's mighty operation upon that same body, which he calls the IT. Now we apprehend it is no more difficult for God to raise the whole body, or man, than it is for him to take a small portion called the identity, and vitalize it, and make a man out of it; and if there is any part of man that does not come under the sentence, we would like to know what that part is? The indefinite part, called a soul, or spirit, or mind, is too indefinite; that is too much like common theology.

Again, our Br. makes an admission which is fatal to the whole truth we have been advocating for the last twenty years. After naming several texts, such as "to-day shalt thou be with me in Paradise," "if received as evidence of survivance after death, would prove nothing concerning the natural man. If through the Spirit in them the righteous were carried directly to heaven at the expiration of their *animal* life, what would that avail in behalf of the unspiritual? Nothing at all." If such an admission is made, it denies the Bible doctrine that *man dies*, and denies the Bible doctrine that there is a resurrection of the *dead.*

In this same article, we find the following words:—"'By one man sin entered into the world, and death by sin.' 'Since by man came death, by man came also the resurrection of the dead.' No one will dispute the literality of the resurrection spoken of. But if the resurrection is literal, the death MUST be; and Paul alludes to the death which is the consequence of sin in our first parent."

Now in this paragraph, our Br. admits the whole argument. What was Adam? And how did he die? Moses said, he was made of dust; and not one word about his having an identity, called a soul or mind or spirit: but

the whole man became a living soul; and as such, God recognized him, and dealt with him; and so Paul says in 1 Cor. xv., from which our Br. quotes: "Who, or what did God address? Not the body of Adam, but the soul or mind; he spoke to the spirit or understanding which is in man" He spoke to the man, and not to an undivided part of man; but to Adam, the living man, and God said to him, dust thou art and unto dust shalt thou return. And Paul says, that Abraham, Isaac, and Jacob, and a host of worthies died not having received the promise. Now unless the same Abraham, Isaac, and Jacob come up in the resurrection, it will not fulfil the promise of God. I know the Br. will meet me here and say, the blood life was forfeited. I answer, the whole man was forfeited; and the question might be asked, Has man any other life but the blood life? If he has, then he has two lives, and is a compound, or dual being; but such a man is not the one addressed by the Lord, nor is such a man the one our Br. speaks of in the last sentence we copied, "But if the resurrection is literal the death must be;" does our Br. believe it, then the whole man dies, and the whole man comes up again. But if only an essential identity constitutes the man, then only an essential identity dies; for this is all that has a resurrection out of the man, all else is reproduced out of some other material, or exchanged for a heavenly one.

We are like the Apostle in a straight between two conflicting opinions, not knowing which our Br. believes; for we think the first position destroys the last; and the last the first; but we hope our Br. will make his position clear, as we cannot accept any plan as God's plan which contains such, as we think, unscriptural views.

Yours, hoping for the truth,
JACOB GRIM.

REMARKS ON THE FOREGOING.

My brother holds that no distinction can be made between mind and body, without surrendering the doctrine of man's natural perishability. For myself, I am compelled to make the distinction, and yet as I have stated in the passages quoted by my brother, I do *not* surrender my belief in the mortality of the whole man. My brother asks, "Who is the *He* that has a soul?" I answer as stated in my article—the man. The same man that has a hand, a foot, a heart, a brain, has a mind. Is there any thing very terrible in this? The difference between my brother and myself is in this: he is so fearful of fable that he will deny a truth; I am so fearful of fable that I will not deny a truth. Lest he should believe that man's mind is immortal, he will deny that man has any mind; whereas I can admit that man has a mind without holding that it is immortal.

My brother quotes Jesus—"Now that the dead are raised," &c., and remarks, "Jesus does not say there is an identity of these men that will be reproduced in a different organization." True; but does that prove that they will not be reproduced in a different organization? My brother quotes John—"It doth not *yet appear* what we shall be"—Does he believe this? Or does not his treatment of the whole subject indicate his confidence in his own knowledge of what we shall be? Three quarters of what my brother has said I believe just as strongly as he possibly can. Why then use so many words?

It is clear to my mind that *some thing* is left unchanged in the process which brings us from mortality to immortality. An *entire* change would not be the salvation of the same man. "Shall we know each other there?" How, if there is an *entire* change? Shall *we* be there? How, if our identity is destroyed by an absolute change of our whole being? What connection is there between the mortal man and the immortal man? "The Lord Jesus shall change our vile body like unto his glorious body." But is our mind changed? Is our character changed? My brother is so anxious to save the animal man that he will be compelled to deny any change whatever, whereas I can admit a change of our mode of existence while I believe the essential man is the same now and hereafter.

My brother appears to scout the idea that there is an essential difference between the condition of the righteous and the wicked in this life. He ignores the work of the Spirit altogether. Does the Spirit do nothing for us? Are we not *now* begotten from above? Is not the *seed* of an incorruptible nature implanted in us? Now I believe that it makes all the difference in the world to a man whether he has the Spirit or not. I believe that the Spirit does an essential work for us here, and that unless this work is done for us in this life, we shall perish like the beasts. The Spirit is the preserving element. What does it take hold of? Does it affect the flesh and the blood—then the flesh and the blood must be saved in the resurrection. But here I query. Is the blood essential to our personal identity? Then the blood must be reproduced in the resurrection? But here I query.

I have a great deal on my mind in relation to this matter which I cannot express. We have others to benefit as well as ourselves. If I can help any one to the plain truth by dropping a point that seems useless, I am willing to do so. It does appear useless to tell every inquirer—"You have not got any soul." How much better it is to admit a distinction between mind and body and keep to the real question. We deny man's immortality, but we confess that he may become immortal by accepting the Spirit. Man by nature has no preeminence above other animals; but if he will allow the Spirit of God to do its work, his condition will be changed. Although the righteous man apparently perishes in death, yet we have the assurance of Christ that he "shall never perish." He is *not* dead, but sleepeth, and when the time shall come he will awake from sleep. I am willing to receive light from any quarter. J. T. C.

The Herald of Life.

NEW YORK, JANUARY 25, 1864.

"THE DISCUSSION" WITH PROF. MATTISON.—This work, published several years since, is out of print. We have not a copy left in paper covers, and only some half dozen bound ones. No more can be printed, as the stereotype plates were "annihilated" some time since. The Prof. has resurrected his part of that "Discussion;" thus demonstrating that the wicked dead can be raised; but he has not succeeded in imparting *life* to it. It is dead as ever, though raised and re-baptized by the *Christian Advocate* of this city. They will soon find that it is only a decayed carcass; full of rottenness, and "dead men's bones."

The Conference in Providence

Our readers will doubtless be glad to know that the Providence gathering was a success. It was not to be expected that we should have as large a company as that in Boston—nevertheless we had good congregations on the week evenings, and on Sunday. There is reason to believe that much good was done to the people in general, and those who are firm in the truth rejoiced exceedingly. Praise YAHVEH for his benefits.

Besides preaching, there were interesting Conference meetings. Invitations were given for a free expression of views on the part of dissenters, and several interesting passages occurred; particularly on Friday evening, when Acts xxiv. 15 was expounded: which occasioned some questions on the other side, and some remarks from several brethren in support of the discourse. The truth shone like the sun. J. T. C.

The Late Conference.

BR. STORRS:—Undoubtedly some of our Brn. will send for publication an account of the late Conference at Providence, yet I feel constrained to write a little in regard to it, having myself enjoyed the privilege of attending the same. It was to me indeed a feast of fat things, and for the past week I have been ruminating, and think I shall be able to go in the strength of what I received for some time, if I have no other means of subsistence.

I suppose the meeting was not as large as the one held in Boston, last October; but it was an excellent one, and I am satisfied much good will result from it. Although different opinions on some points were entertained by those present, yet harmony of feeling prevailed, making our social meetings precious and refreshing seasons; while the preaching was effective and accompanied with divine energy and power, causing the hearts of the believers to rejoice exceedingly. I think the honest inquirer after truth could not fail to have been enlightened, nor the weak in faith fail to be strengthened.

The glorious, God-honoring doctrine of Life in Christ alone, as presented by those who preached the Word, and by many others in the social meetings never shone with greater resplendency. Had I never felt satisfied previously that the Lord was in this move, I should have no doubts now. The work is progressing well, and the fact that since the Campmeeting at Wilbraham our preaching brethren have received more calls than they can possibly attend to, and the cry is still sounding, "Come over and help us," gives evidence that "a great door and effectual has been opened" to this truth; and though "there be many adversaries," no man can shut it.

Let the hearts of God's saints be encouraged, "The word that is gone forth out of his mouth shall not return unto him void, but it shall accomplish his pleasure and shall prosper in the thing whereunto he has sent it."

The Lord bless his truth, his cause and his people, and especially remember the dear church in Providence for all their labor of love toward his children, and, as the fruit of the Conference, add many to their number of such as shall be accounted worthy to receive Life eternal when the great LIFE-GIVER shall appear. LOUISA J. BEACH.

The Popes Bull.

The Pope, it seems, has let loose another "bull," to see if he can not "gore his neighbor's ox." Poor Pope, his bull has lost its horns, and like Sampson, when his hair was gone, his "Holiness" seems to have lost his eyes. Truly he is a "blind leader of the blind." The Paris Correspondent of *The Methodist* writes under date of Dec. 27, 1864, as follows:

"The great politico-religious event of the week is the Pope's encyclical letter, in which his Holiness fulminates dire presages of ill against all the *isms* of modern civilization. First and foremost there is Protestant-*ism*, and with this enormity are classed Republican-*ism*, social-*ism*, athe-*ism*, panthe-*ism*, and all other *isms* which fail to teach that the Church of Rome is the only true church, and that its head is the only true governor of the universe, temporally and spiritually.

"This letter is wonderfully calculated to widen the breach already commenced between the Catholic Church of France, which professes to be liberal, and his Holiness. All the political journals, even those most Catholic in their tendencies, are disposed to make an issue with Rome itself, on the theories thus daringly propounded. They say that the theory resulting from this emanation from the Holy See is simply this: 'The people are in the hands of the Princes, the Princes under the guidance of the Pope, the Pope, to an extent of which he alone is the judge, he being always infallible, may interfere in temporal affairs; the Princes can not, under any pretext, do so in religious matters; the Roman Catholic religion alone has the right to public worship; the Princes are obliged to protect it, and to repress the celebration of other forms of religion, not only in the name of public order, but because the church has the right to inflict corporal punishment on those who violate its laws, and the crime of heresy which has been effaced from modern codes, is to be maintained and punished as in the middle ages.'

"Naturally this infers a revival of the Inquisition in its palmiest days. It is the interest of the French church to teach the people that these ideas do not emanate from the Holy Father. I have conversed with several Catholics of a class without much instruction, but who are, without knowing it, imbued fully with the spirit of '93, who replied to my recounting these fierce anathemas against other religions, that it was not the Pope who said thus and so—it was the Cardinal Antonelli, who was a very wicked man (*un mechant*). It is thus that the French clergy compromise with that terrible phantom, the *Revolution*, which threatens them constantly with resuscitation."

Prof. Mattison on Immortality.

"The history of the creation of the first man, Genesis first and second chapters, shows conclusively, that he was created a compound being, consisting of a material body and an immaterial soul. 'And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.' Here we have the general fact asserted, that the Infinite Spirit created man in his own image. He must therefore have had a spiritual nature, unless the offspring of 'the Father of spirits' was simply a material being, and at the same time, 'in the image' of that God who is a spirit."

What a pity it is that men do not study the whole Scriptures! If the Professor had compared Paul with Moses, he might have saved himself from perpetrating a sad blunder. He thinks, from the Mosaic account, that man "must have had a spiritual nature" when he was created. Let us hear Paul on this very point: "The first man Adam was made a living soul; the last Adam a quickening spirit. Howbeit that was not first which is spiritual but that which is animal; and afterward that which is spiritual." 1 Cor. xv. 45,46. Paul declares that the first Adam was not spiritual; but Prof. M. says that he was. Which shall we believe? It will not do to interpret the phrase "in his own image" so that Paul's express assertion will be contradicted. And here the distinction that we have made in our first and second articles on God's individual plan will be appreciated. God did intend to make man "spiritual;" but the work is accomplished in "the last Adam," not in the first. With this understanding, Moses and Paul agree. On page 27, Prof. M. says:

The second step in the process of creation, was the vivifying or animation of this man of dust. God "breathed into his nostrils the breath of life." This act was plainly the infusion or inspiration of a spiritual nature into the material body. It was not the imparting of a merely animal life—it was more. Dr. Adam Clarke, like most other Hebrew critics, renders the passage, "*nishmath chaiyim*, the breath of lives, i. e., animal and intellectual." Benson renders the phrase, "the soul of lives," and the author of the "Literal Translation from the Hebrew," renders the passage, "and Jehovah Elohim formed a very man of dust of the ground, and blew into his nostrils the living spirit, and man was for a living creature." Not only did animal life then begin, but also that higher life in which consisted, in a great measure, the image of his Maker. He was but a body before; but has now become "a living soul."

What a contrast between Moses and Prof. M.! The former says that God breathed into man's nostrils the breath of life; but the latter says that God "infused a spiritual nature into the material body." Prof. M. admits that animal life was imparted, but in connection with this was the spiritual nature. This assertion is grounded on the plural term *chayyim*—lives. But this will prove too much. In the account of the flood it is said that "every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.... went in unto Noah into the ark, two and two of all flesh, wherein the breath of LIVES—*chayyim*." Gen. xii. 15. How will this suit you, Professor? Will you admit that all the animal world have "a spiritual nature?" But if the plural, "lives," proves it for man it proves it for brute. So you had better think well of our suggestion last week, and make all things animal the possessors of spiritual and immortal natures. Now if you will acquire the rudiments of Hebrew you will learn that the original word for "life" usually occurs in plural form, and hence no inference can be taken for more than one kind of life. For specimen texts in addition, see Gen. iii, 14, 17; vi. 17; vii. 22; xxv. 7.

After Adam received the breath of life he "became a living soul." Or, as Prof. M. states it "He was but a *body* before, but has now become 'a living SOUL.'" Is it not shameful that a man who has given attention to the subject for ten years, should not have learned a fact which has been again and again iterated? The term "living soul" is rendered from the Hebrew—*nephesh chayyah*. Now this exact phrase occurs twice in the first chapter of Genesis. "And God said, Let the waters bring forth abundantly the moving creature *that hath life—nephesh chayyah*." The marginal reading is "living soul." V. 21. "And God said, Let the earth bring forth the *living creature—nephesh chayyah*—after his kind, cattle, and creeping thing, and beast of the earth after his kind." V. 24. The phrase occurs in Gen. ii. 19. "And out of the ground YAHVEH Elohim formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever Adam called every *living creature—nephesh chayyah*—that was the name thereof." So that after God breathed into man's nostrils the breath of life, he became—just what every fish, and beast, and creeping thing was before his creation—a living soul.

The Professor quotes Dr. Adam Clarke. Did he ever read what Clarke says on the phrase *nephesh chayyah*? In his comment on Gen. i. 24, Clarke says that it is "a general term to express all creatures endued with animal life." Paul says, "And so it is written, The first man Adam was made a living soul." 1 Cor. xv. 45. John Wesley comments thus—"God gave him such life as other animals enjoy." And Prof. M. thinks something of John Wesley. Did the Professor ever read Wesley's Notes on the N. T.? Is it not true that the blind in our day have blind men for leaders? Is it wilful blindness in the Professor? His past actions appear to justify such a thought. J. T. C.

Elds. Durfee and Bishop's Discussion.

BR. STORRS:—Thinking it may not be uninteresting to the readers of the HERALD OF LIFE to hear something from our late discussion in Providence, I send you a very brief synopsis of it.

First, I will give you the principal points made by Elder Durfee. His sayings were as follows, viz.:

Christ came to save that which was lost. The world was lost; therefore he came to save the world. This salvation is unconditional, and is salvation from death. God, by a special act of grace and mercy, through Christ, redeems all men from physical death. The victory over death is gained by raising all men from the dead. When death is destroyed nobody is dead, they have all been raised from the dead, and their resurrection destroys death. There is no such thing as extinguishing man's life principle; it is eternal. Man is wholly mortal. Christ was raised by the same life princple he laid down. Christ as the first fruits was a sample of the resurrection of all his people. Christians will be raised incorruptible. Christians will be raised with the same life they lay down and have it eternally. There is no such thing as immortal life. Christ was raised incorruptible. It is no part of the divine economy to make men miserable. I have not, said God will raise the wicked dead and kill them over again, and Br. Bishop has no right to suppose I believe it. The wicked are to experience everlasting shame, and they can not suffer shame unless they are conscious. God will raise all the wicked and destroy them together. Christians in the resurrection state will live by breathing just as much as they do here. Christians will eat after they are resurrected, therefore they have blood in the resurrection state. The law got from Jesus Christ just what it demanded from us, and was wholly satisfied. The law demands our animal life. The race of Adam are not amenable to the law, after Christ becomes surety to the law for the race. Christ became surety to the law for the race as soon as Adam sinned. From Adam to the last of his race, Christ saves all from all the consequences of Adam's sin, unconditionally. The consequences of Adam's sin are physical death and moral corruption. Christ by dying removed the curse of death. The death of Christ sets the race up, morally, just where they stood before Adam sinned. A gift offered on conditions is not a free gift. It is no redemption to make the condition of a man better than it was before. Man did not loose eternal life, or immortality, for he never had either. Man became mortal by sinning. God imputes the righteousness of Christ to all the race of Adam without any conditions. The term resurrection of the dead, 1 Cor. xv., means all the dead. Paul throughout the 8th chapter of Romans is talking of spiritual life and death only. The Christian has nothing but an animal life.

The positions the negative undertook to sustain were as follows:

1st. There is no future life promised to the race of Adam except through Christ.

2d. That life is on the condition of faith.

3d. The only resurrection to life taught in the word of God is a conditional resurrection.

4th. This resurrection is a promised blessing.

5th. This resurrection is to an incorruptible, or endless life.

6th. The scriptures teach, in the most positive language, that wicked dead men will never be revived into life. S. W. BISHOP.

Providence, R. I.

A Correction—An Addition.

On first page and third column of Herald, Jan. 11, "all nations" should read "the nations." The MS. in question retains *panta*, all; but omits *ta thna*, the nations.

It was far from our purpose to give such a favorable opportunity to use the exclamation point.

Happily we do not rest the argument on the omission cited above, as our brother, J. T. C., assumes. Its omission or retention does not effect the main argument nor yet the "collateral," because neither is predicated upon it; and what is more, we are bound to be guided by the general tenor or harmony of the scriptures; so, should we give it up, we loose nothing but *it*, be it worth little or much.

God, in his excellent wisdom, has so duplicated and reduplicated his word that his children are not dependent upon the particular reading of a few words to know what is truth. We say this with no purpose to underrate the importance of learning and criticism, nor yet the sanctity of Gods word; but to the praise of his name who has been chiefly dependent upon the poor and illiterate for the reception and dissemination of His truth. E. W.

Eatontown, N. J.

RESPONSIVE REMARKS.—We ask pardon of our brother, E. W., for having noticed what seems to have been an oversight; but perhaps we all need spurring up to carefulness in our statements, concerning the scriptures.

We scarcely understand what is meant by the charge of assumption in the above. It is clear that our brother attempted an explanation of Rev. xv. 4, which headed his article. And his entire argument hinged on the omission of the word "nations" from the text. As we showed that the word can not be justly omitted, it follows that his argument was a failure. Where then is the assumption? We expressly said that we did not wish to meddle with our brother's view of the Apocalypse; hence the "collateral argument" we did not notice. It had nothing to do with our purpose, which was simply to defend the received reading of the text, and to explode the exposition of E. W. He applied the text to "the saints," whereas the word says "the nations." We concluded thus: "With the retention of the word in question, our brother's argument [we referred to his argument on the text] falls to the ground, and as we have vindicated the integrity of the text as it stands, another exposition it necessary." Did we "assume" any thing?

To our brother's concluding paragraph we say Amen. J. T. C.

Has the Promise been Fulfilled?

BY JOSEPH T. CURRY.

In the Herald, Vol. ii. No. 9, occurs the following:

"That this [Abram's] inheritance rests solely upon promises is evident from the language. The first is contained in Gen. xii. 1—3, which is God's promise to make of him a great nation. .... This was fulfilled according to 2 Sam. vii. 23—'And what one nation in the world is like unto thy people, even Israel.'

"The next promise contained the boundary of the land, also describing the magnitude of Abram's seed, comparing it to the dust of the earth. ... The boundaries are, from the river of Egypt (Nile) unto the great river Euphrates. ... That this promise to Abraham was a conditional one is evident."

We have often noticed how loosely a logical mind can reason when an untenable theory is to be defended. The above extract suggests three points.

1. It is said that the promise made to Abram that he should be a great nation, has been fulfilled; and the language of David is quoted as a proof. The writer furnishes a weapon for his own defeat, in stating the boundaries of the land, which was to be inherited by the said nation. Did Israel in the time of David, or in any other time, occupy the territory bounded by the Nile and the Euphrates? Certainly not. How then has the promise been fulfilled?

2. We are told that the promise to Abraham was a conditional one; which we admit; but this only gives the first statement a still harder blow; for the conditions were not complied with by ancient Israel, and therefore the promise could not have been fulfilled at the time asserted.

3. The words of David in 2 Sam. vii. 23 should be taken with the context. God promised David that his house should be established in the kingship for ever, and that Israel should dwell forever under the said government. David refers to this promise, and evidently treats of the future condition of the nation under the promised seed of David. Any unbiased mind will perceive this at one reading of the chapter. Hence it is unjust to say that the promise to Abraham "was fulfilled according to 2 Sam. vii. 23."

We are surprised that a writer whose main endeavor is to show that the promises do not affect Israel in the flesh, is nevertheless willing to say that the fundamental promise was fulfilled under the law covenant. We call this a surrender of the whole ground, and a great deal more. Blinded as we are by the doctrine of the age to come, we still have sufficient light to maintain the *future* fulfilment of the promises, and also their dependence on certain conditions. Thus we hold all that is really valuable in the position of the writer criticized, without denying our own position. But he is so fearful of being led in a new direction that he will actually attempt the dubious task of drawing two contrary conclusions from one premise, and in one article.

Immortality Philosophically Considered.

According to the prevalent orthodox view, man is possessed of an immortal soul, which, when the body dies, immediately transports itself to a state of bliss or woe, according to the character of its mundane existence. Leaving the theological argument entirely out of the present view, I hold that the natural immortality of the soul is a philosophical impossibility.

Philosophy recognizes as one of its essential causes a desire or love in man of following up his knowledge into unity. In the phenomena of mind and matter we discover similar convergent causes, a hundred seemingly distinct modes assembling themselves under a single cause, and we are led by analogy to infer—we can't know—that all the modifications of being subsist in one First Cause. To that first, unoriginated cause we of necessity impute eternal immortal life. There are legitimate grounds also, which all allow, for conceding to this being, whom we call God, all moral perfections. Now, it is evident that God, being the first and only eternal being, must have conferred upon all such as subsequently became immortal, immortality from his own nature; not multiplying but only distributing his own substance; for God could neither enlarge nor diminish his own nature, else were he not perfect. Immortal man, then, if such a being exist, is an emanation of Deity incarnate.

Again, it will be conceded by all that God, if he be the perfect being we conceive him to be, must be consistent in all his parts, if such a word be admissible of Deity, must be throughout homogeneus in substance. No emanation of his eternal nature can be of a character diverse from any other; all must be harmonious, else is God a conglomerate, a chaos.

Now, supposing man (or his soul if you choose) to be by nature immortal, he, being an emanation of Deity, without which there could be no Deity, must of necessity be of a character strictly similar to any other emanation of Deity, namely, wholly pure. The inevitable conclusion, therefore, is that every human being possessed of an immortal soul (and orthodoxy says all have such) is, nay, must be, morally perfect. But the experience of every one affords him ample testimony to the contrary. It is the confession of inspiration that "there is none that doeth good, no, not one." What an awful spectacle is thus presented! a God part good and part bad. Such a Deity, being divided against himself, and at perpetual war in the very elements of his nature, could not exist. The mind recoils, puny and agast, from the conception of so godless a God. Verily, the dogma which would create man an immortal being, would, at the same time annihilate God! N. K. R.

Letters and Extracts.

From Leonard C. Thorne.

BR. STORRS:—In view of the great pouring out of choice gifts upon those who were favored to meet in confereuce at Providence, as also upon other and similar occasions, I cannot well refrain from expressing to our friends, scattered abroad, how I have felt to praise God for his goodness and for his wonderful works to the children of men. Feelings which I have very often experienced since, by the "Grace of God," I was first led to see those sublime truths that are, in these last days, being unfolded to earnest, honest seekers after truth; they who are willing to cast aside their prejudices and pre-conceived opinions, and with minds untrameled, as nearly as possible, by the traditions of men, and go to the holy record in a spirit of meekness and willingness to sit at Jesus' feet and learn of him.

How the great plans and purposes of God are laid open to the comprehension of such searchers for truth. The more we study into and pray for a correct understanding of those plans and purposes the better we *do* understand them; and the better we understand them, the more they seem to us to expand and grow big with goodness and love. When we give ourselves up to a contemplation of this wonderful exhibition of loving-kindness and tender mercy, we are led to praise the great God of all, and also to glorify the "Lamb that was slain." He who, not only himself trod the "path of life," though it led through the dark valley of humiliation, sorrow, suffering, and death, but so clearly marked out that pathway that faith, in its strong arms, bears us on through trials and suffering and will finally, if we continue faithful and persevere to the end, land us beyond the reach of all enemies, for they will be destroyed by the blessed Son of God when he comes to take possession of his Kingdom and "reign upon the throne of his father David." Look upon man as he is. Consider what, by revelation, he is shown to be; of the earth, earthy; possessing nothing of an inherent character but that which is natural or animal, reaping every thing of that nature which it can give, and that is only corruption. He can say to corruption, thou art my father, and unto the worm thou art my mother; and then look upon God, in his boundless love, instituting a plan whereby, upon certain conditions, man may become the possessor of a new nature, a new life-principle that will, ere long, by the Author of eternal salvation unto all them that obey him, be spoken into everlasting life: a life shadowed not by a sorrow: a life, the glory and the happiness whereof must continue to increase as ages roll around. O what a good God we have. What matchless love does he display! If all could behold him in the glory which these truths shed around him, who would not love such a God? Who would not devote a life to his service? Who would not yield willing obedience to the promptings of that Spirit which he sends into our hearts? May we all hold fast unto the end and share at last in the glories that shall be revealed when he who is our life shall appear.

Yours, in waiting.

New York, January, 1865.

From Mrs. N. M. Henry.

BUNKER HILL, ILL., Jan. 9, 1865.

BR. STORRS:—The enclosed greenback is for two new subscribers. The subject of the non-living of the wicked becomes more and more interesting as I examine it. Husband inclined to that view several years ago; but I was strongly opposed, and he finally, as he expressed it, "laid it on the shelf."

At Wilbraham, last summer, I went to the "Boston tent," to prayer meeting, *not knowing* that it was a proscribed spot. I loved the brethren and sisters that met there. I had been absent from them five years. I went up the hill, and to the ground with my heart full

the whole man became a living soul; and as such, God recognized him, and dealt with him; and so Paul says in 1 Cor. xv., from which our Br. quotes: "Who, or what did God address? Not the body of Adam, but the soul or mind; he spoke to the spirit or understanding which is in man" He spoke to the man, and not to an undivided part of man; but to Adam, the living man, and God said to him, dust thou art and unto dust shalt thou return. And Paul says, that Abraham, Isaac, and Jacob, and a host of worthies died not having received the promise. Now unless the same Abraham, Isaac, and Jacob come up in the resurrection, it will not fulfil the promise of God. I know the Br. will meet me here and say, the blood life was forfeited. I answer, the whole man was forfeited; and the question might be asked, Has man any other life but the blood life? If he has, then he has two lives, and is a compound, or dual being; but such a man is not the one addressed by the Lord, nor is such a man the one our Br. speaks of in the last sentence we copied, "But if the resurrection is literal the death must be;" does our Br. believe it, then the whole man dies, and the whole man comes up again. But if only an essential identity constitutes the man, then only an essential identity dies; for this is all that has a resurrection out of the man, all else is reproduced out of some other material, or exchanged for a heavenly one.

We are like the Apostle in a straight between two conflicting opinions, not knowing which our Br. believes; for we think the first position destroys the last; and the last the first; but we hope our Br. will make his position clear, as we cannot accept any plan as God's plan which contains such, as we think, unscriptural views.

Yours, hoping for the truth,
JACOB GRIM.

REMARKS ON THE FOREGOING.

My brother holds that no distinction can be made between mind and body, without surrendering the doctrine of man's natural perishability. For myself, I am compelled to make the distinction, and yet as I have stated in the passages quoted by my brother, I do *not* surrender my belief in the mortality of the whole man. My brother asks, "Who is the *He* that has a soul?" I answer as stated in my article—the man. The same man that has a hand, a foot, a heart, a brain, has a mind. Is there any thing very terrible in this? The difference between my brother and myself is in this: he is so fearful of fable that he will deny a truth; I am so fearful of fable that I will not deny a truth. Lest he should believe that man's mind is immortal, he will deny that man has any mind; whereas I can admit that man has a mind without holding that it is immortal.

My brother quotes Jesus—"Now that the dead are raised," &c., and remarks, "Jesus does not say there is an identity of these men that will be reproduced in a different organization." True; but does that prove that they will not be reproduced in a different organization? My brother quotes John—"It doth not *yet appear* what we shall be"—Does he believe this? Or does not his treatment of the whole subject indicate his confidence in his own knowledge of what we shall be? Three quarters of what my brother has said I believe just as strongly as he possibly can. Why then use so many words?

It is clear to my mind that *some thing* is left unchanged in the process which brings us from mortality to immortality. An *entire* change would not be the salvation of the same man. "Shall we know each other there?" How, if there is an *entire* change? Shall *we* be there? How, if our identity is destroyed by an absolute change of our whole being? What connection is there between the mortal man and the immortal man? "The Lord Jesus shall change our vile body like unto his glorious body." But is our mind changed? Is our character changed? My brother is so anxious to save the animal man that he will be compelled to deny any change whatever, whereas I can admit a change of our mode of existence while I believe the essential man is the same now and hereafter.

My brother appears to scout the idea that there is an essential difference between the condition of the righteous and the wicked in this life. He ignores the work of the Spirit altogether. Does the Spirit do nothing for us? Are we not *now* begotten from above? Is not the *seed* of an incorruptible nature implanted in us? Now I believe that it makes all the difference in the world to a man whether he has the Spirit or not. I believe that the Spirit does an essential work for us here, and that unless this work is done for us in this life, we shall perish like the beasts. The Spirit is the preserving element. What does it take hold of? Does it affect the flesh and the blood—then the flesh and the blood must be saved in the resurrection. But here I query. Is the blood essential to our personal identity? Then the blood must be reproduced in the resurrection? But here I query.

I have a great deal on my mind in relation to this matter which I cannot express. We have others to benefit as well as ourselves. If I can help any one to the plain truth by dropping a point that seems useless, I am willing to do so. It does appear useless to tell every inquirer—"You have not got any soul." How much better it is to admit a distinction between mind and body and keep to the real question. We deny man's immortality, but we confess that he may become immortal by accepting the Spirit. Man by nature has no preeminence above other animals; but if he will allow the Spirit of God to do its work, his condition will be changed. Although the righteous man apparently perishes in death, yet we have the assurance of Christ that he "shall never perish." He is *not* dead, but sleepeth, and when the time shall come he will awake from sleep. I am willing to receive light from any quarter. J. T. C.

The Herald of Life.

NEW YORK, JANUARY 25, 1864.

"THE DISCUSSION" WITH PROF. MATTISON.—This work, published several years since, is out of print. We have not a copy left in paper covers, and only some half dozen bound ones. No more can be printed, as the stereotype plates were "annihilated" some time since. The Prof. has resurrected his part of that "Discussion;" thus demonstrating that the wicked dead can be raised; but he has not succeeded in imparting *life* to it. It is dead as ever, though raised and re-baptized by the *Christian Advocate* of this city. They will soon find that it is only a decayed carcass; full of rottenness, and "dead men's bones."

The Conference in Providence

Our readers will doubtless be glad to know that the Providence gathering was a success. It was not to be expected that we should have as large a company as that in Boston—nevertheless we had good congregations on the week evenings, and on Sunday. There is reason to believe that much good was done to the people in general, and those who are firm in the truth rejoiced exceedingly. Praise YAHVEH for his benefits.

Besides preaching, there were interesting Conference meetings. Invitations were given for a free expression of views on the part of dissenters, and several interesting passages occurred; particularly on Friday evening, when Acts xxiv. 15 was expounded: which occasioned some questions on the other side, and some remarks from several brethren in support of the discourse. The truth shone like the sun. J. T. C.

The Late Conference.

BR. STORRS:—Undoubtedly some of our Brn. will send for publication an account of the late Conference at Providence, yet I feel constrained to write a little in regard to it, having myself enjoyed the privilege of attending the same. It was to me indeed a feast of fat things, and for the past week I have been ruminating, and think I shall be able to go in the strength of what I received for some time, if I have no other means of subsistence.

I suppose the meeting was not as large as the one held in Boston, last October; but it was an excellent one, and I am satisfied much good will result from it. Although different opinions on some points were entertained by those present, yet harmony of feeling prevailed, making our social meetings precious and refreshing seasons; while the preaching was effective and accompanied with divine energy and power, causing the hearts of the believers to rejoice exceedingly. I think the honest inquirer after truth could not fail to have been enlightened, nor the weak in faith fail to be strengthened.

The glorious, God-honoring doctrine of Life in Christ alone, as presented by those who preached the Word, and by many others in the social meetings never shone with greater resplendency. Had I never felt satisfied previously that the Lord was in this move, I should have no doubts now. The work is progressing well, and the fact that since the Campmeeting at Wilbraham our preaching brethren have received more calls than they can possibly attend to, and the cry is still sounding, "Come over and help us," gives evidence that "a great door and effectual has been opened" to this truth; and though "there be many adversaries," no man can shut it.

Let the hearts of God's saints be encouraged, "The word that is gone forth out of his mouth shall not return unto him void, but it shall accomplish his pleasure and shall prosper in the thing whereunto he has sent it."

The Lord bless his truth, his cause and his people, and especially remember the dear church in Providence for all their labor of love toward his children, and, as the fruit of the Conference, add many to their number of such as shall be accounted worthy to receive Life eternal when the great LIFE-GIVER shall appear. LOUISA J. BEACH.

The Popes Bull.

The Pope, it seems, has let loose another "bull," to see if he can not "gore his neighbor's ox." Poor Pope, his bull has lost its horns, and like Sampson, when his hair was gone, his "Holiness" seems to have lost his eyes. Truly he is a "blind leader of the blind." The Paris Correspondent of *The Methodist* writes under date of Dec. 27, 1864, as follows:

"The great politico-religious event of the week is the Pope's encyclical letter, in which his Holiness fulminates dire presages of ill against all the *isms* of modern civilization. First and foremost there is Protestant-*ism*, and with this enormity are classed Republican-*ism*, social-*ism*, athe-*ism*, panthe-*ism*, and all other *isms* which fail to teach that the Church of Rome is the only true church, and that its head is the only true governor of the universe, temporally and spiritually.

"This letter is wonderfully calculated to widen the breach already commenced between the Catholic Church of France, which professes to be liberal, and his Holiness. All the political journals, even those most Catholic in their tendencies, are disposed to make an issue with Rome itself, on the theories thus daringly propounded. They say that the theory resulting from this emanation from the Holy See is simply this: 'The people are in the hands of the Princes, the Princes under the guidance of the Pope, the Pope, to an extent of which he alone is the judge, he being always infallible, may interfere in temporal affairs; the Princes can not, under any pretext, do so in religious matters; the Roman Catholic religion alone has the right to public worship; the Princes are obliged to protect it, and to repress the celebration of other forms of religion, not only in the name of public order, but because the church has the right to inflict corporal punishment on those who violate its laws, and the crime of heresy which has been effaced from modern codes, is to be maintained and punished as in the middle ages.'

"Naturally this infers a revival of the Inquisition in its palmiest days. It is the interest of the French church to teach the people that these ideas do not emanate from the Holy Father. I have conversed with several Catholics of a class without much instruction, but who are, without knowing it, imbued fully with the spirit of '93, who replied to my recounting these fierce anathemas against other religions, that it was not the Pope who said thus and so—it was the Cardinal Antonelli, who was a very wicked man (*un mechant*). It is thus that the French clergy compromise with that terrible phantom, the *Revolution*, which threatens them constantly with resuscitation."

Prof. Mattison on Immortality.

"The history of the creation of the first man, Genesis first and second chapters, shows conclusively, that he was created a compound being, consisting of a material body and an immaterial soul. 'And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.' Here we have the general fact asserted, that the Infinite Spirit created man in his own image. He must therefore have had a spiritual nature, unless the offspring of 'the Father of spirits' was simply a material being, and at the same time, 'in the image' of that God who is a spirit."

What a pity it is that men do not study the whole Scriptures! If the Professor had compared Paul with Moses, he might have saved himself from perpetrating a sad blunder. He thinks, from the Mosaic account, that man "must have had a spiritual nature" when he was created. Let us hear Paul on this very point: "The first man Adam was made a living soul; the last Adam a quickening spirit. Howbeit that was not first which is spiritual but that which is animal; and afterward that which is spiritual." 1 Cor. xv. 45,46. Paul declares that the first Adam was not spiritual; but Prof. M. says that he was. Which shall we believe? It will not do to interpret the phrase "in his own image" so that Paul's express assertion will be contradicted. And here the distinction that we have made in our first and second articles on God's individual plan will be appreciated. God did intend to make man "spiritual;" but the work is accomplished in "the last Adam," not in the first. With this understanding, Moses and Paul agree. On page 27, Prof. M. says:

The second step in the process of creation, was the vivifying or animation of this man of dust. God "breathed into his nostrils the breath of life." This act was plainly the infusion or inspiration of a spiritual nature into the material body. It was not the imparting of a merely animal life—it was more. Dr. Adam Clarke, like most other Hebrew critics, renders the passage, "*nishmath chaiyim*, the breath of lives, i. e., animal and intellectual." Benson renders the phrase, "the soul of lives," and the author of the "Literal Translation from the Hebrew," renders the passage, "and Jehovah Elohim formed a very man of dust of the ground, and blew into his nostrils the living spirit, and man was for a living creature." Not only did animal life then begin, but also that higher life in which consisted, in a great measure, the image of his Maker. He was but a body before; but has now become "a living soul."

What a contrast between Moses and Prof. M.! The former says that God breathed into man's nostrils the breath of life; but the latter says that God "infused a spiritual nature into the material body." Prof. M. admits that animal life was imparted, but in connection with this was the spiritual nature. This assertion is grounded on the plural term *chayyim*—lives. But this will prove too much. In the account of the flood it is said that "every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.... went in unto Noah into the ark, two and two of all flesh, wherein the breath of LIVES—*chayyim*." Gen. xii. 15. How will this suit you, Professor? Will you admit that all the animal world have "a spiritual nature?" But if the plural, "lives," proves it for man it proves it for brute. So you had better think well of our suggestion last week, and make all things animal the possessors of spiritual and immortal natures. Now if you will acquire the rudiments of Hebrew you will learn that the original word for "life" usually occurs in plural form, and hence no inference can be taken for more than one kind of life. For specimen texts in addition, see Gen. iii, 14, 17; vi. 17; vii. 22; xxv. 7.

After Adam received the breath of life he "became a living soul." Or, as Prof. M. states it "He was but a *body* before, but has now become 'a living SOUL.'" Is it not shameful that a man who has given attention to the subject for ten years, should not have learned a fact which has been again and again iterated? The term "living soul" is rendered from the Hebrew—*nephesh chayyah*. Now this exact phrase occurs twice in the first chapter of Genesis. "And God said, Let the waters bring forth abundantly the moving creature *that hath life—nephesh chayyah*." The marginal reading is "living soul." V. 21. "And God said, Let the earth bring forth the *living creature—nephesh chayyah*—after his kind, cattle, and creeping thing, and beast of the earth after his kind." V. 24. The phrase occurs in Gen. ii. 19. "And out of the ground YAHVEH Elohim formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever Adam called every *living creature—nephesh chayyah*—that was the name thereof." So that after God breathed into man's nostrils the breath of life, he became—just what every fish, and beast, and creeping thing was before his creation—a living soul.

The Professor quotes Dr. Adam Clarke. Did he ever read what Clarke says on the phrase *nephesh chayyah*? In his comment on Gen. i. 24, Clarke says that it is "a general term to express all creatures endued with animal life." Paul says, "And so it is written, The first man Adam was made a living soul." 1 Cor. xv. 45. John Wesley comments thus—"God gave him such life as other animals enjoy." And Prof. M. thinks something of John Wesley. Did the Professor ever read Wesley's Notes on the N. T.? Is it not true that the blind in our day have blind men for leaders? Is it wilful blindness in the Professor? His past actions appear to justify such a thought. J. T. C.

Elds. Durfee and Bishop's Discussion.

BR. STORRS:—Thinking it may not be uninteresting to the readers of the HERALD OF LIFE to hear something from our late discussion in Providence, I send you a very brief synopsis of it.

First, I will give you the principal points made by Elder Durfee. His sayings were as follows, viz.:

Christ came to save that which was lost. The world was lost; therefore he came to save the world. This salvation is unconditional, and is salvation from death. God, by a special act of grace and mercy, through Christ, redeems all men from physical death. The victory over death is gained by raising all men from the dead. When death is destroyed nobody is dead, they have all been raised from the dead, and their resurrection destroys death. There is no such thing as extinguishing man's life principle; it is eternal. Man is wholly mortal. Christ was raised by the same life principle he laid down. Christ as the first fruits was a sample of the resurrection of all his people. Christians will be raised incorruptible. Christians will be raised with the same life they lay down and have it eternally. There is no such thing as immortal life. Christ was raised incorruptible. It is no part of the divine economy to make men miserable. I have not, said God will raise the wicked dead and kill them over again, and Br. Bishop has no right to suppose I believe it. The wicked are to experience everlasting shame, and they can not suffer shame unless they are conscious. God will raise all the wicked and destroy them together. Christians in the resurrection state will live by breathing just as much as they do here. Christians will eat after they are resurrected, therefore they have blood in the resurrection state. The law got from Jesus Christ just what it demanded from us, and was wholly satisfied. The law demands our animal life. The race of Adam are not amenable to the law, after Christ becomes surety to the law for the race. Christ became surety to the law for the race as soon as Adam sinned. From Adam to the last of his race, Christ saves all from all the consequences of Adam's sin, unconditionally. The consequences of Adam's sin are physical death and moral corruption. Christ by dying removed the curse of death. The death of Christ sets the race up, morally, just where they stood before Adam sinned. A gift offered on conditions is not a free gift. It is no redemption to make the condition of a man better than it was before. Man did not loose eternal life, or immortality, for he never had either. Man became mortal by sinning. God imputes the righteousness of Christ to all the race of Adam without any conditions. The term resurrection of the dead, 1 Cor. xv., means all the dead. Paul throughout the 8th chapter of Romans is talking of spiritual life and death only. The Christian has nothing but an animal life.

The positions the negative undertook to sustain were as follows:

1st. There is no future life promised to the race of Adam except through Christ.

2d. That life is on the condition of faith.

3d. The only resurrection to life taught in the word of God is a conditional resurrection.

4th. This resurrection is a promised blessing.

5th. This resurrection is to an incorruptible, or endless life.

6th. The scriptures teach, in the most positive language, that wicked dead men will never be revived into life. S. W. BISHOP.

Providence, R. I.

A Correction—An Addition.

On first page and third column of Herald, Jan. 11, "all nations" should read "the nations." The MS. in question retains *panta*, all; but omits *ta thna*, the nations.

It was far from our purpose to give such a favorable opportunity to use the exclamation point.

Happily we do not rest the argument on the omission cited above, as our brother, J. T. C., assumes. Its omission or retention does not effect the main argument nor yet the "collateral," because neither is predicated upon it; and what is more, we are bound to be guided by the general tenor or harmony of the scriptures; so, should we give it up, we loose nothing but *it*, be it worth little or much.

God, in his excellent wisdom, has so duplicated and reduplicated his word that his children are not dependent upon the particular reading of a few words to know what is truth. We say this with no purpose to underrate the importance of learning and criticism, nor yet the sanctity of Gods word; but to the praise of his name who has been chiefly dependent upon the poor and illiterate for the reception and dissemination of His truth. E. W.

Eatontown, N. J.

RESPONSIVE REMARKS.—We ask pardon of our brother, E. W., for having noticed what seems to have been an oversight; but perhaps we all need spurring up to carefulness in our statements, concerning the scriptures.

We scarcely understand what is meant by the charge of assumption in the above. It is clear that our brother attempted an explanation of Rev. xv. 4, which headed his article. And his entire argument hinged on the omission of the word "nations" from the text. As we showed that the word can not be justly omitted, it follows that his argument was a failure. Where then is the assumption? We expressly said that we did not wish to meddle with our brother's view of the Apocalypse; hence the "collateral argument" we did not notice. It had nothing to do with our purpose, which was simply to defend the received reading of the text, and to explode the exposition of E. W. He applied the text to "the saints," whereas the word says "the nations." We concluded thus: "With the retention of the word in question, our brother's argument [we referred to his argument on the text] falls to the ground, and as we have vindicated the integrity of the text as it stands, another exposition it necessary." Did we "assume" any thing?

To our brother's concluding paragraph we say Amen. J. T. C.

Has the Promise been Fulfilled?

BY JOSEPH T. CURRY.

In the Herald, Vol. ii. No. 9, occurs the following:

"That this [Abram's] inheritance rests solely upon promises is evident from the language. The first is contained in Gen. xii. 1—3, which is God's promise to make of him a great nation..... This was fulfilled according to 2 Sam. vii. 23—'And what one nation in the world is like unto thy people, even Israel.'

"The next promise contained the boundary of the land, also describing the magnitude of Abram's seed, comparing it to the dust of the earth.... The boundaries are, from the river of Egypt (Nile) unto the great river Euphrates.... That this promise to Abraham was a conditional one is evident."

We have often noticed how loosely a logical mind can reason when an untenable theory is to be defended. The above extract suggests three points.

1. It is said that the promise made to Abram that he should be a great nation, has been fulfilled; and the language of David is quoted as a proof. The writer furnishes a weapon for his own defeat, in stating the boundaries of the land, which was to be inherited by the said nation. Did Israel in the time of David, or in any other time, occupy the territory bounded by the Nile and the Euphrates? Certainly not. How then has the promise been fulfilled?

2. We are told that the promise to Abraham was a conditional one; which we admit; but this only gives the first statement a still harder blow; for the conditions were not complied with by ancient Israel, and therefore the promise could not have been fulfilled at the time asserted.

3. The words of David in 2 Sam. vii. 23 should be taken with the context. God promised David that his house should be established in the kingship for ever, and that Israel should dwell forever under the said government. David refers to this promise, and evidently treats of the future condition of the nation under the promised seed of David. Any unbiased mind will perceive this at one reading of the chapter. Hence it is unjust to say that the promise to Abraham "was fulfilled according to 2 Sam. vii. 23."

We are surprised that a writer whose main endeavor is to show that the promises do not affect Israel in the flesh, is nevertheless willing to say that the fundamental promise was fulfilled under the law covenant. We call this a surrender of the whole ground, and a great deal more. Blinded as we are by the doctrine of the age to come, we still have sufficient light to maintain the *future* fulfilment of the promises, and also their dependence on certain conditions. Thus we hold all that is really valuable in the position of the writer criticized, without denying our own position. But he is so fearful of being led in a new direction that he will actually attempt the dubious task of drawing two contrary conclusions from one premise, and in one article.

Immortality Philosophically Considered.

According to the prevalent orthodox view, man is possessed of an immortal soul, which, when the body dies, immediately transports itself to a state of bliss or woe, according to the character of its mundane existence. Leaving the theological argument entirely out of the present view, I hold that the natural immortality of the soul is a philosophical impossibility.

Philosophy recognizes as one of its essential causes a desire or love in man of following up his knowledge into unity. In the phenomena of mind and matter we discover similar convergent causes, a hundred seemingly distinct modes assembling themselves under a single cause, and we are led by analogy to infer—we can't know—that all the modifications of being subsist in one First Cause. To that first, unoriginated cause we of necessity impute eternal immortal life. There are legitimate grounds also, which all allow, for conceding to this being, whom we call God, all moral perfections. Now, it is evident that God, being the first and only eternal being, must have conferred upon all such as subsequently became immortal, immortality from his own nature; not multiplying but only distributing his own substance; for God could neither enlarge nor diminish his own nature, else were he not perfect. Immortal man, then, if such a being exist, is an emanation of Deity incarnate.

Again, it will be conceded by all that God, if he be the perfect being we conceive him to be, must be consistent in all his parts, if such a word be admissible of Deity, must be throughout homogeneus in substance. No emanation of his eternal nature can be of a character diverse from any other; all must be harmonious, else is God a conglomerate, a chaos.

Now, supposing man (or his soul if you choose) to be by nature immortal, he, being an emanation of Deity, without which there could be no Deity, must of necessity be of a character strictly similar to any other emanation of Deity, namely, wholly pure. The inevitable conclusion, therefore, is that every human being possessed of an immortal soul (and orthodoxy says all have such) is, nay, must be, morally perfect. But the experience of every one affords him ample testimony to the contrary. It is the confession of inspiration that "there is none that doeth good, no, not one." What an awful spectacle is thus presented! a God part good and part bad. Such a Deity, being divided against himself, and at perpetual war in the very elements of his nature, could not exist. The mind recoils, puny and agast, from the conception of so godless a God. Verily, the dogma which would create man an immortal being, would, at the same time annihilate God! N. K. R.

Letters and Extracts.

From Leonard C. Thorne.

BR. STORRS:—In view of the great pouring out of choice gifts upon those who were favored to meet in confereuce at Providence, as also upon other and similar occasions, I cannot well refrain from expressing to our friends, scattered abroad, how I have felt to praise God for his goodness and for his wonderful works to the children of men. Feelings which I have very often experienced since, by the "Grace of God," I was first led to see those sublime truths that are, in these last days, being unfolded to earnest, honest seekers after truth; they who are willing to cast aside their prejudices and pre-conceived opinions, and with minds untrameled, as nearly as possible, by the traditions of men, and go to the holy record in a spirit of meekness and willingness to sit at Jesus' feet and learn of him.

How the great plans and purposes of God are laid open to the comprehension of such searchers for truth. The more we study into and pray for a correct understanding of those plans and purposes the better we *do* understand them; and the better we understand them, the more they seem to us to expand and grow big with goodness and love. When we give ourselves up to a contemplation of this wonderful exhibition of loving-kindness and tender mercy, we are led to praise the great God of all, and also to glorify the "Lamb that was slain." He who, not only himself trod the "path of life," though it led through the dark valley of humiliation, sorrow, suffering, and death, but so clearly marked out that pathway that faith, in its strong arms, bears us on through trials and suffering and will finally, if we continue faithful and persevere to the end, land us beyond the reach of all enemies, for they will be destroyed by the blessed Son of God when he comes to take possession of his Kingdom and "reign upon the throne of his father David." Look upon man as he is. Consider what, by revelation, he is shown to be; of the earth, earthy; possessing nothing of an inherent character but that which is natural or animal, reaping every thing of that nature which it can give, and that is only corruption. He can say to corruption, thou art my father, and unto the worm thou art my mother; and then look upon God, in his boundless love, instituting a plan whereby, upon certain conditions, man may become the possessor of a new nature, a new life-principle that will, ere long, by the Author of eternal salvation unto all them that obey him, be spoken into everlasting life: a life shadowed not by a sorrow: a life, the glory and the happiness whereof must continue to increase as ages roll around. O what a good God we have. What matchless love does he display! If all could behold him in the glory which these truths shed around him, who would not love such a God? Who would not devote a life to his service? Who would not yield willing obedience to the promptings of that Spirit which he sends into our hearts? May we all hold fast unto the end and share at last in the glories that shall be revealed when he who is our life shall appear.

Yours, in waiting.

New York, January, 1865.

From Mrs. N. M. Henry.

BUNKER HILL, ILL., Jan. 9, 1865.

BR. STORRS:—The enclosed greenback is for two new subscribers. The subject of the non-living of the wicked becomes more and more interesting as I examine it. Husband inclined to that view several years ago; but I was strongly opposed, and he finally, as he expressed it, "laid it on the shelf."

At Wilbraham, last summer, I went to the "Boston tent," to prayer meeting, *not knowing* that it was a proscribed spot. I loved the brethren and sisters that met there. I had been absent from them five years. I went up the hill, and to the ground with my heart full

of happiness and joy at meeting the dear ones again. I never thought of doing wrong; and child-like I went from tent to tent loving all alike. But soon I was *made to feel* that the 'mark' was set upon me; in common parlance, "I was thrown over the fence," my character assailed, talked *to* and talked *about* in the most unchristian and *unkind* manner. Words, motives, and actions all looked upon in a false light, and a wrong motive put to every thing. I was like one confounded; it seemed it could not be me at all. I suffered untold misery for weeks after my return, forgetting that it read "*all things* shall work together for *good* to them that *love God.*" But at last I came to this conclusion—"God helping me I will know what the Bible teaches in regard to the destiny of the wicked." If my name is cast out as evil, I will let it go without a murmur, although it is hard to have it torn from you, when to the best of your ability you have endeavored to adorn the doctrine of Christ; but oftentimes the most bitter medicine effects the best cure.

Had I been treated as I certainly had a right to expect to be, and as I shall *ever* feel I was not, "with kindly affection," I probably never should have investigated the subject; at least, I dont know *when* I should, if ever; but I feel thankful to God that "Light has sprung up." There are, to be sure, some passages that *seem* to teach the *resurrection* of the wicked; but the mass of evidence is against it; and the more I look at it, the brighter the light grows. It makes the attributes of God glow with a beauty I never saw before; justice, mercy, kindness.

May God bless you, brother, is the daily prayer of your sister searching for *truth*.

most esteemed as perfect), I would not go to hear one of them preach any quicker than I would go to a Spiritualist circle.

Well, not being able to explain all passages clearly, I have been in a measure silent, trusting that God would make it clear in his own good time. In answer to prayer, the way was opened for my companion to go to Exeter camp-meeting, when the misty clouds were rolled away, and the sun shone clear and bright; the last vestige of doubt was removed from his mind. He returned, bringing the welcome Herald of Life, to proclaim the good news "No torment there we see," and it has gladdened us with its weekly visits, until we claim you as a friend.

God bless the Editor, and all the saints you instruct and comfort. May you have the God-giving Spirit, that when you are reviled, to revile not again, but to be the *Herald* of our soon coming King.

Your sister in the truth.

Berlin, N. H. Jan. 2, 1865.

From Eld. C. N. Buzzell.

Br. Storrs:—As some of the brethren may want to know what has become of me, since the campmeeting at Exeter, Me., I would like to say a few words to them through the Herald.

I have not seen any one of like faith since I gave the parting hand to the dear ones there. I have been at home most of the time, working through the week, and trying, in my weakness, to preach the word on the Sabbath, as the way opened.

I can say, I rejoice in the truth of no life out of Christ; it looks more and more glorious. Why, the Bible is full of it. I would say to the brethren in regard to my health, it is good, and has been since God manifested his power in answer to prayer; glory to his name, I was healed.

Well, some of the brethren will not come to prayer meeting because I am a believer in no future life to the wicked dead. Some are studying to see if these things are so. One Br. says, he shall not fight it; it looks too much like truth for that, &c.

In November I received a visit from an advent preacher, who I thought was quite favorable to this question. We went to Jackson, N. H., a new field, and commenced a series of meetings; the Spirit of God was there; eight or ten started to serve the Lord; backsliders came in abundantly. They established prayer meetings. We stayed two weeks, holding meetings every night.

The Br. was not willing for me to preach No life out of Christ, fearing it would frighten them; but I obeyed God; preached on the atonement, which was well received. Yet the Br. preached distinctly that unless they turned to the Lord they couldn't get life. On a sister's reminding him of it after meeting, he said he *meant* eternal life. I wish Br. B. K. D. would come up here, and go to Jackson, teach the wages of sin, &c. He has many private friends in that region who would listen gladly to his teaching. There is a vast field there, where they never heard an advent sermon. O how they blessed God for sending us. There brethren go out into the highways and hedges and compel them to come in. God bless you all. Pray for me. I mean to strive for the Kingdom.

Since writing, a letter came from Jackson, telling the good news that twenty now met from house to house, holding prayer meetings, wishing to have some preaching, &c. They are not settled in regard to what the bible teaches, but studying to see if these things are so. Your Br. in Christ.

Berlin, N. H., Jan. 10, 1865.

From Mary Buzzell.

Dear Herald:—It is but a few months since I first made your acquaintance; and I wish you a happy new year. May you continue to be a comforter and instructor, until night shall usher in the glorious dawn of eternity.

I begin to see through the great plan of redemption, and it looks more and more glorious, as I see new rays of light shining forth; thanks to your teachings, the *mountains* have become *mole hills*; and the obstacles are being fast cleared away.

One year ago last summer, while on a visit to the eastern part of Me., it was my privilege, in company with a dearly loved Br. and Sr., to attend a conference of "non-resurrectionists," (so called) at Etna, and I never, shall forget the taste of that living water, that seemed springing up into everlasting life. I became deeply interested in their views. I heard them speak of being persecuted for holding those views, but it seemed as idle tales to me, never having experienced any thing of the kind.

But what was my surprise and grief, when I returned, for receiving coldness and rebuke, for simply quoting a few texts from the bible, and also being told that I was in danger, from reading the works of those holding to such infidelity. Why, said a sister (one I had al-

From Eliza Burnett.

Br. Storrs:—I have been led to rejoice of late, and felt that all of like precious faith would rejoice with me, so I sit down this evening to pen a few lines to you and to them, to say that in the providence of God the little band in this place, who believe in life only through Christ, are really free, and, O, how much that word expresses. New Year's day was a memorable day with us: on that day we held our first meeting in our new place of worship. Br. O. Clapp of Boston, was with us, and never shall I forget the luxury of freedom that I felt on that day.

The exhortations after preaching, I believe were heartfelt, and tears of joy fell from many eyes. Yes, praise God, the truth can now be spoken in Lynn without shackles. The way it came about. The leaven of truth would work in spite of all opposition, till the Romans began to fear for their place and nation; so a council was held, and this great error was voted out; so of course as the error could not come, unless it was brought in by its advocates, (and this truth being a part of themselves) they all withdrew, hired a hall and have peace in our borders, for which we thank God, and mean to take courage. We ask the prayers of all God's children, that he will bless his people in this place, cause his truth to advance, and many be led to the great Life-giver, which is my prayer, for his name sake. Yours expecting life when Jesus comes.

Lynn, Mass., Jan., 1865.

From La Fayette Norris.

Campton, Iowa, Jan. 1, 1865.

Br. Storrs:—The truth is gaining ground here slowly, as you will see by Br. Hillstream's letter; for he tells me that he has sent the names of three new subscribers. Last week we had a discussion in our District Lyceum on the following question: "Resolved, that there is sufficient in Nature and Revelation to prove the immortality of the soul." The discussion lasted two evenings. Three as disinterested men as could be found were appointed as judges. However, I think their belief was against the negative, but two out of the three decided that the affirmative had failed to sustain its position. The affirmative had two old and experienced debators. I had a Mr. Paxon on my side, who is a Protestant Methodist, but a believer in the *Crisis* doctrine. The debate was well attended, and I hope good will result from it.

When I commenced my school I found a great deal of prejudice against me on account of my faith in the doctrine of no life out of Christ. When I went into my school, I determined by the grace of God to draw the affec tions of my scholars by the cords of love; and I have succeeded so far, and prejudice is fleeing away. I have endeavored to preach once, and now we are having a prayer and conference meeting once in two weeks; and I think I can say safely that the result so far is those three new subscribers.

My prayer has been continually that God would raise up a company of believers in this place. But I do not want cold and formal believers; so I thought it best to endeavor to seek a closer union with Christ myself, and urge the rest of my brethren and sisters to do the same. Hence in all my endeavors to spread the truth I put genuine piety foremost. Brother and Sister Hillstream have their whole mind to the work. They were once well off in this world's goods, but now are poor; yet they say, they never enjoyed themselves so well in their lives. The subscribers he sent are also Swedes; but they are intelligent; still they need simple and plain pieces for their perusal, and I presume that is the case with many others.

I love the dear Herald of Life more every day. The pieces are so pure, ennobling and free from fanaticism which is the bane of Adventism. You have my mind exactly on the slavery question and our relation to the government under which we have enjoyed so many privileges.

Now about publishing what I write. I have never sent but one piece to the Herald for publication. The letters I have written I consider your property, to publish, select, and cull, or not. I had no personal interest in the matter. I am thankful that I have the virtue of not being easily offended.

I feel a great responsibility rests on me at the present time. I have got the good will of the children and parents where I am teaching, and now it rests upon me to retain that good will and make it tell for the cause of truth. O I hope you will pray for me, that I faint not in well doing.

I fear there will be another "time movement" among the Adventists here in the west; but I think those who believe in no life out of Christ will be saved from it; for the Herald of Life will put them on their guard. Once in a while I hear of a Nicodemus who embraces the truth but says little or nothing about it. Some three years ago I lent one of your Six Sermons to a Presiding Elder of the United Brethren church. When he had kept the book about one year he wrote to me that he wished to purchase the book, and I sold it to him; but I never learned how he liked it until lately, when I was told by my brother-in-law, a member of his church, that the Elder said he would not part with the book for any consideration.

From Eld. J. Lewis.

Br. Storrs:—I am almost prostrated with a cold. The truth is, there are more calls for preaching than I can attend to. I have been preaching on an average five evenings out of six and two or three times on the first day of the week, and do not have to do it to empty houses; on the contrary, in many cases, the houses will not hold the people. Last Sunday (the 8th) the school house would not hold near all that came to hear what the "old babbler" would say; and the Methodists proposed we should go into their Meeting-house in the evening, and it was filled to overflowing, from three to four hundred. The truth is, the entire community is moved: they come from five to six miles to hear the strange doctrine, and the more they hear the more they wish to hear. Now we inquire once more—Who will come and help? The people here are liberal, and it is a fine country. Much good might be done. Say, Who will come? But if it proves to be my lot still to labor alone, I think I am entitled to *tracts* free, if any one is, seeing I do not want a horse to ride. My Post Office is *Otto*, Fulton Co., Ill.

[We certainly think Br. Lewis is entitled to Tracts for gratuitous circulation, and we trust he will yet be more fully supplied than he has been; but we may as well say now, that our Tract and Army fund is too short, at present, to do much. Will our friends see what can be done to increase the circulation, in this direction, of Tracts and Papers? The Preacher who needs a horse is one farther west, in Iowa, beyond the reach of railroads. Only $15 have yet been received for that object. If any others design to help either object, let it be done speedily, for the winter is passing away, and this is the time to work.—Editor.

From Helen Robertson.

Brooklyn, N. Y., Jan. 19th, 1865.

Br. Storrs:—We were glad to see the "word from Scotland" in No. 13 of the Herald; glad to know there is a Br. James Grant in dear "Auld Scotia" who loves the precious truth of Christ our only Life-giver, and also glad that Br. James Boyd sends our precious Life heralding paper to "far awa" Scotland. We have long been away from Auld Scotia's hills and glens and dashing streams. Still we love the memory of them, and often think what a luxury it would be once more to visit its dear old shores. But this pleasure is denied us, yet we are made glad to see cheering words from it.

Br. G. is thankful for the paper, but says his D—— friends look upon its teachings as wild delusions, and pity him and all others who are so blind as to embrace such damnable heresies. We were once in the same condition; but can now say, whereas we were once blind, now we see. Thanks be to God for his unspeakable gift. He has made known to us the paths of life, praise his holy name. We know we are pitied by our former friends, and given over by some of them as lost; but also know we have the approbation of our Father in heaven, because we are sure we have the truth. Then knowing we have the light of life let us hold it forth, impart its cheering rays to others, in a Christ-like spirit. We can afford it; for we were once in darkness, all of us; and if more light now shines upon our path, it is because we have studied the scriptures of truth for ourselves, and have not been led along by another's say so. We pity those who cant see into the root of the matter, that as we get this animal life from the first Adam, so we can get a spiritual, or resurrection life only from the second Adam, the Lord Jesus Christ.

How blessed to fully understand what Jesus meant when he said, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live. Also, I am the bread of life: and, it is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life.

Br. Grant says, his mind was pretty thoroughly settled several years ago, on these points, by reading the scriptures for himself. This is the only way to get grounded and settled, viz., to search the word of truth for ourselves, with a mind free from prejudice. But don't we need a teacher? Yes! Do we have a reliable one? Yea. Read 1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: (Praise the Lord for this) but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as he hath taught you, ye shall abide in him.

Br. Grant desires an argument on Life only in Christ. We would say to him that we sent three books to John Robertson, Minister of the gospel, St. Ninians, Stirlingshire, Scotland, last fall. One of them was Br. Storrs' "Life only in Christ." If Br. G. can borrow these from J. R. he will have the argument fully.

Our prayer is, that the truth of the gospel may spread: that man may be led to understand that unless he eat the flesh of the Son of man and drink his blood he has no life in him: that the resurrection from the dead is a promise, and entirely conditional: and unless man fulfil his part of the condition, God never will his.

Let us add to our faith, courage, knowledge, temperance, patience, godlikeness, brotherly kindness, and charity. So that we may have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Jacob V. Collamore, after a long silence, at last has sent us a few lines, with three new subscribers, and writes:—I am well and at home (West Greenville, Pa.). The last I wrote you was from Culpepper, Va. I have served three years and forty-one days in the army, and my time is out as a soldier. I have written but little for the past year, but I have done considerable talking. There are several believers in life only in Christ in this place; but few of them come out boldly for the truth. Some of them are joined to Church-creeds; so it is difficult for them to say anything for fear of being turned out of church. They would like to take the Herald; but then the brethren in the church would not like it, and so they sail under false colors. I think people are not as prejudiced as they were, in this part of the country. One believer in life only in Christ has lent one of your books—"Life only in Christ"—to a Minister of the Gospel. After he has read it carefully, he is to preach a few sermons for our benefit. As I am now living at home, I hope I shall be able to do more for you by another year.

[We are glad to hear from Br. Collamore, and hope he may be as useful and efficient out of the army as while in it. As to those friends of the truth of Life only in Christ, who suffer themselves to be bound by human creeds, and exhaust their means in sustaining the "Church-creeds," which, in heart, they do not believe, we pity them; and hope they will yet see there is "a more excellent way." We have not, and ought not to have funds to squander in sustaining the promulgation of doctrines we do not believe. Let us be consistent, and sustain what we believe with all our available means. If the price of remaining in any Church is the sacrifice of our honest convictions of truth, so that we must not utter them, better be out of such churches, as we value truth and the approbation of God more than that of men. Light may turn to darkness by remaining.—Editor.

Obituary.

Kingston, N. Y. Jan 23, 1865.

Br. Storrs:—Again we are obliged to record the death of one more of our little number—Sister Margaret Van Wagenen, wife of William Van Wagenen. She formerly lived in New Salem, but for some time has resided in Kingston. Although but two or three miles from our place of meeting, her health was so poor that she has not worshiped with us but a few times since she moved to Kingston. We severely felt the loss of her firm testimony in our little gatherings. She loved the truth, and was not ashamed to speak out boldly on the Life theme, nor did she lack the capacity to declare her sentiments. She now sleeps in Jesus and her sufferings are all over. She expired on the 18th inst., aged 45 years. She leaves a husband and two children to mourn her loss. The Lord grant to sanctify this affliction to their everlasting good, that they may meet her on the resurrection morning.

The funeral was attended by a large number of acquaintances and friends, and we spoke from Isa. xxvi., those beautiful verses that give the contrast between the righteous and the wicked.

Alex. J. Forbes.

We were much affected at this—to us—unexpected death. Our sister was indeed a firm believer in, and a most determined advocate of the truth as it is in Jesus. Her convictions were as clear as her faith was strong. We mourn for her, but not as those who have no hope. We praise God for the sweet communion we have often enjoyed while talking with her of Christ and his relation to them that are spiritual, and we look forward with confidence and hallowed anticipation to the "moment" when hades will relax its grasp, and our dear sister Margaret will greet us with the radiant smile of immortal glory. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory!" May God raise up on every side women who will follow the departed as she followed Christ.

J. T. C.

War News.

The last port of the rebels is closed. Fort Fisher, which guarded the approach to Wilmington, has been taken by the combined military and naval effort of Admiral Porter and General Terry. Blockade running is ended for the present, and it does not seem possible for the Confederate power to continue much longer. Every blow yet to be struck by our government will, without exaggeration, "fall on crushed rebellion." What Davis and his coadjutors will do in the way of diplomacy we wait to see. J. T. C.

The Capture of Fort Fisher.

This Fort has been a safegaurd to blockade runners, by which rebel pirates have come and gone, and a vast amount of cotton has been carried out, and almost inexhaustable stores of war material have gone to the rebels by Wilmington, N. C.; but this stronghold has been taken by the Unionist forces in a Naval and Land attack under Commodore Porter and Gen. Terry. One of our New York brethren, who is an old Pilot and who has been long in the naval service of the United States, gives some account of the capture of the Fort in a letter to his brother-in-law in this city, which we are permitted to publish. It is as follows:

U. S. Steam Frigate Colorado, off Fortress Monroe, Va., Jan. 20, 1865.

"*Brother Geehr:*—Since I received your kind letter, such horrible scenes of bloodshed as I saw on the 16th day of this month, are what I hope and pray that I may never see again. Huge shot hissing over my head, before me and behind me, besides fragments of iron shell whistling over my head and under my feet, men, here and there, falling dead and wounded, and knowing not what moment my turn might be; but I put my trust and reliance in the Lord, and escaped unhurt; one thing however is very singular, Officers of other ships and this one remarked, repeatedly, that the rebels in Fort Fisher recognized me; and that they saw seven 168 pound solid shot pass over my head. This was while on the Colorado's bridge with my head and body high above the rail. The Commanding Officer suggested to me to change my position; did so, back aft to the taf-rail; but fragments of shell and shot came over my head there too. The first Lieutenant suggested for me to go up in the ship's fore-top. I did so; taking a spyglass with me. A fragment of a shell and a 168 pound solid shot came whizzing over my head there also.

"These things occurred on four different days, in four different actions; or what shore people call battles. The fore-top affair was the last battle on the 15th; it was observed that this shell and shot at our ship's fore-top was the last shell and shot fired at our ship; and indeed the whole fleet.

"The Fort was taken, without surrendering, by storm and force. Man after boy, boy after man came forward saying, contrary to their Officers' orders, 'I surrender,' 'I surrender'—'I too,' in haste one after another; until they all were taken, and made prisoners; not one of them had a chance of escape, the fire of (our) ships kept them back from escaping, while (our) soldiers stormed them at the point of the bayonet. I saw one of our poor sailors on his hands and knees trying to get up, but could not for his wounds, (this was about 10 minutes after the commencement of the assault,) two of his shipmates tried to help him, by carrying him away, when all three were shot dead by the Rebs. I was Pilot of the biggest ship in the fleet; and they gave me the credit of taking her the nearest in, say fifteen hundred yards from the fort. I think for myself the work is accomplished; the people of the United States can begin to cry 'Peace and safety.'

"They have sewed up several dead men; and strange to say, amputated legs and arms have been sewed up and buried with the same circumspecttion as dead men."

"B. F. Ricketson."

"That Horse" and its Rider.

We have solicited, unasked by him who needs the horse, for funds to enable a Preacher to travel where railroads are not, and stage fare is high. That preacher is Thos. W. Smith, of Alden, Hardin Co., Iowa. Some $17 is all we have yet received. We have just had a communication from Br. J. W. Maffit, Webster City, Iowa. He speaks as follows:

"Br. Smith left here this morning (Jan. 16) for his home. He preached eleven discourses while here. The audiences were not large, but gave the best attention to what was spoken. Br. Smith's qualifications as a preacher are good; not only that, but he tries to live it. I think there is no one better calculated for this country: his whole heart is in the work, and he is able to defend it. He ought to have a horse—a conveyance of his own. The settlements are a great ways apart and no railroads. Stage fare is very high. It is 30 miles from here to Alden, his home, and the Stage fare is $2,50 or $3. That would buy grain for a horse four weeks. I will pay *ten* dollars towards the horse."

We hope those who are able will help Br. Smith to this necessary aid to travel: he *must* have it. Forward the amount you are disposed to give direct to him, "Alden, Hardin Co., Iowa:" or, if you prefer it, send to us and we will see that he has it. The following has been received by us.

Previously Acknowledged	$15.
G. W. Denny	1
A friend in Iowa	1

Editor.

APPOINTMENTS.

Geo. W. Brown, Rice's Hall, Springfield, Mass., Jan. 29.

J. T Curry, Botanic Hall, 68 East Broadway, New York, Jan. 29.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

BUSINESS MATTERS.

Subscription Moneys Received.

Three dollars each *from* D F Stinson, Augustus Durfee, Wm A Smith.

Two dollars each *from* Mrs Carrie C Belden, John C Baldwin, Joseph Mott, Jr., Geo Ferris, Mrs A A Collamore, J K Hamblin, J M Miller, E M Kingsbury, Jas Battersby.

One dollar each *from* John T Sweet, Geo Flint, Russell Gibbs, J T Sargent, Wm Thompson, S B Hill.

Various Sums.—Mark E Green, $2 52; S Royse, $5; Mrs O C Williams, $4, (That was all your letter contained.); Mrs S D S Bussier, (Donation) $1; Levi O Hanson, $1 50; Samuel Polley, $1 25; Hattie N Hazard, $1 50; W H Barnes, $4.

On Pledges.

H O Gladding	$10 00
Ophir Haynes	2 50
A W Macdonald	20 00

Tract and Army Fund

Previous Receipts	$432 00
R G Gladston, Roxbury, Mass.,	5 00

Our friends will understand that the above fund embraces the "*knockers fund*;" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We shall soon be able to use more funds to great advantage in this way; so we continue to "Knock on the dear Lord."

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with nt egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracs.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"Geo. Storrs,
Box 4658, New York

Poetry.

LINES TO MY SISTER.

BY MRS. MARIA MATTHEWS WEAVER.

Sister, Jesus hears thy groans,
Listens to thy midnight moans,
Marks the bitter tears you shed,
Languishing upon thy bed.

Jesus sends his Spirit forth,
Comforting his saints on earth;
And the Spirit brings to view
Glorious things reserved for you.

Far beyond the bounds of time
Faith discerns a healthful clime
Where the weary pilgrims go
To escape this world of woe.

There the eye no more shall weep,
Nor our friends in death e'er sleep,
There shall be no care nor pain,
For the Lord of Life shall reign.

They shall come from sea and shore,
Parted friends to part no more,
Songs of triumph they shall sing
In the presence of their King.

Over there, my sister dear,
You shall with the saved appear;
No more suffer hours of pain,
Never shed a tear again.

Courage! sister, we'll be there,
And a crown of glory wear:
See! the city is in view,
There is lasting rest for you,
Bid each lingering tear adieu.

Danville, C. E., 1864.

FRENCH INFIDELITY: WHAT IS IT?

In the *World's Crisis*, Oct 11th, 1864, E. Burnham speaks to "those holding the non-wicked resurrection question" in these words:

"Friends, who teach this, I tell you, in all kindness, this warfare you are engaged in is a most unequal one. You will fail. God will triumph. This will die with all other monstrosities and abortions. You are making a most bold advance in the wake of exploded French infidelity. I have, with others, waited and waited long for an argument on this question. I have seen none. That which is called such, to me does not even deserve the name of a distant inference." He asks, "If it is the plain truth of God, why did not some, at some time in the past have or give a most distant hint of it."

We are led to ask, If he is one of those of whom it is said: "Which have eyes, and see not?" Infidels have seen it, and believed it; and by it, with its kindred truths, have been converted. We once heard the Elder, when he was speaking of the New Jerusalem, which came down from God out of heaven say, that some believed it to be a metaphorical city, but he believed it to be a literal city. He was a literalist; he believed it, as it read. So he believes, John v. 28, 29. So in his literalism, we propose to follow him and others in their proof texts, that the wicked dead will have a resurrection to life.

He has given only one proof: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Thus we are to understand, that all the wicked dead, that will have died from off the earth, while in the state of dust, shall literally hear his voice, and while in that state, come forth to a resurrection. The good come forth, literally dead, to life. And the evil, literally dead in dust, will hear and come forth to damnation. If we say they shall come forth to life, as the good shall do, we shall add words, and alter the teaching of Christ, which is not right or safe to do; and also, make him to contradict himself elsewhere; and so contradict the teaching of the Father, as we shall see.

Now, every man, unless we except the Elder, knows that a dead man cannot literally hear; which proves that Christ spoke metaphorically; as he gave a great part of his instructions in parables. The Elder thinks he has proved by this text that the wicked dead will have a resurrection to life. If he has, he has proved too much, for by it he has utterly destroyed his own choice theory by having a second death in the lake of fire, burning with brimstone; for they tell us, this is the *first* resurrection; and that the *second* will be a thousand years after this, as is found in Rev. xx., where it is written: "Blessed and holy is he that hath a part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Thus we see, by this literalism, that the wicked dead, while in their dust, by some means become holy; for they will have a part in this first resurrection; and the second death in the lake of fire and brimstone will have no power over them. Thus all the wicked dead will have a resurrection to life. By this we are made to see that "Universalism" is proved, they being witnesses. By this literalism, Christ is also made to prove the truth of Universalism. Luke xx. 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and *are* the children of God, being the children of the resurrection." Now by puting this, and John v. 28, 29, together, and that resurrection is as literal as this is, then all the dead, both those who had done good, and those that had done evil, will have a resurrection to life; and will die no more; are equal to the angels; and are the children of God, being the children of the resurrection. Thus Universalism is again proved, and there will be no wicked ones to raise at any other resurrection, to be cast into the lake of fire, to be tormented and die again.

We now turn to the next text given us to prove the resurrection of the wicked dead, 1 Cor. xv. 22, "For as in Adam all die, even so in Christ shall all be made alive." This last sentence, even so *in* Christ shall all be made alive, we are told includes both the righteous and the wicked, and so it proves a resurrection of all the wicked dead. St. Paul tells us how they will be raised. That they will be raised in incorruption, and in glory, and in power, and with a spiritual body. "And the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Here again Universalism is proved by the literalists; and they have none left to cast into the lake of torment alive: no, nor even dead ones, that John saw. John must have made a mistake; or the Elders have.

We now return to the first resurrection in John v. This must be the first to precede the second, a thousand years, as in Rev. xx. The Elder tells us repeatedly, that "All that are in the graves—both the just and the unjust:" come forth alike, to life. Surely then, the wicked must die again, to be raised in the second resurrection for Satan to deceive. The Elder exclaims, "How wise we are in this age!" Will he in his wisdom tell us something about how the wicked ones raised in the first resurrection, came to their death in the intervening space between the first and the second resurrections? It seems that they must have all got silently engulphed together, for nothing is heard from them after their first resurrection, until they are raised at the second. So we must leave this in the dark, as we are passing in a dark, and crooked way, to find a literal lake of fire, burning with brimstone, in which to punish the wicked dead after they are raised to life.

The proof of a second resurrection is in Rev. xx. As we have passed the first, and the interval, we will commence at the 7th verse. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom are as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." This great multitude, the number of whom are as the sand of the sea, we are told, are all the wicked dead raised. Now here is more than "hints" thrown out, and we are not so dull that *we* can not see in it more than "the name of a distant inference," as it is explained to us. We infer then, first, that there is no power but the power of God or Christ, that could bind the old serpent, the devil, which deceived mother Eve, and caused all the evil that has or will come upon the world; and so it will require the same power to loose him to go out to deceive all the nations of the wicked dead raised in the breadth of the earth; and so set him to work again to do more mischief. I also infer, that as none but Christ can raise the dead, he must raise them for this purpose. And as they are mortal, they will quickly die again, unless they are fed; and such a number which are as the sand of the sea, must be fed by a miracle—and none but Christ can so feed them—for Satan to finish up his work; for it will take a long time. And again, I infer, as they will not be changed, and have a glorified body given them as the saints will have, therefore, they must be raised with the same bodies that were carried to the graves: all the halt, lame, and blind: some with one leg, and some without any: so we think "the old devil" will have a hard job of it; after he had deceived them, and had prepared them to battle; to get them all up to compass the camp of the saints and the beloved city. Indeed, we do not see how he can, for there will be a great many such, unless he will have help from the higher powers; for there they *must* go to be devoured by literal fire from God out of heaven. So we see the Sodomites have two such burnings, when others have but one; why is this? We will not stop to make any more inferences here, which we might do, only to say, that if this be so, it will be one of the most astonishing events that ever did or will take place among mortals.

We now pass to the fourth and *last* literal resurrection of the wicked dead to life, as it is contended so to be; but *we* think it is only symbolic. Rev. xx. 12—15. "And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead that were in them; and they were judged every man according to their works. And whosoever was not found written in the book of life was cast into the lake of fire."

We ask, is it possible, if this is a literal resurrection of all the dead, that he who is "the resurrection and the life" should not be seen in the vision? Here is no resurrection *to life*. It was all the dead that John saw standing, both small and great; even infants which never stood alone alive. It is only such a resurrection as the sea and death and hell could give. They gave up the dead; can death impart life, or give the dead up to life? Thus *death* is made equal to *Christ* the LIFE-GIVER. "And death and hell were cast into the lake of fire. This is the second death." This is not spoken of men. Only of death and hell. The meaning then is, we think, symbolical death of literal death, and so of hell. "Death of death, and hell's destruction," said one poet; and "death itself shall die," said another. Can death and hell be cast in alive? "And there shall be no more death." Rev. xxi. 4. But our literal teachers will have it, that this is all literal. And all the wicked that John saw were cast into the lake of fire alive, and will be punished according to their works. Thus, if this be truth, then their torment in the lake of fire will be eternal. For Christ by his servant John says, "And there shall be no more death," after they are cast into the lake. So it is plain to be seen, that the wicked will obtain immortal life in torment in the lake, if they fail to obtain immortal life in Christ.

But I would ask the attention of every seeker after truth to this one point: that John did not say of them who were not written in the book of life, "This is the second death;" because it would be their *third* death. They were cast in *dead*, as John saw them; and they could die no more. Therefore the wicked dead have no resurrection to life. This is the very last account we have of the wicked, that they were cast into the symbolic lake of fire, burning with brimstone, dead. Who will dare to charge the Lord Jesus Christ, with bearing false testimony by his servant John, except those who teach that they were cast in *alive*?

I shall now bring to notice some portions of scripture which will positively and literally prove that the wicked dead will have no resurrection to life. But I shall have to be brief. In John iii. 36, it reads, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." They shall not see everlasting life, some tell us. But they have no right to pervert the text with this addition, to prove a future life in torment. The simple teaching is this, they shall not see future life, neither a short nor long one. 1 Thes. i. 7—9. Here Paul was speaking of some, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here again is positive proof, that Christ will not raise those dead ones up by his power, and into his presence. So David, the prophet of God, after he had been speaking of some said, Psalm xlix. 19, 20,—"They shall never see light." Put this and that together, "They shall not see life," and can you have proof more positive that those wicked ones will not have a resurrection from the dead to see either life or light? "Man that is in honor and understandeth not is like the beasts that perish." Now when the beasts will have a resurrection from the dead to see both life and light, and shall be cast *alive* into a lake of torment, then will the wicked dead be raised in like manner, and be cast alive into a lake of torment; and not till then. They shall perish like beasts which have no resurrection.

Psalm xxxvii. 20, "But the wicked shall perish: they shall consume; into smoke shall they consume away." Now when smoke, which has been consumed, will have been made to return into smoke to consume away again, then will the wicked dead be raised to life to perish again; and again "into smoke shall they consume away;" and not till then. But it would not give them any place in the lake of torment, if it were possible.

The LORD our God is our next witness that the wicked dead will have no resurrection to life; spoken to us by his prophet Isaiah, when he says, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi. 14. The last proof we now offer is in Jer. li. 39. When the prophet was speaking of the "mighty men" of Babylon, he says, "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and shall not wake, saith the LORD." Here we have positive proof that the resurrection in John v. 28, 29, was not literal; that those that had done evil will not literally hear the voice of the Son of God and come forth to life. For thus saith the LORD, they shall sleep a perpetual sleep, and shall not wake. And the Son of God did not say, they that have done evil shall come forth to life; but "unto the resurrection of condemnation."

The Elder says, "It challenges the most simple, positive, and direct testimony of God." Does he want God to come down out of heaven, and tell him from his own mouth, that the wicked dead will not be raised to life? He has spoken to us "by his holy prophets," in "the most simple, positive, and direct testimony," that the wicked dead "shall not see life—that they shall not see light—that they shall perish, and consume; into smoke shall they consume away," which will not return into smoke again—"that they shall not live, shall not rise, that God has visited and destroyed them, and made all their memory to perish—that they shall sleep a perpetual sleep, and shall not wake saith the Lord." And yet the Elder says, "I have with others, waited and waited long for an argument on this question. I have seen none. That which is called such, to me does not even deserve the name of a distant inference." And he asks, "Why did not some one, at some time in the past, have or give a most distant hint of it?" He says also, "I can not see in it good sense, good philosophy, or one grain of scriptural truthfulness." He places it among the most foolish questions. He tells us also, "that this will die with all other monstrosities and abortions." Thus the Elder stands convicted, with others of whom he speaks, by his own testimony, and with thus "saith the Lord," that they have eyes but can not see, and that himself, with others, "are blind guides."

We now ask the Elder and others in whose behalf he speaks, with this testimony of God before them, how long they will continue to preach from place to place, at the expense of their deluded hearers, three distinct resurrections to life of the wicked dead? And thereby the poor Sodomites will have three destructions by fire, and the last one burning alive in a lake of fire.

This system of doctrine charges our God ("whose tender mercies are over all his works," and also our Saviour who wept over sinners in Jerusalem, and prayed for his enemies, on the cross; and who is the same yesterday and to-day and forever; and who taught his disciples to love their enemies, and to do good to them that hate them, that they might be the children of their Father in heaven, for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; and who said, "be ye therefore perfect even as your Father which is in heaven is perfect,) with indulging the most malignant and vindictive hatred toward those that hated them, and had done evil; and also with waiting for the time to arrive when they will raise them up from their long sleep in dust, and judge them; who all alike, those thousands who had not sinned more than one day, together with those who had sinned several hundred years, will be cast into the literal lake of fire, burning with brimstone, to be punished according to their works.

Now every man in his senses knows that no living thing can endure this burning element for a moment. But they must be punished in the lake "according to their sins." Therefore, this theory charges the God of the Bible with keeping them alive in this tormenting element, with all their former sensitiveness, by his power, until his anger is pacified, and his wrath will cease. But as I have shown before, as there will be no more death after what John saw cast into the lake; and as they will keep on sinning with a hundred fold more hatred to God, than they had when they were cast into their torment, therefore his anger will not cease to burn, and their torment will be eternal.

To say, as some do, that the punishment is of the conscience is a most senseless shift, without helping the case. For some have but little conscience, and some have none; so the most wicked would have no punishment, unless God would give them one such as would torment them equal to the symbolic torment by which it is set forth. Will the beast and the false prophet have a conscience, or any torment when they will be cast in alive? Will death and hell have any? And all this vindictive vengeance will fall on the untold millions of the wicked raised for this purpose; when they could no more help their existence than they could prevent the sun shining, and without moral power to resist temptation and bad example; and yet, life was exceedingly desirable to them, and one of God's choicest blessings.

We ask now, which system of doctrine comes nearest in the wake of "French infidelity?" The French infidels grew up in the very midst of the "Mother of abominations," from whence the hell torment doctrine sprang. It was her abominations that led to the calling of Jesus Christ "a wretch." We ask again which system of doctrine comes nearest in the wake of French infidelity? Let a child only two years old answer—"The first I ever heard of God, was by my mother telling me, when two years old, that there was a God, and if I was bad he would burn me forever in such a fire as I saw on the hearth. My reply was, 'If God does so he is a bad man.' I grew up an infidel, and remained so until converted under those who preached destruction." "A pious minister lately told me this fact in his experience:" So says Elder Blain.

The world is sliding fast into infidelity, and into modern Spiritualism; and the hell-fire and brimstone torment doctrine, which gives such a character to God our Maker, drives them with greater speed. The Elder says, "Friends, who teach this, I tell you in all kindness, this warfare you are engaged in is a most unequal one. You will fail. God will triumph." We tell our friend, we will not exchange sides. That we shall *not* fail. That we have God on our side. "God *will* triumph." We have his word for it. For thus "Saith the LORD, They shall sleep a perpetual sleep, and shall *not* wake. They are dead, they shall not live; they shall not rise; they shall not see light;" no; "they shall not see life." Who will say except E. Burnham, that "This will die like all other monstrosities and abortions?" Will God fail? then we shall fail. Will God triumph? then we shall triumph; and He shall have the glory. We will stand up fearlessly in this warfare; and blackguardism, nor ridicule, nor high-sounding words will move us. We have been charged with "hobbying," and with riding a hobby; and we have been compared with silly beasts, to make us appear ridiculous, with language that would disgrace a politician of the lowest grade.* And we have been so published in the *World's Crisis*, for the benefit of its readers, where we can not be permitted to speak in self-defence, or what we believe to be the truth of God. Their readers must not be permitted to read it, lest they be converted. Romanism is not better guarded than their doctrine of the resurrection of the wicked dead, and their literal lake of fire torments are. Our teaching Elders are nor permitted to speak in their synagouges a word against such a doctrine. They are turned out of them; answering the prediction of our Saviour, "They shall put you out of the synagouges." *We* can not speak of what we have shown to be the truth of God in them, without being charged with riding a "hobby;" which no decent writer will use as his own choice word, in a religious discussion. If a line of separation must be drawn, we are glad they have drawn it. We shall now see who is on the Lord's side, and who is on the side of the "Mother of Abominations."

Charlestown, Mass. N. T. M.

* See D. T. Taylor's three notorious articles in the *World's Crisis.*

Children's Department.

THANKSGIVING.

A few years since, while in the eastern part of Conn., I visited at the house of a relative, and there for the first time saw his son, an only child, at that time about sixteen years of age. He is deaf, dumb, and blind, and was so from his birth. I think you will say, "What a dreadful condition for one to be in;" and so it is. He has a kind father and mother who love him dearly, and all the more because of his affliction; yet he has never once looked upon their faces, or heard their voices. There are but very few persons in the country who are similarly afflicted, and some of them were not born thus.

Some of you may have heard of Julia Brace, who for many years has resided at the Asylum for the deaf and dumb, at Hartford, Ct., and of whom much has been written. She is now an old lady, and an interesting character; but the loss of her faculties was caused by a severe fit of sickness in her childhood.

I presume the case of our young friend is not generally known outside the circle of his friends and relatives, or the place where he resides, and an account or description of him may not be uninteresting. At the time I saw him he was large of his age; well formed; with a heavy beard, and had always been healthy. He seemed to have a pleasant disposition, and evinced considerable knowledge, and could his faculties only be cultivated and developed, I think he would be very bright and intelligent.

I said he was healthy, and yet the only food he has ever taken is simply milk, without any other kind of nourishment. If there happened to be a particle of sugar or crumb of bread get in it, he would at once spit it out of his mouth. The only way of conveying instruction of any kind to him is by the hand, and he very readily knows the touch of a stranger, and is fond of examining the dress and hair of persons; and particularly likes to know what they wear on their feet. He moves very easily and quickly about his rooms, and at once detects any change or disarrangement of the furniture. He amuses himself considerably by swinging, and seems to enjoy it very much, often laughing heartily; and as the day and night are both alike to him, he frequently gets up in the night and swings, unless it be after he has taken a bath when he rests quietly.

He many times in a day will throw up one of the windows in his room and put out his hand and is greatly pleased if he finds it storming. He is also pleased when washing day comes, and he knows *when* it comes, and will often tease his mother, in his way, and will not be satisfied until she puts the wash-boiler on the stove. It is a wonder to many how he thus judges of the time, and I can not tell, unless it be that his father is at home with him one day in the week and the next day his mother washes, thus associating the two events in his mind. He likes to be tidy, and is much troubled if he chances to find a rip or rent in his clothes.

Of course, he requires much care, and well it is for him that he has kind friends and is not left to the charity of strangers: that would be sad indeed. There are schools in the country where the deaf and dumb are taught to read and write, and talk with their fingers, and there are schools for the blind where they are learned to read by means of raised letters which they feel with the hand; but how can the mind of such an one as this young man be reached?

I wish you to really consider his case. Just sit down and close your eyes and imagine yourself unable to open them, or ever again look upon the faces of your friends, or see the joyous sunshine, the beautiful sky, or the bright flowers, or any pleasant scene, never be able to read or study, look at pictures which children all love so well, or any of the many things with which you are accustomed to amuse yourself; and then think, if you can, that you could never hear the pleasant tones of loved voices, sweet singing, or the music of birds and bees and murmuring brooks, or sighing winds, nor the voice of prayer, but feel that all was darkness and silence forever; and in addition never be able to convey your ideas or wishes by speech to any one; then tell me if the gift of sight, hearing, and speech, are not great blessings?

And do you ever think to thank the Lord for them; He who is the giver of every good gift? Can you ever again say that you have nothing to be thankful for, even though you are poor and do not live in a nice house, or wear fine clothes, or have many friends?

The wise man says, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Did you ever think of it? I trust you will many times after this. I wonder how many of you guessed what the great blessings were, of which I promised to remind you, in my last article? AUNT LOUISA.

VERY PROUD TO-NIGHT.

It was a cold night in winter. The wind blew and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those that were out. A distinguished lecturer was to speak, and notwithstanding the storm the villagers ventured forth to hear him. William Annesley, buttoned up to the chin in his thick overcoat, accompanied his mother. It was difficult to walk through the new-fallen snow, against the piercing wind, and William said to his mother:

"Couldn't you walk more easily if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his, and drew up as close as possible to him. Together they breasted the storm, the mother, and the boy who had once been carried in her arms, but who had grown up so tall that she could now lean on his. They had not walked far before he said to her:

"I am very proud to-night."

"Proud that you can take care of me?" she said to him with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should, in his manhood, lovingly provide for her who watched over him in his helpless infancy. It was a noble pride that made his mother love him, if possible, more than ever, and made her pray for him with new earnestness, thankful for his devoted love and hopeful for his future. There is no more beautiful sight than affectionate, devoted, obedient, children. I am sure that He who commanded children to honor their father and mother, must look upon such with pleasure. May he bless dear William, and every other boy whose heart is filled with ambition to be a blessing and "a staff" to his mother.

THE LITTLE ONES OUR TEACHERS.

Little children, who are often taught of the Divine Spirit when we think not of it, may in turn teach us, if we will but heed their voice.

One twilight hour I was asking my little Charlie of his thoughts and feelings about Jesus. He told me, in his confiding, truthful way, many precious things, which made me rejoice; and "his mother kept all these sayings in her heart." At last he paused, and I saw a shadow on his brow, which led me to ask, "What is it that troubles you, my son?" He replied, "I have meant to tell you the truth, mamma, but I'm afraid I haven't; and if I haven't, God knows it. When I tell you how I feel another time, I will put in 'guess' or 'I think so,' because you know, mamma, I can't see through myself as God can!"

I bowed my head in gratitude for the child, in humiliation for myself; and these were my heart's desires: May as tender a regard for perfect truthfulness ever control my every word of tongue and pen. May as judicious a distrust of my own best efforts at self-knowledge ever abide with me. May as practical a realization of God's omniscience ever follow me.—*Congregationalist.*

DISCONTENT.

Herodotus tells us of a people in Africa, who live in the neighborhood of Mount Atlas, whose daily custom was to curse the sun, when he rose high in the heavens, because his excessive heat scorched and tormented them. We have always thought this a fine illustration of discontent, which overlooks blessings, and dwells upon evils. Did they forget that to the sun they cursed, they were indebted for light, for food, for the fertility of the country, for ten thousand blessings, without which their continued existence had been impossible? Did they think what their condition would have been had the sun they cursed left the ungrateful complainers for a month in darkness? His absence for but half that time would have made them pray for his return as their benefactor, as heartily even as they cursed him for their tormentor. —[Family Treasury.

A SENSIBLE MADMAN.—In the discussion upon lunacy and criminal responsibility in the Social Science Congress, Lord Brougham related an anecdote to show that it was a mistake to suppose that insane persons were not amenable to deterrent motives. Horne Tooke was sitting in a room by himself one day, when in rushed a lunatic, flourishing a large-bladed knife in his hand. The lunatic said: "You are Mr. Horne Tooke, are you not?" "Yes," was the reply. "Then," said the lunatic, "I will soon put an end to you." Horne Tooke answered: "If you do, you will suffer for it." "Oh!" said the madman, "I came out of Dr. Shipton's asylum t'other day, and they can't punish me." Horne Tooke rejoined, with great tact: "Then, I suppose, you don't know that a law was passed only t'other day saying that all lunatics should be hanged?" "No, I didn't know that," responded the madman, almost instantly throwing down the knife in a tremor, and slinking out of the room.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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OUR PASSOVER—THE LORD'S SUPPER

BY JOSEPH T. CURRY.

The lengthening days will soon bring us to the anniversary of our Lord's death and the celebration of our Lord's Supper in commemoration of the one sufficient sacrifice. Most of our readers have already acquainted themselves with the argument in favor of the yearly feast. It is contained in the first volume of the Herald, Nos. 17 and 24. Something should be said in response to an objection which appeared in Vol. 1, No. 29. It runs thus:

> "I do not myself regard the Lord's Supper as a merely *annual* feast. 'Tradition,' I think, does not make it more certain that its frequent observance prevailed in the christian church in the period immediately following the days of the Apostles, than the New Testament does that the *earliest* christian churches observed it oftener than once a year."

If "tradition" and the custom of early churches are to be followed we shall be in a quandary indeed; for there was no pretence of a general agreement on the subject as far back as Justin, martyred A. D. 166. Says Neander: "The celebration of the Lord's supper, as appears from Justin Martyr, was held to constitute an essential part of divine worship on every Sunday.... In some churches, however, as for example that of North Africa, the daily partaking of the communion continued to be held necessary; since it was considered the daily bond of union between the Lord and the church, the daily means of promoting strength, life, and salvation to Christians. Accordingly Tertullian and Cyprian give a spiritual explanation of the petition for our daily bread, as looking for an uninterrupted sanctifying union with the body of Christ through the Lord's Supper.... In other countries, however, perhaps as early as this date, the church acted upon the principle that no one ought to partake of the holy supper without a previous especial preparation of the heart, and therefore only at stated seasons chosen according to each one's necessities. The learned Hippolytus, who lived in the first half of the third century, wrote even at this early date a treatise on the question, 'whether a man ought to communicate daily or only at stated seasons.'" *Church History, Vol.* 1, pp. 460,1.

From this it appears that a *daily* eating of the Lord's supper was a very common practice among the early churches and that the North Africans were especially tenacious in relation to it, as they "continued" it after it had been given up by most of the other churches. Tertullian might be expected to continue it, for he was like some in our day, who understand the phrase "breaking bread" in Acts ii. 46, to indicate the Lord's Supper. But more consistent than his modern followers, he hesitated not to accept the consequences of his theory, and therefore held that Acts xxvii. 35 refers to the same thing.

Now if we are to follow "tradition," we must eat the Lord's supper daily, or weekly. The fact is that both the daily and weekly form sprang from a misconception of our Lord's design. It was supposed, and many still believe, that the bread and wine carry a spiritual power of their own when once consecrated. The Romish church believe them to be changed "into the real material body and blood of Christ, though retaining the appearance and all other sensible attributes of bread and wine." Luther differed from this, but made little improvement. He only changed from tran-substantiation to con-substantiation. He denied that the bread and wine were changed the body and blood, but he affirmed that the body and blood were in the bread and wine. Zwingle approached much nearer the true idea, but still held the communication of spiritual effects by the natural process of eating and drinking; and so with the majority of Christians to-day. We believe it to be a false and superstitious notion. There is no spiritual good in the elements, neither did our Saviour teach such a thing. We have no more right to say that the bread and wine affect us than the Jews had to say that the lamb and bitter herbs affected them. The former are no more significant of Christ than the latter. But "tradition" would lead us to believe that our personal communion with God, and our spiritual health and strength, depend on eating the bread and wine. Away with such idolatry! Let no human superstition be a barrier to a free, personal, and continual communion and fellowship with the Father, and with his Son Jesus Christ. The real communion is not yearly, nor quarterly, nor monthly, nor weekly, nor daily, it is incessant. It is fettered by no priestly manipulation of bread and wine, it asks no intervention but that of our great High Priest.

Jesus is able to save evermore, seeing he ever liveth to make intercession for those who come unto God by him. In his name we come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.

> "Thou, O Christ, art all I want,
> More than all in thee I find.
> * * * * * * *
> Plenteous grace in thee is found,
> Grace to cover all my sin;
> Let the healing streams abound,
> Make and keep me pure within.
> Thou of life the fountain art,
> Freely let me take of thee;
> Spring thou up within my heart,
> Rise to all eternity."

Besides "tradition," the objector has another plea—the practice of "the earliest Christian churches," as brought to view in "the New Testament." We should be very loath to trust to the earliest churches for our guidance, for their example was in many cases far from being perfect. Men often practiced incorrect things then, as they do now. We suppose that 1 Cor. xi 20–34 would be the main argument used in opposition to the yearly festival. We admit that the reading of the passage carries the impression of a more frequent celebration. But there is not the least evidence that the Apostle Paul warranted it. His object was to reprove the Corinthians for their disorderly procedure when they *did* come together to eat. Although the church at Corinth was one of "the earliest Christian churches," yet their conduct renders their example questionable, and we think it quite safe to disregard their opinions in this matter. Men who baptized living men for dead ones (1 Cor. xv. 29) might misconceive the true idea of the Lord's Supper; and men who were so carnal as to fill themselves with the food they had brought to the general gathering, leaving the poor to be "hungry," are hardly to be set up as expounders of Christ's memorial.

We do not disregard tradition and custom because they afford no countenance to our view of the subject. There is room for more than a suspicion that some of "the earliest churches" practiced the yearly feast. In the latter part of the second century a controversy arose, the details of which must be related. Among the Western churches a Friday was set apart to the memory of Christ's passion and a Sunday to that of his resurrection. These days still exist as Good Friday and Easter Sunday. But the Christians of Asia Minor took the fourteenth of the Hebrew month Nisan and observed the death of their Lord on the exact day of the moon. Hence instead of coming on the same day of the week every year, their day shifted. This difference of custom caused controversy between the two sections; which brought out some interesting facts.

Polycrates, bishop of Ephesus, wrote the church of Rome and their bishop—Victor—in defence of the churches in Asia Minor. "We therefore, observe the genuine day: neither adding thereto nor taking therefrom. For in Asia great lights have fallen asleep, which shall rise again in the day of the Lord's appearing, in which he will come with glory from heaven, and will raise up all the saints; Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters. His other daughter, also, who having lived under the influence of the Holy Ghost, now likewise rests in Ephesus. Moreover, John, who rested upon the bosom of our Lord; who also was a priest, and bore the sacerdotal plate, both a martyr and teacher. He is buried in Ephesus; also Polycarp of Smyrna, both bishop and martyr. Thraseas, also, bishop and martyr of Eumenia, who is buried at Smyrna. Why should I mention Sagaris, bishop and martyr, who rests at Laodicea. Moreover, the blessed Papirius; and Melito, the eunuch, whose walk and conversation was altogether under the influence of the Holy Spirit, who now rests at Sardis, awaiting the episcopate from heaven, when he shall rise from the dead. All these observed the fourteenth day of the passover according to the gospel, deviating in no respect, but following the rule of faith. Moreover, I, Polycrates, who am the least of all of you, according to the tradition of my relatives, some of whom I have followed. For there were seven of my relatives bishops, and I am the eighth; and my relatives always observed the day when the people threw away the leaven. I, therefore, brethren, am now sixty-five years in the Lord, who having conferred with the brethren throughout the world, and having studied the sacred Scriptures, am not at all alarmed at those things with which I am threatened, to intimidate me. For they who are greater than I, have said, 'We ought to obey God rather than men.'" *Eusebius Book V. c.* 24.

"Upon this," says Eusebius, "Victor, the bishop of the church of Rome, forthwith endeavored to cut off the churches of all Asia, together with the neighboring churches, as heterodox, from the common unity. And he publishes abroad by letters, and proclaims, that all the brethren there are wholly excommunicated. But this was not the opinion of all the bishops. They immediately exhorted him, on the contrary, to contemplate that course that was calculated to promote peace, unity, and love to one another." *Ibid.*

Among these bishops who studied harmony was Irenæus of Gaul, who referred Victor to the more reasonable treatment of the subject by his (Victor's) predecessors in the bishopric —"Anicetus and Pius, Hyginus with Telesphorus and Xystus"—who neither observed the Asian custom themselves, nor permitted their successors to observe it; and yet they held fellowship with the churches that did observe it. Irenæus, in the same connection, speaks of a journey of the venerable Polycarp to Rome, in the time of Anicetus, when the topic came up for discussion. But they did not dispute much on this head, "For," says Irenæus, neither could Anicetus persuade Polycarp not to observe it, because he had always observed it with John the disciple of our Lord, and the rest of the apostles, with whom he associated; and neither did Polycarp persuade Anicetus to observe it." *Ibid.*

Neander, in speaking of the dispute between Polycarp and Anicetus, drops a "conjecture" which brings out the crucial fact of the whole matter. He says: "Perhaps even then there was not as yet *any* yearly feast in the Roman church; perhaps the difference *at that time* had reference to this very point." *Church History, Vol.* i. p. 413. This, to us, is the clear truth. We do not "conjecture;" we are satisfied that as late as the visit of Polycarp to Rome, A. D. 162, Good Friday nor Easter Sunday had been thought of by the Roman church. The letter of Irenæus to Victor proves this. His remark concerning the position of the above-named predecessors of Victor is this: "And yet, though they themselves did not keep it, they were not the less in peace with those from churches where it was kept whenever they came to them; although to keep it *then* was *so much the more* in opposition to those who did not." The note on this passage in Bohn's edition of Eusebius reads thus: "The meaning of this passage, if it has any obscurity, is, that the act of observing and celebrating, was a more decided attitude of opposition, in the very face of the church that did not observe the festival at this time."

Thus, the Roman bishops from Xystus (or Sixtus) to Anicetus—from A. D. 118 to 162—opposed any yearly observance whatever, but the steady practice of Asia Minor gradually affected all the other churches until, in the time of Victor—who took the bishopric A. D. 190, twenty-eight years after Polycarp's visit to Rome—all the churches under Rome's influence observed—after their own fashion—the yearly festival. The churches of the present time owe Good Friday and Easter Sunday not to Rome, but to Asia Minor. And yet Victor, fit father of the Popes, had the supreme impudence to lay down the law to churches that had kept the feast when Rome scouted the very idea; and not only so, but to excommunicate the followers of "John, and the rest of the apostles." Rome combated the feast as long as she could, and when she did recognize it, wanted to teach her teachers how to celebrate it.

Having shown that the yearly festival came from the churches of Asia Minor, let us now consider why they kept it. This is well stated by Neander. Referring to the letter of Polycrates already given, he says,—"From the language of this document it would seem to follow that in the churches of Asia Minor the Christians who followed the traditions of St. John went on the supposition that the 14th day of the month Nisan must be regarded as the day of Christ's passion. Hence they believed that this day ought for ever to be set apart for the commemoration of Christ's passion especially since the paschal lamb, which was slain by the Jews on this day, was considered a foretype of the sacrifice of Christ." *Church History, Vol.* i. p. 412. Again he says: "The annual feast might be derived from the Apostle St. John, whose long residence in Minor Asia must have had a lasting influence on the state of the churches there. Now, supposing this, we need not long for its cause. It is probable that, as this apostle had, previously to his coming there, been accustomed to celebrate the Jewish annual festival, and as the feast of the passover as recalling the great facts of which he had been an eye-witness, must have had a peculiar significancy to his mind, he may have introduced its celebration when he took up his permanent residence among these churches. This hypothesis will serve to explain the observance in this region of the chronology of the Jewish passover." *Ibid.*

However the pure truth concerning the passover may have been obscured even in Asia Minor, yet there can be no question that they grounded the observance on the last supper of our Lord. We have seen how Polycrates speaks. "All these observed the fourteenth day of the passover ACCORDING TO THE GOSPEL, deviating in no respect, but following the rule of faith." Now where does the gospel teach anything of the sort? No where, except in relation to the Lord's supper. Hence there is no way of evading the proposition that the Lord's supper is the Christian passover; and if John understood it so, all other celebrations could have been but offensive to him. If any one man above another might be supposed to understand this question, it is the one who leaned on the Lord's bosom on the momentous night.

Another remark of Polycrates is significant. "I, therefore, brethren, am now sixty-five years in the Lord, who having conferred with the brethren throughout the world, and having studied the whole of the sacred Scriptures, am not," &c. On what subject had he "conferred with the brethren?" The passover. Then the inference is that he had studied the whole of the sacred Scriptures concerning the same thing. And if so, he must have regarded the matter as some some of us look at it now, for the passover is indeed taught in the whole Scriptures—the Old and New Testaments. To us it is evident that the passover reaches from the Deliverance out of Egypt to the great Deliverance at the coming of Christ, and that one is a type of the other. As the institution stretches through two dispensations it has two correspondent forms. Until Christ, the lamb foreshadowed the death of the true lamb; since Christ, the bread and wine represent the sacrifice as accomplished: and by eating it at the proper time we commemorate the Lord's death until his advent. The Lord's supper is not essential to salvation; it carries no mysterious influence in its elements; it is simply a precious memorial. It never has its true significance in any other view. We do not observe the yearly feast to increase our love for Christ, no more than the American people observe the Fourth of July to increase their patriotism. They desire to show their appreciation of what has been done for them; so do we. They desire to stir up the remembrance of a great event; so do we. By their action they acknowledge their their fathers; by ours we acknowledge Christ. If their day tells of liberty, ours more. The anniversary of Christ's death speaks of emancipation and reconciliation, of love and tender remembrance, of loyalty and zeal. We keep the feast, not that we may be united to Christ, but because we are united; not that his Spirit may be in us, but because it is in us; not that we may have communion with him, but because we have it. Precious privilege! to "do this in remembrance" of him.

Dr. A. Grant, a missionary to the Nestorian Christians, records their observance of the yearly feast. "The Passover they observe as their principal festival. They call it Pascha, after the original name of that ordinance as observed by the Jews. But the mode of their observance is modified by their faith in Christ. Regarding him as the final passover, they substitute the emblems of his body and blood for the Paschal Lamb." This occurs in Dr. Grant's work in proof of the Israelitish origin of the Nestorians. They are found in just about the spot where the ten tribes were originally carried. We think it very probable that the 200,000 Nestorians are a part of lost Israel. When the great body of the people took their journey north and west, there was probably a remnant left in their new home, and the Nestorians are their descendants. Some of them claim a descent from Naphtali. Jacob said on his death-couch, "Naphtali is a hind let loose." Perhaps this has some reference to a disconnection from the main body of the tribes. At any rate, it is pleasant to know that these ancient Christians have held on to the right view of the Lord's Supper. Let us not be behind them in our perceptions of the true, the venerable, and the lovely!

LUTHER LEE ON THE DESTINY OF THE WICKED.

Having reviewed Mr. Lee's articles on the immortality of the soul, and the consciousness of the dead, I shall now proceed to the examination of the subject of future punishment.

In Mr. Lee's article (No. 16,) he sets out to prove, that "The wicked will not be annihilated, or cease to exist, at, nor subsequently to, the general resurrection." His first argument is "founded upon the immateriality of the soul, and its conscious existence between death and the resurrection."

Mr. Lee says—"If these two points have not been proved, we have no hope of sustaining the present proposition, upon the principle that nothing can be proved," &c. Of course the whole value of Mr. Lee's present argument, which in fact is only an inference drawn from false premises, depends upon, 1st, whether he has proved the immateriality of the soul; or, 2d, the consciousness of the dead. These points he claims to have proved; we deny it, however, and his inference goes along with that denial, for, to argue his inference, would be to go back and argue those points over again. This we are not disposed to do, and shall therefore proceed at once to file an objection to Mr. Lee's leading proposition.

He uses the term "annihilation" as expressive of the view which we advocate, in reference to the punishment of the wicked. We repudiate the term as unscriptural, and as not expressive of our ideas of punishment. Annihilate, *ad* and *nihilum*, signifies to reduce to nothing. This is not the sense in which we speak of the destruction of the wicked. To destroy—*destruo*—to unbuild—to ruin, to lay waste—to make desolate—is the word which we generally use to express the sentiment.

But, without making further remarks upon the proposition before us, let us proceed to Mr. Lee's arguments, and review them.

Mr. Lee (Article No. 17,) first inquires into "the penalty of the law," without defining what law he be means. This point, therefore, we must take for granted. He cannot mean the law under which Adam was placed, for this, according to his theory, would make "eternal torments" the penalty of Adam's sin; from which position, I apprehend, Mr. Lee himself would revolt. Neither can he mean the Law of Ten Commandments, given to Israel on Mount Sinai. I conclude, then, that he means the Gospel—the Law of Liberty; but, for the sake of his argument, he should have been more explicit. In the absence, however, of such explicitness, I shall meet the question in its most extended sense.

Mr. Lee says the punishment, or penalty, of the law must be one of the following things.

"First, annihilation without conscious suffering; or, 2d, it must be conscious suffering and annihilation combined, consist in both; or, 3d, it must be conscious suffering without annihilation." Mr. Lee adds—"It will not be denied that the penalty of the law must be found in one or the other of these propositions." Notwithsanding Mr. Lee's assertion, I deny that the penalty of God's law is expressed in either proposition.

Mr. Lee's mind must be barren of language and ideas, judging from his selection of terms. The Bible alone furnishes varied phraseology in reference to this point. It is strange he could not find a single scriptural term by which to express the penalty of the divine law.

I proceed to remark upon the penalty of the primitive law, under which Adam was placed.

The penalty of the original law was not moral death, for this is but a state of sin, and no punishment at all. Neither was it "eternal torments," for the language used to express the penalty excludes the idea. It follows, therefore, that it was death—physical, animal, or organic death; a death embracing a process which is expressed by the words—"dying thou shalt die." And "dust thou art, and into dust shalt thou return." This is the law of death, under which the whole human race is born. The operation of this law brings man to the dust, and leaves him there, with no possibility of escape, except conditionally. The penalty of the original law, therefore, was not "annihilation" with, or without "conscious suffering;" but simply death—the cessation of life—the extinction of consciousness.

Having made these brief remarks on the penalty of the original law, and its operation upon the race, I shall glance at the law of Ten Commandments, as given to Israel on Mount Sinai.

The blessings and penalties of the law of Moses, were national. If they refused to keep his laws, He said he would "appoint over" them "terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of the heart; and ye shall sow your seed in vain, for your enemies shall eat it." Lev. xxvi. 16. God also threatened them with dispersion and captivity among the nations of the earth. (See the whole chapter.) All this was national punishment So far as personal punishment is concerned, Ezekiel and Paul both testify it was death. "The soul that sins, it shall die." "He that sinned under Moses' law, died without mercy."

We now come to the main question, viz: What is the penalty of the divine law, in relation to the future destiny of the wicked?

Mr. Lee maintains it is "eternal misery," or "torment;" and insists upon it, that destruction admits of no degrees. As it respects the doctrine of "degrees in punishment," so far as the final destiny of sinners is concerned, I apprehend it is a fallacy. "The greater damnation," pronounced upon the Scribes and Pharisees, in Matt. xxiii. 14, was literally accomplised at the destruction of Jerusalem, in which there was "weeping, wailing and gnashing of teeth." And so, also, of the passage in Luke xii. 47, 48, it evidently refers to the Jews nationally, while it had a specific application to the Apostles, in reference to "the impending vengeance" upon Israel, which they were exhorted to escape; and, in default of proper preparation and watching, they would suffer loss, or be beaten with "stripes." The passage is alone applicable to the Jews. Rewards and punishments are always spoken of in reference to character—and character is expressed more than once by the terms "good and evil;" the one standing related to eternal life, and the other to death: for "the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Upon this point, however, I cannot enlarge, and will, therefore, pass on to the consideration of Mr. Lee's proofs.

Punishment is always national, social, or personal; but Mr. Lee makes no distinction at all. He quotes text after text and applies them to future punishment, without ever stopping to inquire whether the punishment be national or personal. And consequently, every text he quotes is misapplied. In Matt. xxv. 30—"and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth"—the punishment is upon the Jewish nation, and is national and personal, because the term nation embraces under it persons who give character to the nation: and it has nothing to do with what is called *future* punishment.

He quotes Luke xiii. 28—"There shall be weeping, wailing, and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out." This text does not express the nature of the punishment threatened, nor its duration; and, therefore, it is out of place so far as the doctrine of "eternal torments" is concerned. That the characters spoken of will or have been the subjects of this "weeping and wailing" I have no doubt; but what has this to do in opposition to their final extinction? I may have occasion to notice this text again, and therefore for the present will leave it.

The next passage quoted by Mr. Lee is Luke xvi. 23—"And in hell he lifted up his eyes being in torments." This is undeniably national punishment, and is perfectly foreign to Mr. Lee's subject. See our previous remarks upon the Parable.

He also refers to Rom. ii. 8, 9. The punishment here is also national and personal; and it is inflicted on "on the Jew first," as in the destruction of their commonwealth; and then upon the "Gentiles." To this text we shall also return again, at another point of this review.

These national and personal punishments, in their nature, cannot be expressed by "annihilation," nor "eternal torments;" but the word destruction appears to be a very fit representation of the subject. The destruction implied in the text quoted, then, would be national, or political and ecclesiastical; and personal destruction—i. e., death. That the nationality of the Jews is destroyed, none will deny; and that the nationality of the Gentiles will also be destroyed, no intelligent Christian will dispute.

Mr. Lee has made a false issue, and hence in all his arguments he is "beating the air." An example of this we have in his remarks Matt. xxv. 46:—"And these shall go away into everlasting punishment, but the righteous into life eternal." Here an "everlasting punishment" is threatened, but it is not defined except by contrast. Its duration is clearly defined, but its nature has to be inferred. The righteous are to have eternal life, and the opposite of eternal life is eternal death, or eternal punishment. We are not under the necessity, therefore, to seek for the idea of annihilation in the term everlasting, nor, indeed, in the term punishment; for the Bible is sufficiently explicit elsewhere in defining what this everlasting punishment is.

Mr. Lee argues as though death was no punishment at all; hence his criticism upon the word *kolasin*. In all civilized governments, death, not the pain of dying, is regarded as the greatest punishment which can be inflicted upon a transgressor. If pain was a radical idea of punishment, the end could be more certainly secured by torture, without death. Penalty, from *pœna*, is the radical idea in punishment; hence *punio*, to punish, or inflict a penalty. This penalty, or punishment, may be whipping, cropping, branding, imprisonment, hard labor, confiscation of goods, transportation, or death; the last being regarded as the greatest. This is the penalty of the divine law.

But, as we are now merely presenting general principles, we will proceed.

Mr. Lee writes thus—"To maintain that the curse of the law, or the proper punishment of sin, is both suffering and annihilation, is to suppose that all the righteous suffer the penalty of the law once, and the wicked endure it twice." Again, he remarks, "All the dead therefore have suffered the penalty of the law once, inasmuch as they have once died, which is a dissolution of their being, a loss of their existence." Once more, he remarks, that "this theory represents God in the attitude that government would be in, should it, having the power to do so, hang men, and then bring them to life for the sake of the privilege of hanging them again." I admit there is some force in this part of Mr. Lee's argument, but, at the same time, his own theory is more monstrous than the one he is opposing. For, for a man to die, and his "immortal soul" to be sent to "hell" and "tormented" till the resurrection; and then for the "soul" to be united to a body, and sent back again to "hell" to suffer "eternal torments," seems to be a strange penalty, and alike revolting to God and man.

In our next article, we shall first state a general principle, prove it; and then proceed to review Mr. Lee's essay No. 18. HOMO.

THE GOSPEL: WHAT IS IT?

BY ELDER J. PARRY.

There is in our day great conflict of opinion; many zealous advocates for new theories, more or less important to be understood, as the pillar and ground of the faith once delivered to the saints. In many cases a sort of spiritual knight-errantry that may well claim to be "the true church millitant," but yet may fail to constitute the church triumphant. Doubtless there are some vital truths that lay at the very foundation of the gospel, the knowledge and belief of which are absolutely necessary to our salvation.

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

OUR PASSOVER—THE LORD'S SUPPER

BY JOSEPH T. CURRY.

The lengthening days will soon bring us to the anniversary of our Lord's death and the celebration of our Lord's Supper in commemoration of the one sufficient sacrifice. Most of our readers have already acquainted themselves with the argument in favor of the yearly feast. It is contained in the first volume of the Herald, Nos. 17 and 24. Something should be said in response to an objection which appeared in Vol. 1, No. 29. It runs thus:

"I do not myself regard the Lord's Supper as a merely *annual* feast. 'Tradition,' I think, does not make it more certain that its frequent observance prevailed in the christian church in the period immediately following the days of the Apostles, than the New Testament does that the *earliest* christian churches observed it oftener than once a year."

If "tradition" and the custom of early churches are to be followed we shall be in a quandary indeed; for there was no pretence of a general agreement on the subject as far back as Justin, martyred A. D. 166. Says Neander: "The celebration of the Lord's supper, as appears from Justin Martyr, was held to constitute an essential part of divine worship on every Sunday....In some churches, however, as for example that of North Africa, the daily partaking of the communion continued to be held necessary; since it was considered the daily bond of union between the Lord and the church, the daily means of promoting strength, life, and salvation to Christians. Accordingly Tertullian and Cyprian give a spiritual explanation of the petition for our daily bread, as looking for an uninterrupted sanctifying union with the body of Christ through the Lord's Supper....In other countries, however, perhaps as early as this date, the church acted upon the principle that no one ought to partake of the holy supper without a previous especial preparation of the heart, and therefore only at stated seasons chosen according to each one's necessities. The learned Hippolytus, who lived in the first half of the third century, wrote even at this early date a treatise on the question, 'whether a man ought to communicate daily or only at stated seasons.'" *Church History, Vol.* 1, pp. 460,1.

From this it appears that a *daily* eating of the Lord's supper was a very common practice among the early churches and that the North Africans were especially tenacious in relation to it, as they "continued" it after it had been given up by most of the other churches. Tertullian might be expected to continue it, for he was like some in our day, who understand the phrase "breaking bread" in Acts ii. 46, to indicate the Lord's Supper. But more consistent than his modern followers, he hesitated not to accept the consequences of his theory, and therefore held that Acts xxvii. 35 refers to the same thing.

Now if we are to follow "tradition," we must eat the Lord's supper daily, or weekly. The fact is that both the daily and weekly form sprang from a misconception of our Lord's design. It was supposed, and many still believe, that the bread and wine carry a spiritual power of their own when once consecrated. The Romish church believe them to be changed "into the real material body and blood of Christ, though retaining the appearance and all other sensible attributes of bread and wine." Luther differed from this, but made little improvement. He only changed from tran-substantiation to con-substantiation. He denied that the bread and wine were changed the body and blood, but he affirmed that the body and blood were in the bread and wine. Zwingle approached much nearer the true idea, but still held the communication of spiritual effects by the natural process of eating and drinking; and so with the majority of Christians to-day. We believe it to be a false and superstitious notion. There is no spiritual good in the elements, neither did our Saviour teach such a thing. We have no more right to say that the bread and wine affect us than the Jews had to say that the lamb and bitter herbs affected them. The former are no more significant of Christ than the latter. But "tradition" would lead us to believe that our personal communion with God, and our spiritual health and strength, depend on eating the bread and wine. Away with such idolatry! Let no human superstition be a barrier to a free, personal, and continual communion and fellowship with the Father, and with his Son Jesus Christ. The real communion is not yearly, nor quarterly, nor monthly, nor weekly, nor daily, it is incessant. It is fettered by no priestly manipulation of bread and wine, it asks no intervention but that of our great High Priest.

Jesus is able to save evermore, seeing he ever liveth to make intercession for those who come unto God by him. In his name we come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.

"Thou, O Christ, art all I want,
More than all in thee I find.
* * * * * * *
Plenteous grace in thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

Besides "tradition," the objector has another plea—the practice of "the earliest Christian churches," as brought to view in "the New Testament." We should be very loath to trust to the earliest churches for our guidance, for their example was in many cases far from being perfect. Men often practiced incorrect things then, as they do now. We suppose that 1 Cor. xi 20–34 would be the main argument used in opposition to the yearly festival. We admit that the reading of the passage carries the impression of a more frequent celebration. But there is not the least evidence that the Apostle Paul warranted it. His object was to reprove the Corinthians for their disorderly procedure when they *did* come together to eat. Although the church at Corinth was one of "the earliest Christian churches," yet their conduct renders their example questionable, and we think it quite safe to disregard their opinions in this matter. Men who baptized living men for dead ones (1 Cor. xv. 29) might misconceive the true idea of the Lord's Supper; and men who were so carnal as to fill themselves with the food they had brought to the general gathering, leaving the poor to be "hungry," are hardly to be set up as expounders of Christ's memorial.

We do not disregard tradition and custom because they afford no countenance to our view of the subject. There is room for more than a suspicion that some of "the earliest churches" practiced the yearly feast. In the latter part of the second century a controversy arose, the details of which must be related. Among the Western churches a Friday was set apart to the memory of Christ's passion and a Sunday to that of his resurrection. These days still exist as Good Friday and Easter Sunday. But the Christians of Asia Minor took the fourteenth of the Hebrew month Nisan and observed the death of their Lord on the exact day of the moon. Hence instead of coming on the same day of the week every year, their day shifted. This difference of custom caused controversy between the two sections; which brought out some interesting facts.

Polycrates, bishop of Ephesus, wrote the church of Rome and their bishop—Victor—in defence of the churches in Asia Minor. "We therefore, observe the genuine day: neither adding thereto nor taking therefrom. For in Asia great lights have fallen asleep, which shall rise again in the day of the Lord's appearing, in which he will come with glory from heaven, and will raise up all the saints; Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters. His other daughter, also, who having lived under the influence of the Holy Ghost, now likewise rests in Ephesus. Moreover, John, who rested upon the bosom of our Lord; who also was a priest, and bore the sacerdotal plate, both a martyr and teacher. He is buried in Ephesus; also Polycarp of Smyrna, both bishop and martyr. Thraseas, also, bishop and martyr of Eumenia, who is buried at Smyrna. Why should I mention Sagaris, bishop and martyr, who rests at Laodicea. Moreover, the blessed Papirius; and Melito, the eunuch, whose walk and conversation was altogether under the influence of the Holy Spirit, who now rests at Sardis, awaiting the episcopate from heaven, when he shall rise from the dead. All these observed the fourteenth day of the passover according to the gospel, deviating in no respect, but following the rule of faith. Moreover, I, Polycrates, who am the least of all of you, according to the tradition of my relatives, some of whom I have followed. For there were seven of my relatives bishops, and I am the eighth; and my relatives always observed the day when the people threw away the leaven. I, therefore, brethren, am now sixty-five years in the Lord, who having conferred with the brethren throughout the world, and having studied the sacred Scriptures, am not at all alarmed at those things with which I am threatened, to intimidate me. For they who are greater than I, have said, 'We ought to obey God rather than men.'" *Eusebius Book V. c.* 24.

"Upon this," says Eusebius, "Victor, the bishop of the church of Rome, forthwith endeavored to cut off the churches of all Asia, together with the neighboring churches, as heterodox, from the common unity. And he publishes abroad by letters, and proclaims, that all the brethren there are wholly excommunicated. But this was not the opinion of all the bishops. They immediately exhorted him, on the contrary, to contemplate that course that was calculated to promote peace, unity, and love to one another." *Ibid.*

Among these bishops who studied harmony was Irenæus of Gaul, who referred Victor to the more reasonable treatment of the subject by his (Victor's) predecessors in the bishopric—"Anicetus and Pius, Hyginus with Telesphorus and Xystus"—who neither observed the Asian custom themselves, nor permitted their successors to observe it; and yet they held fellowship with the churches that did observe it. Irenæus, in the same connection, speaks of a journey of the venerable Polycarp to Rome, in the time of Anicetus, when the topic came up for discussion. But they did not dispute much on this head, "For," says Irenæus, neither could Anicetus persuade Polycarp not to observe it, because he had always observed it with John the disciple of our Lord, and the rest of the apostles, with whom he associated; and neither did Polycarp persuade Anicetus to observe it." *Ibid.*

Neander, in speaking of the dispute between Polycarp and Anicetus, drops a "conjecture" which brings out the crucial fact of the whole matter. He says: "Perhaps even then there was not as yet *any* yearly feast in the Roman church; perhaps the difference *at that time* had reference to this very point." *Church History, Vol.* i. p. 413. This, to us, is the clear truth. We do not "conjecture;" we are satisfied that as late as the visit of Polycarp to Rome, A. D. 162, Good Friday nor Easter Sunday had been thought of by the Roman church. The letter of Irenæus to Victor proves this. His remark concerning the position of the above-named predecessors of Victor is this: "And yet, though they themselves did not keep it, they were not the less in peace with those from churches where it was kept whenever they came to them; although to keep it *then* was *so much the more* in opposition to those who did not." The note on this passage in Bohn's edition of Eusebius reads thus: "The meaning of this passage, if it has any obscurity, is, that the act of observing and celebrating, was a more decided attitude of opposition, in the very face of the church that did not observe the festival at this time."

Thus, the Roman bishops from Xystus (or Sixtus) to Anicetus—from A. D. 118 to 162—opposed any yearly observance whatever, but the steady practice of Asia Minor gradually affected all the other churches until, in the time of Victor—who took the bishopric A. D. 190, twenty-eight years after Polycarp's visit to Rome—all the churches under Rome's influence observed—after their own fashion—the yearly festival. The churches of the present time owe Good Friday and Easter Sunday not to Rome, but to Asia Minor. And yet Victor, fit father of the Popes, had the supreme impudence to lay down the law to churches that had kept the feast when Rome scouted the very idea; and not only so, but to excommunicate the followers of "John, and the rest of the apostles." Rome combated the feast as long as she could, and when she did recognize it, wanted to teach her teachers how to celebrate it.

Having shown that the yearly festival came from the churches of Asia Minor, let us now consider why they kept it. This is well stated by Neander. Referring to the letter of Polycrates already given, he says,—"From the language of this document it would seem to follow that in the churches of Asia Minor the Christians who followed the traditions of St. John went on the supposition that the 14th day of the month Nisan must be regarded as the day of Christ's passion. Hence they believed that this day ought for ever to be set apart for the commemoration of Christ's passion especially since the paschal lamb, which was slain by the Jews on this day, was considered a foretype of the sacrifice of Christ." *Church History, Vol.* i. p. 412. Again he says: "The annual feast might be derived from the Apostle St. John, whose long residence in Minor Asia must have had a lasting influence on the state of the churches there. Now, supposing this, we need not long for its cause. It is probable that, as this apostle had, previously to his coming there, been accustomed to celebrate the Jewish annual festival, and as the feast of the passover as recalling the great facts of which he had been an eye-witness, must have had a peculiar significancy to his mind, he may have introduced its celebration when he took up his permanent residence among these churches. This hypothesis will serve to explain the observance in this region of the chronology of the Jewish passover." *Ibid.*

However the pure truth concerning the passover may have been obscured even in Asia Minor, yet there can be no question that they grounded the observance on the last supper of our Lord. We have seen how Polycrates speaks. "All these observed the fourteenth day of the passover ACCORDING TO THE GOSPEL, deviating in no respect, but following the rule of faith." Now where does the gospel teach anything of the sort? No where, except in relation to the Lord's supper. Hence there is no way of evading the proposition that the Lord's supper is the Christian passover; and if John understood it so, all other celebrations could have been but offensive to him. If any one man above another might be supposed to understand this question, it is the one who leaned on the Lord's bosom on the momentous night.

Another remark of Polycrates is significant. "I, therefore, brethren, am now sixty-five years in the Lord, who having conferred with the brethren throughout the world, and having studied the whole of the sacred Scriptures, am not," &c. On what subject had he "conferred with the brethren?" The passover. Then the inference is that he had studied the whole of the sacred Scriptures concerning the same thing. And if so, he must have regarded the matter as some some of us look at it now, for the passover is indeed taught in the whole Scriptures—the Old and New Testaments. To us it is evident that the passover reaches from the Deliverance out of Egypt to the great Deliverance at the coming of Christ, and that one is a type of the other. As the institution stretches through two dispensations it has two correspondent forms. Until Christ, the lamb foreshadowed the death of the true lamb; since Christ, the bread and wine represent the sacrifice as accomplished: and by eating it at the proper time we commemorate the Lord's death until his advent. The Lord's supper is not essential to salvation; it carries no mysterious influence in its elements; it is simply a precious memorial. It never has its true significance in any other view. We do not observe the yearly feast to increase our love for Christ, no more than the American people observe the Fourth of July to increase their patriotism. They desire to show their appreciation of what has been done for them; so do we. They desire to stir up the remembrance of a great event; so do we. By their action they acknowledge their their fathers; by ours we acknowledge Christ. If their day tells of liberty, ours more. The anniversary of Christ's death speaks of emancipation and reconciliation, of love and tender remembrance, of loyalty and zeal. We keep the feast, not that we may be united to Christ, but because we are united; not that his Spirit may be in us, but because it is in us; not that we may have communion with him, but because we have it. Precious privilege! to "do this in remembrance" of him.

Dr. A. Grant, a missionary to the Nestorian Christians, records their observance of the yearly feast. "The Passover they observe as their principal festival. They call it Pascha, after the original name of that ordinance as observed by the Jews. But the mode of their observance is modified by their faith in Christ. Regarding him as the final passover, they substitute the emblems of his body and blood for the Paschal Lamb." This occurs in Dr. Grant's work in proof of the Israelitish origin of the Nestorians. They are found in just about the spot where the ten tribes were originally carried. We think it very probable that the 200,000 Nestorians are a part of lost Israel. When the great body of the people took their journey north and west, there was probably a remnant left in their new home, and the Nestorians are their descendants. Some of them claim a descent from Naphtali. Jacob said on his death-couch, "Naphtali is a hind let loose." Perhaps this has some reference to a disconnection from the main body of the tribes. At any rate, it is pleasant to know that these ancient Christians have held on to the right view of the Lord's Supper. Let us not be behind them in our perceptions of the true, the venerable, and the lovely!

LUTHER LEE ON THE DESTINY OF THE WICKED.

Having reviewed Mr. Lee's articles on the immortality of the soul, and the consciousness of the dead, I shall now proceed to the examination of the subject of future punishment.

In Mr. Lee's article (No. 16,) he sets out to prove, that "The wicked will not be annihilated, or cease to exist, at, nor subsequently to, the general resurrection." His first argument is "founded upon the immateriality of the soul, and its conscious existence between death and the resurrection."

Mr. Lee says—"If these two points have not been proved, we have no hope of sustaining the present proposition, upon the principle that nothing can be proved," &c. Of course the whole value of Mr. Lee's present argument, which in fact is only an inference drawn from false premises, depends upon, 1st, whether he has proved the immateriality of the soul; or, 2d, the consciousness of the dead. These points he claims to have proved; we deny it, however, and his inference goes along with that denial, for, to argue his inference, would be to go back and argue those points over again. This we are not disposed to do, and shall therefore proceed at once to file an objection to Mr. Lee's leading proposition.

He uses the term "annihilation" as expressive of the view which we advocate, in reference to the punishment of the wicked. We repudiate the term as unscriptural, and as not expressive of our idea of punishment. Annihilate, *ad* and *nihilum*, signifies to reduce to nothing. This is not the sense in which we speak of the destruction of the wicked. To destroy—*destruo*—to unbuild—to ruin, to lay waste—to make desolate—is the word which we generally use to express the sentiment.

But, without making further remarks upon the proposition before us, let us proceed to Mr. Lee's arguments, and review them.

Mr. Lee (Article No. 17,) first inquires into "the penalty of the law," without defining what law he be means. This point, therefore, we must take for granted. He cannot mean the law under which Adam was placed, for this, according to his theory, would make "eternal torments" the penalty of Adam's sin; from which position, I apprehend, Mr. Lee himself would revolt. Neither can he mean the Law of Ten Commandments, given to Israel on Mount Sinai. I conclude, then, that he means the Gospel—the Law of Liberty; but, for the sake of his argument, he should have been more explicit. In the absence, however, of such explicitness, I shall meet the question in its most extended sense.

Mr. Lee says the punishment, or penalty, of the law must be one of the following things.

"First, annihilation without conscious suffering; or, 2d, it must be conscious suffering and annihilation combined, consist in both; or, 3d, it must be conscious suffering without annihilation." Mr. Lee adds—"It will not be denied that the penalty of the law must be found in one or the other of these propositions." Notwithsanding Mr. Lee's assertion, I deny that the penalty of God's law is expressed in either proposition.

Mr. Lee's mind must be barren of language and ideas, judging from his selection of terms. The Bible alone furnishes varied phraseology in reference to this point. It is strange he could not find a single scriptural term by which to express the penalty of the divine law.

I proceed to remark upon the penalty of the primitive law, under which Adam was placed.

The penalty of the original law was not moral death, for this is but a state of sin, and no punishment at all. Neither was it "eternal torments," for the language used to express the penalty excludes the idea. It follows, therefore, that it was death—physical, animal, or organic death; a death embracing a process which is expressed by the words—"dying thou shalt die." And "dust thou art, and into dust shalt thou return." This is the law of death, under which the whole human race is born. The operation of this law brings man to the dust, and leaves him there, with no possibility of escape, except conditionally. The penalty of the original law, therefore, was not "annihilation" with, or without "conscious suffering;" but simply death—the cessation of life—the extinction of consciousness.

Having made these brief remarks on the penalty of the original law, and its operation upon the race, I shall glance at the law of Ten Commandments, as given to Israel on Mount Sinai.

The blessings and penalties of the law of Moses, were national. If they refused to keep his laws, He said he would "appoint over" them "terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of the heart; and ye shall sow your seed in vain, for your enemies shall eat it." Lev. xxvi. 16. God also threatened them with dispersion and captivity among the nations of the earth. (See the whole chapter.) All this was national punishment So far as personal punishment is concerned, Ezekiel and Paul both testify it was death. "The soul that sins, it shall die." "He that sinned under Moses' law, died without mercy."

We now come to the main question, viz: What is the penalty of the divine law, in relation to the future destiny of the wicked?

Mr. Lee maintains it is "eternal misery," or "torment;" and insists upon it, that destruction admits of no degrees. As it respects the doctrine of "degrees in punishment," so far as the final destiny of sinners is concerned, I apprehend it is a fallacy. "The greater damnation," pronounced upon the Scribes and Pharisees, in Matt. xxiii. 14, was literally accomplised at the destruction of Jerusalem, in which there was "weeping, wailing and gnashing of teeth." And so, also, of the passage in Luke xii. 47, 48, it evidently refers to the Jews nationally, while it had a specific application to the Apostles, in reference to "the impending vengeance" upon Israel, which they were exhorted to escape; and, in default of proper preparation and watching, they would suffer loss, or be beaten with "stripes." The passage is alone applicable to the Jews. Rewards and punishments are always spoken of in reference to character—and character is expressed more than once by the terms "good and evil;" the one standing related to eternal life, and the other to death: for "the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Upon this point, however, I cannot enlarge, and will, therefore, pass on to the consideration of Mr. Lee's proofs.

Punishment is always national, social, or personal; but Mr. Lee makes no distinction at all. He quotes text after text and applies them to future punishment, without ever stopping to inquire whether the punishment be national or personal. And consequently, every text he quotes is misapplied. In Matt. xxv. 30—"and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth"—the punishment is upon the Jewish nation, and is national and personal, because the term nation embraces under it persons who give character to the nation; and it has nothing to do with what is called *future* punishment.

He quotes Luke xiii. 28—"There shall be weeping, wailing, and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out." This text does not express the nature of the punishment threatened, nor its duration; and, therefore, it is out of place so far as the doctrine of "eternal torments" is concerned. That the characters spoken of will or have been the subjects of this "weeping and wailing" I have no doubt; but what has this to do in opposition to their final extinction? I may have occasion to notice this text again, and therefore for the present will leave it.

The next passage quoted by Mr. Lee is Luke xvi. 23—"And in hell he lifted up his eyes being in torments." This is undeniably national punishment, and is perfectly foreign to Mr. Lee's subject. See our previous remarks upon the Parable.

He also refers to Rom. ii. 8, 9. The punishment here is also national and personal; and it is inflicted on "on the Jew first," as in the destruction of their commonwealth; and then upon the "Gentiles." To this text we shall also return again, at another point of this review.

These national and personal punishments, in their nature, cannot be expressed by "annihilation," nor "eternal torments;" but the word destruction appears to be a very fit representation of the subject. The destruction implied in the text quoted, then, would be national, or political and ecclesiastical; and personal destruction—i. e., death. That the nationality of the Jews is destroyed, none will deny; and that the nationality of the Gentiles will also be destroyed, no intelligent Christian will dispute.

Mr. Lee has made a false issue, and hence in all his arguments he is "beating the air." An example of this we have in his remarks Matt. xxv. 46:—"And these shall go away into everlasting punishment, but the righteous into life eternal." Here an "everlasting punishment" is threatened, but it is not defined except by contrast. Its duration is clearly defined, but its nature has to be inferred. The righteous are to have eternal life, and the opposite of eternal life is eternal death, or eternal punishment. We are not under the necessity, therefore, to seek for the idea of annihilation in the term everlasting, nor, indeed, in the term punishment; for the Bible is sufficiently explicit elsewhere in defining what this everlasting punishment is.

Mr. Lee argues as though death was no punishment at all; hence his criticism upon the word *kolasin*. In all civilized governments, death, not the pain of dying, is regarded as the greatest punishment which can be inflicted upon a transgressor. If pain was a radical idea of punishment, the end could be more certainly secured by torture, without death. Penalty, from *pœna*, is the radical idea in punishment; hence *punio*, to punish, or inflict a penalty. This penalty, or punishment, may be whipping, cropping, branding, imprisonment, hard labor, confiscation of goods, transportation, or death; the last being regarded as the greatest. This is the penalty of the divine law.

But, as we are now merely presenting general principles, we will proceed.

Mr. Lee writes thus—"To maintain that the curse of the law, or the proper punishment of sin, is both suffering and annihilation, is to suppose that all the righteous suffer the penalty of the law once, and the wicked endure it twice." Again, he remarks, "All the dead therefore have suffered the penalty of the law once, inasmuch as they have once died, which is a dissolution of their being, a loss of their existence." Once more, he remarks, that "this theory represents God in the attitude that government would be in, should it, having the power to do so, hang men, and then bring them to life for the sake of the privilege of hanging them again." I admit there is some force in this part of Mr. Lee's argument, but, at the same time, his own theory is more monstrous than the one he is opposing. For, for a man to die, and his "immortal soul" to be sent to "hell" and "tormented" till the resurrection; and then for the "soul" to be united to a body, and sent back again to "hell" to suffer "eternal torments," seems to be a strange penalty, and alike revolting to God and man.

In our next article, we shall first state a general principle, prove it; and then proceed to review Mr. Lee's essay No. 18. HOMO.

THE GOSPEL: WHAT IS IT?

BY ELDER J. PARRY.

There is in our day great conflict of opinion; many zealous advocates for new theories, more or less important to be understood, as the pillar and ground of the faith once delivered to the saints. In many cases a sort of spiritual knight-errantry that may well claim to be "the true church millitant," but yet may fail to constitute the church triumphant. Doubtless there are some vital truths that lay at the very foundation of the gospel, the knowledge and belief of which are absolutely necessary to our salvation.

To be able to discover what these truths are, and to give them that prominence and attention they require, ought to be the anxious effort of every seeker after a future life in the kingdom of God; not only for himself but for the good of others. It is to be feared that too many advocates for some peculiar views, especially clear to them, for the toil and suffering endured on their account, may after all, place an undue estimate on these less important matters, to the exclusion of those of paramount importance.

I have no desire to neglect or slight any link in the golden chain of revealed truth that binds us to the throne of God; all I wish is, if possible, to discover what is the gospel of the kingdom, the belief of which can insure my salvation. Other things may be of value, and deserve to be treasured up in the heart for our growth in grace and comfort of hope; but this, like the sun in the firmament, is absolutely essential to life everlasting.

This then is the all-important question, What is the gospel? The good news of the kingdom of God. Surely a matter of such importance ought to be clearly revealed in the word of God, so that all may understand the way of salvation. There is but one gospel. Paul declares, He who preaches any other gospel than that ye have received, let him be accursed. This gospel was proclaimed to Abraham, the epitomy of it was, in thee and in thy seed shall all nations be blessed. It was preached to David that of the fruit of his loins God would raise up Jesus to sit on his throne and reign over the house of Jacob for ever.

The great theme of all the Prophets, from David to Malachi, was the future reign of Messiah, the Prince of the house of David, over the twelve tribes of Israel, and the submission of all nations to his sway, till the earth shall be full of the knowledge of the Lord as the waters cover the seas. In this hope all the patriarchs died, not having received the promises, but seeking for them at the resurrection of the just.

Christ and his apostles preached the same gospel, ever appealing to the Psalms and the Prophets to prove the truth of his mission as the promised Son of David. He promised his apostles that in the future kingdom they should sit on twelve thrones, judging the twelve tribes of Israel. Jewish believers could have no difficulty in receiving this gospel, it was what the faithful of the twelve tribes, instantly serving God day and night, hoped to come; and after Christ's resurrection this gospel hope was uppermost in their thoughts. "Wilt thou at this time restore the kingdom to Israel?"

Much as this gospel is perverted, spiritualised, and rejected in these last days of apostacy, there are, and ever have been, a few who have embraced this blessed hope, and whose daily prayer is, Thy kingdom come, thy will be done on earth as it is in heaven. This kingdom constitutes, 1st. The King, Jesus, the Christ of God. 2d. The teritory; Palestine as the center, and the dominion extending over the whole earth. 3d. The government under Christ, the supreme King of kings, constituting the immortal resurrected and changed saints. 4th. The subjects of the government; the restosed and converted twelve tribes of Israel, and the left of the nations at the advent of Christ, who submit to his rule and will multiply and increase till they fill the whole earth. The belief of this gospel of the kingdom, and being baptized in the faith of it, and living in hope and obedience to Christ as our Prophet, Priest and King, will insure us an inheritance in the kingdom of God.

Is this the *one* faith in which we were baptized into Christ for the remission of our sins?

Sandy Hill, N. Y., Jan. 1865,
(Harbinger please copy.)

The Conference at Providence, R. I.

BR. STORRS:—It was interesting to meet with the dear friends in Christ, who have long been in sympathy on some of the great and glorious views of theology which are essentially distinguishing features of the faith of the people of God, in these days of the approach of the kingdom of the Redeemer, and who have come, it may be, to a more earnest "fellow feeling" from the reception of the important, harmonising doctrine of "No life out of Christ." To meet old and tried friends—new and ardent ones—to hear again the evidences in support of the foundation of the believer's hope—to witness the determination on the part of all the brethren, whether in the ministry or not, to labor for the advancement of the truth upon immortality as it is revealed in the gospel—was gratifying and solemnly encouraging to those who may perhaps be regarded as pioneers in the work.

I heard some excellent preaching, and enjoyed some precious conference meetings. Up to the time I left, the meeting was interesting; and, I feel assured, must have been profitable. This letter will be taken as a testimony, merely, and not as a report.

Another important step has been taken in establishing the order of labor and position, which will characterize our efforts in spreading the truth over the land. And blessed be God, all the efforts that have been turned against the cause have proved powerless missiles, fallen at our feet.

Having preached in Providence two Sabbaths, just before the Conference, and feeling that there would be abundant help for the Sabbath, I made an appointment at New Bedford, Head of the River; where, by the way, there was a good hearing, and where we find some firm friends of the cause of *life*, as it is in the gift of the LIFE-GIVER. W. S. CAMPBELL.

Philadelphia, Pa., Jan. 24, 1865.

The Herald of Life.

NEW YORK, FEBRUARY 1, 1865.

How a Methodist Feels.

A Methodist writes us under date of Jan. 23:—I am a "Local Preacher" of the Methodist Church; but I can not say I am satisfied with the creed of the church. Our preachers profess to believe that the greater part of mankind will go to hell; and yet on funeral occasions, if the deceased has been a good neighbor, or has contributed to the support of preaching, or the building of churches, &c., they will form a raft of such materials sufficiently strong to flood him off to heaven.... It seems reasonable that the wicked should perish—that is, cease to exist—but it does not seem reasonable that they should be raised from the dead for the mere purpose of being destroyed. The Almighty is a reasonable Being, and all his purposes are formed in wisdom. Human and Divine reason may not be so often at variance as many suppose. The idea that nine-tenths of the human race must endure the torments of hell forever, has always been shocking and repulsive to human reason; but they have been taught that human reason must be discarded. It seems unreasonable that the wicked, after having apparently perished by dissolution in the dust, should be brought to life, summoned to the judgment to receive sentence, and be forthwith burnt up. Though there are some passages of scripture that seem to indicate they will be raised....I am extremely anxious to find something to rest upon in view of death, having lived almost sixty years. I am a stranger to you; but I have seen you and heard you speak on several occasions; particularly at the "Bible Convention" in Hartford (in 1858). I recollect you as an anti-slavery man, when the Methodist Church was in the habit of bowing the knee to the arch-fiend, slavery. Now, when the monster is dying, they are ready to stab him.

I have for many years rejected the sentiment that the inhabitants of this earth are going off to some distant region, at death, to people some one of the planets or fixed stars. I suppose the heavenly bodies have inhabitants of their own, and do not depend on this little earth to furnish them with a race of intelligent beings: and as to going "beyond the bounds of time and space," that would be going nowhere. Some have the idea that the atmosphere is full of departed spirits—that they are interested in the affairs of this world, and watch over their friends. But no one, I think, would wish to exchange the present scenes of this world for the scenes of a region so airy.

I used to read the *Crisis* when in Mass., and found many good things in it. I have read also some papers published at the west. I understand that you publish a paper, and I would like to examine it to see what your sentiments are with regard to some of these things.

Yours in the bonds of Christian fellowship.

REMARKS BY THE EDITOR.—We have sent this brother "LIFE ONLY IN CHRIST," and will send the Herald of Life, regularly, if he will accept it. Truth on life in Christ alone commends itself to every unprejudiced mind, when fairly presented. The greatest obstacle, next to the bigotry of a previous education, to the spread of this view, is the misrepresentation of opposers, whose interests are likely to be interfered with by its spread. Yet, in spite of all such opposition, the truth of no life from the dead except by a union with Christ, is rapidly advancing. Our Br. has referred to our anti-slavery career in the Methodist E. Church, when the opposition was of a similar character, and as violent from that Church, as that we have since received from the would-be-advent church on the life theme. But we have lived to see the Methodist Church occupy the ground they so severely censured us for occupying thirty years ago; and, indeed, they seem to have gone even beyond our position at that early period. So, we have not the slightest doubt, the true advent church will yet take the ground of no life out of Christ as strongly as we have ever held it, and perhaps advance beyond. It will be no more marvelous than the advance of the Methodist Church. We may not live to the day of the final triumph of the life-views; but that day will come, and YAHVEH will have the glory. We praise Him in the blessed hope. The views of Prof. Parks, of the Andover Theological Institution, published several years since, express our mind exactly on theological ideas.

Speaking of the moral sentiments of mankind, he says:

"These universal feelings provide us with a test for our faith. Whenever we find, my brethren, that the words which we proclaim do not strike a responsive chord in the hearts of the choice men and women who look to us for consolation; when they do not strike the depths of our own souls, reach down to hidden wants, and awake our best sensibilities; or when they make an abiding impression that the Divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotion of the tenderest nature, then we may infer that we have left out of our theology some element which we should have inserted, or brought into it some element which we should have discarded. Somewhere it must be wrong."

My Recent Tour.

On Monday, Dec. 19th, I left home on a preaching tour, intending to be absent four weeks. At Springfield I dined with Br. Ladd, and afterward made a long call at Br. Curry's. Found Br. C. just finishing his unanswerable argument on the Forty-ninth Psalm, which appeared the following week in the columns which so constantly attest his untiring industry. Staid that night in Hartford, Ct., with Br. H. H. Dickinson and family. Spent a portion of the evening at a religious meeting conducted by the Baptist "revivalist," Rev. Mr. Earle. I came away with the distinct impression that the Bible plan of salvation is terribly shorn of its power and glory in all preaching that denies or ignores the doctrine of the sleep of the saints and the utter extinction of sinners. How my heart yearned for the priviledge of standing up at the close of Mr. E.'s discourse, and telling the people what was "written" on these subjects in the oracles of truth. Mr. E., in describing the entrance of sinners into "Hell," at death, represented that the Devil would say to them, "Art thou become like unto us?" Had the preacher comprehended the sense of these quoted words, as employed in Isa. xivth, he could not innocently have employed them as properly describing a state of torment or consciousness beyond the present life. And I may add, in passing, that the scene in SHOEL which is described in the chapter just named, should for ever silence the assumption that the account of the Rich man and Lazarus (Luke xvith) can have no rational interpretation unless it is regarded as teaching that dead sinners are *alive* and *tormented* in HADES. But I must not dwell on the point. Before leaving H., the next day, I called on Brn. Olmsted and Bissell, both of whom have long been firm believers in the view of Life only in Christ. There are other brethren of like precious faith in the city and vicinity, but I had not time to see them.

From Hartford I went to Winsted, Ct., where I had an appointment to preach four evenings. Had never been there before, though I was acquainted with a number of the friends. Brn. Joseph B. Eggleston and Walter Stickney met me at the cars, and at the house of the former I presently felt myself quite at home. These two brethren are the leading representatives in W. of the doctrine of Life only in Christ, and esteem it a privilege to do what they can to spread the doctrine in that region. Our meetings, owing to the cold weather and other causes, were not as largely attended as it was hoped they would be. But they were good meetings, notwithstanding. The Life view was presented on each evening, and it is certain that the good seed was not sown in vain. On the first evening the congregational minister of the place was in to hear, and was afterwards reported to me as having expressed himself considerably interested in the discourse. I called on the gentleman, at his house, and had an interesting interview of between two and three hours. Our conversation was of the most unreserved character, and my heterodoxy was no barrier to my being treated with the greatest courtesy and kindness. The remembrance of such opportunities for a free interchange of thought, with such men as I found this gentleman to be, is always pleasing. On the third evening two Methodist preachers were at our meeting, and heard as strong an argument as the preacher could make in defence of man's mortality and the non-revival of those who die in their sins. One of them was the resident Pastor, with whom, the next day, I enjoyed a long and pleasant interview at his house. I may also mention here that I formed a pleasant acquaintance with Dr. Steele, of Winsted, a firm and intelligent believer in the Life view. He communicated sundry interesting facts connected with the exposure of some of the most marvelous pretensions of modern spiritualism. The Dr. believes that the most remarkable of its phenomena are capable of being solved without resort to the idea that supernatural agencies are concerned in producing them. Sister C. C. Belden, of New Boston, Mass., came to Winsted to attend our meetings. The result was that she embraced the doctrine of Life for the righteous alone, and subscribed for the Herald of Life.

I did not remain very long at Winsted, but this account must leave me there or it will be too late for the mail. More anon. R. W.

The time of the Passover.

"Is the first new moon after the spring-equinox the beginning of the year? Can we get any thing like positive testimony to establish the fact?"
W. H. W.

The ancients began their year with the spring-equinox. The signs of the Zodiac measured the year. Hence, Worcester's first definition of "year" is—"A system or cycle of several months, usually twelve months, or the interval of time in which the sun moves through the twelve signs of the ecliptic." The sun enters the first sign—Aries, or the Ram—about the 21st of March, when the days and nights are equal.

The first Hebrew month is Abib or Nisan. Josephus says: "In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries....we celebrate the passover."—Antiquities, Book iii., Chap. 10, Sec. 5.

"The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month, each of the former ranging over portions of two of the latter. It must, therefore, be understood that the following remarks apply to the general identity on an average of years. As the Jews still retain the names Nisan, &c., it may appear at first sight needless to do more than refer the reader to a modern almanac, and this would have been the case if it were not evident that the modern Nisan does not correspond to the ancient one. At present Nisan answers to March, but in early times it coincided with April; for the barley harvest—the first fruits of which were to be presented on the 15th day of that month (Lev. xxiii. 10)—does not take place even in the warm district about Jericho until the middle of April, and in the upland districts not before the end of that month [Robinson's *Researches*, i. 551, iii. 102, 145]. To the same effect Josephus [*Ant.* ii. 14, §6] synchronizes Nisan with the Egyptian Pharmuth, which commenced on the 27th of March [Wilkinson, *l. c.*], and with the Macedonian Xanthicus, which answers generally to the early part of April, though considerable variation occurs in the local calendars as to its place [comp. Ideler, i. 435, 448]. He further informs us [iii. 10 §5] that the passover took place when the sun was in Aries, which it does not enter until near the end of March. Assuming from these data that Abib or Nisan answers to April, then Zif or Iyar would correspond with May, Sivan with June, Tammuz with July, Ab with August, Elul with September, Ethanim or Tisri with October, Bul or Marchesvan with November, Chisleu with December, Tebeth with January, Sebat with February, and Adar with March."—Dr. Smith's Dictionary of the Bible. Art. *Month.*

The conclusion may be stated in the words of Prof. Strong:—"The month Nisan corresponds to parts of our March and April, and its fifteenth day was always that which included the first full moon after the vernal equinox, which occurs a few days past the middle of March."—Harmony and Exposition of the Gospels, App. I. 8. The moon fulls this year April 10, in the evening at 11.19. The Hebrew day begins at evening; hence the fifteenth of Nisan begins at sunset on the 10th and ends at sunset on the 11th. And hence the fourteenth of Nisan ends at sunset on the 10th. The paschal lamb was slain on the 14th, "between the two evenings" [Ex. xii. 6], between 3 P. M. and Sunset. At this time our Lord was slain. Matt. xxvii. 46. Mark xv. 34. Luke xxiii. 24. The passover-feast was held the same night [Ex. xii. 8], the beginning of the 15th of Nisan, which answers this year to Monday evening, April 10.

We trust that we have been explicit enough in giving the data, so that all can satisfy themselves. In looking over our article on "The Christian Passover," Vol. i. No. 24, we find a blunder. In the last paragraph but one we said: "Find the time of the second full moon after the vernal equinox." Instead of "second" read "first." J. T. C.

Does it Harmonize?

In the closing article of the series headed "Brief of title to the Inheritance" the following passage is cited: "Their *nobles* shall be of themselves, and their *governor* shall proceed from the midst of them." Jer. xxx. 21. The writer then remarks—"This is not in harmony with the doctrine that out of the Gentiles is to be taken a people to be rulers, and Israel in the flesh are only to be servants in the land."

Before answering this, we would say that many of the positions in the articles referred to are correct, especially in relation to the conditions attached to the promises. In setting forth "God's National Plan" we particularly stated that those who inherit the land as subjects will be in Christ. But they are none the less Abraham's natural seed. The God who has predicted the restoration of Israel in the flesh has also predicted that the conditions will be complied with. It is a great mistake to suppose that our position is based on "the promises made under the law." We have plainly set forth the promises made before the law, and the subsequent provisions apart from the law covenant. Deut. xxix. 1, 12–15; xxx. 1–6. But we do claim that ALL the prophecies will be fulfilled in their time. There are no *conditional prophecies*. The very expression is absurd.

It is said that "a kingly dynasty has been established" to get clear of the difficulties of the age to come doctrine. We must say that this is a very cool thrust at the rights of David and his house. We wonder if the angel Gabriel supposed that his announcement to Mary of the heirship of David's throne was "to harmonize difficulties!" And we wonder if those who overcome are to sit with Jesus on his throne "to harmonize difficulties!" We now return to the first point.

We are glad that our friend has at last taken some pity on "Israel in the flesh." He cannot bear that they should "only be servants in the land." He thinks that it is better to annihilate them. For our part, we think that it would be more merciful to let them have their birthright even at the risk of having Gentile rulers. The text quoted harmonizes with our views exactly. Israel is to have a "governor" and "nobles." Out of Bethlehem shall come a governor to rule Israel and his name is Jesus. But where are the "nobles?" On the throne with Jesus. The governor and nobles are to be Abraham's natural seed. This shows the value of our position with reference to the ten tribes. Allow them to be found in the Teutonic race, and the great majority of the Gentile kings will be indeed Israelites. But there will be many real Gentiles on the throne as there will be many real Gentiles who will go into the land with Israel.
J. T. C.

Question to Charles C. Tuck.

In the "Herald" of Dec. 28, Br. Tuck writes upon "The Great Tribulation" of Matt. xxiv. To our mind his conclusion is just, as far as relates to verse 21 of said chap.; for we never could see that this verse was applicable to Papacy, but only to the sorrow incident to the siege and destruction of Jerusalem. But in verse 29, it reads, "Immediately after the tribulation of those days shall the sun be darkened," &c. The question now comes up, What tribulation is intended in this verse? Is it not the same Gentile tribulation that was to continue on Jerusalem or the Jewish people "until the times of the Gentiles be fulfilled"? Luke xxi. 24, and which commenced with the destruction of Jerusalem by Titus?

If this be the same tribulation, the question next comes up, which we ask Br. T. or any other, What was the *epoch* of the ending of the *tribulation*? for "immediately, (speedily—Emphatic Diaglott) after" *it* "shall the sun be darkened, and the moon shall not give her light," &c.; or, as Luke has it, "there shall be signs in the sun, and in the moon, and in the stars," xxi. 25; forerunners of the day of our Lord and Master. Yours desiring to know the whole truth, E. W.

Prof. Mattison on Immortality.

In his ninth chapter, the Professor attempts to prove the natural immortality of man by denying that immortality is through faith. He says:

"It is admitted that the everlasting life promised the righteous, and the 'death' with which the finally impenitent are threatened, are conditional. 'He that believeth in the Son of God shall not perish, but have everlasting life.' Christ is indeed our life,'—the living bread that came down from heaven, of which if we eat we shall live forever. And so on the other hand, 'the wages of sin is death;' and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

"But the question is, what do 'life' and 'death' mean, when used to denote the results of faith in Christ on the one hand, and of unbelief on the other? The whole controversy turns upon the settlement of this question. If 'everlasting life' means continued existence merely, and 'death' means annihilation, the question is settled. Immortality is not a destiny but a privilege, to be secured by faith. But if the terms 'life' and 'death' as thus employed, are used metaphorically, to indicate *salvation*, or deliverance from spiritual death on the one hand, and 'damnation,' or the 'second death' on the other, then the hypothesis of a conditional immortality finds no support from the doctrine of conditional life and death."

Stripped of verbiage, the question stands thus: Are the terms "life" and "death," in the texts cited by Prof. M., to be construed literally, or metaphorically? As it is admitted that "the whole controversy turns upon the settlement of this question," we are glad to devote time and space to its consideration. And first: the law of interpretation requires us take words in their most obvious sense, unless we can show cause for another construction. Above all other books, the Bible requires this rule, as it treats of the most momentous themes. If any one, therefore, will give a metaphorical meaning to a word, on him lies the burden of proof. The Professor appears to appreciate this principle. He says:

"That the terms above referred to, are used metaphorically . . . is obvious from the following considerations."

The considerations are five, and we reproduce them in order.

I. In metaphorical language we call one object or quality or event by the name of another, on account of the resemblance between the two. Thus Christ is a "rock" a "vine," a "lamb," &c. And as the elements of language are derived from things terrestial and visible, all ideas in regard to the spiritual and unseen world must needs be conveyed to us in terms first employed in reference to things temporal and material. Hence it is that heaven itself is described as a "city" and "country," and even the soul of man can find no more etherial word with which to clothe itself, than that which represents the intangible and invisible atmosphere.

And so in regard to the terms "life" and "death," when used to indicate rewards and punishments. As life is the most precious boon known to mortals here, it is employed in the Scriptures to represent the inestimable blessings which God has in reserve for the righteous; and as death is regarded as the most dreaded of all earthly calamities to the body, it is employed to represent the great calamity to the soul in a coming life—its banishment from God's presence forever.

It will be readily perceived that the first "consideration" does not touch the point. The Professor gives a metaphorical interpretation, but does not give any reason for doing so. "That the terms referred to are used metaphorically is" *not* "obvious" thus far. Try again, Professor!

II. If the term "life," when employed as above stated, means simple existence, and "death" non-existence, then the Scriptures should never employ any terms or phrases, when speaking of the results of faith or unbelief in this life, other than such as convey this meaning, and may be substituted by the term immortal on the one hand and annihilation on the other. But such is not the fact. "He that believeth not, shall be damned," said Christ. Now who will affirm that the damnation here spoken of is not the final reward of unbelief, or that it does not distinctly import a malediction resting upon a still living soul? Will it do to render the sentence, "He that believeth and is baptized shall be immortal, and he that believeth not, shall be annihilated?" Every one can see, by this experiment, that the words "saved" and "damned" are not used in the sense of made immortal and annihilated; and consequently that such do not constitute the reward and penalty of unbelief, or of a life of sin.

The Professor does not give the exact literal meaning of "life." "Simple existence" will not do. "Living existence" would be better. A rock *exists* but does not *live*. "Whatever *is*, exists." Worcester. Life is "the state of living or of being alive." Worcester. In like manner, "non-existence" is not the definition of "death." A horse may be dead, and yet exist. We say a "dead horse," by which we mean a horse which has ceased to have a living existence; but a long time may elapse ere we can properly say that the horse no longer exists. "Death" is the "extinction of life." Worcester.

The Professor asserts that if the terms "life" and "death" in the texts quoted, have their literal meaning, "then the Scriptures should never employ any terms or phrases, when speaking of the results of faith or unbelief in this life, other than such as convey this meaning." But no reason is given for the assertion. As it stands it is not correct. We can show this by taking the word "damnation" as quoted by the Professor. He wishes to force us to substitute "annihilation," or—to keep to the point—"death" for "damnation." To show the absurdity of this argument, let us substitute the Professor's interpretation of "death" for "damnation." "Will it do to render the sentence, 'He that believeth and is baptized shall be delivered from spiritual death, and he that believeth not, shall be punished with everlasting misery?'" The Professor would say that he acepts this. But does the word "damnation" have any such such meaning? We answer, nay. Let us have the definition. The verb "damn" in Worcester has the following deffinition: "1. To condemn; to judge to be guilty. 2. To sentence to punishment. 3. (*Theol.*) To doom to eternal punishment; to sentence to the torments of hell. 4. To censure or condemn, by hooting, hissing, or by any other tokens of disapprobation." Here we have the clearest distinction made between "damnation" and the penalty proper. In the third, or "theological" definition, the damnation is one thing, and the punishment is another. "To *doom* to punishment" is not synonymous with "To punish." "To *sentence* to the torments of hell" is not equivalent with "To *suffer* the torments of hell." So, on the other hand, taking our view of the consequence of sin, we make a clear distinction between "damnation" and annihilation." "To damn" is "to condemn" not "to punish." He that is "condemned" *will be* annihilated in consequence of the damnation. The fact is, our Professor is miscalled. He has not yet acquired the definition of the simplest words. He cannot distinguish between condemnation and punishment, between the sentence and its execution.

Thus, the Professor's assertion is worthless.

Now if he had said that "the Scriptures should never employ any terms or phrases other than such" as suit with our understanding of "life" and "death," we should agree. But to demand that every expression should "convey" the same exact sense is ridiculous.

The sinner must be damned or condemned *before* the penalty is executed; how, then, can the damnation be the exact equivalent of the penalty, so that the words may be interchanged, as the Professor would have it? "Damnation" is "the result of unbelief" and so is the penalty proper.

The Professor asks,—"Who will affirm that the damnation here spoken of is not the *final* reward of unbelief?" *We* "will affirm" it; and when he sees that damnation and punishment convey a different meaning one from the other, *he* will be glad to "affirm" the same thing. The text reads: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi. 16. In harmony with the literal sense of "life" and "death," the meaning is that the believer shall be saved from death, from destruction, from annihilation, but that the unbeliever shall be condemned to death, to destruction, to annihilation. Salvation from death implies a consequent immortality, while damnation to death implies a consequent extinction.

The second "consideration" of the Professor is thus disposed of. The principle he announces is incorrect, and the text he quotes fails to assist him. That "life" and "death" "are used metaphorically is" no more "obvious from" consideration No. 2 than from No. 1. Try again!

III. If the final "death" of the sinner were annihilation, then every description of that death should indicate not only freedom from all suffering for ever, but the termination of all existence. It would be as misleading to employ terms and figures and parables conveying an idea of suffering beyond the day of judgment, as it would to speak of our suffering ages before we had existence. But what are the facts? When the righteous enter "life eternal" the wicked "go away into everlasting punishment." Can that mean annihilation? And if so, how is it "everlasting?" How is it, if the wicked go out of being, that "their worm dieth not and the fire is not quenched?" How is it that we hear the voice of weeping and wailing and gnashing of teeth from souls that have been stricken out of existence?

We admit the justice of the Professor's two propositions. "But what are the facts?" Has he produced anything out of harmony with the propositions? He refers to the phrase "everlasting punishment," and asks if that is "annihilation." Let Paul answer: "Who shall be *punished* with everlasting *destruction.*" 2 Thess. i. 9. "Can that mean annihilation?" Let us appeal again to Worcester. "Annihilation, state of being annihilated; destruction." "And if so," says the Professor, "how is it 'everlasting?'" We answer thus: If a man dies and never lives again, is it not everlasting death, everlasting destruction, everlasting annihilation? And if this death comes as a penalty or punishment is it not "everlasting punishment?" Prof. M. quotes Luther Lee with approval. Perhaps he will allow Mr. Lee to explain this point. "Now should you resort to annihilation in your last fit of desperation, to avoid the conclusion in favor of endless misery, you would thereby defeat your own theory, and award me the argument on the question, as annihilation would be endless punishment." "The term in the question is 'punishment,' not misery; and annihilation, when contrasted with endless happiness, would be endless punishment, though not endless misery. Luther Lee to A. C. Thomas, Letter No. 39.

"How is it, if the wicked go out of being, that 'their worm dieth not and the fire is not quenched?'" If the Professor had given heed to past expositions of this phrase, we should not have to repeat a thing so easily harmonized with the doctrine that "the wicked go out of being." *Where*, we ask, are the wicked, when their worm dieth not, and the fire is not quenched? The record says in "hell"—literally *gehenna*.. This word is a corruption of Ge Hinnom—Ge means *valley* and Hinnom is a man's name. Hence the word translated "hell" in connection with the phraseology referred to, signifies VALLEY OF HINNOM. This valley is first spoken of in the book of Joshua xv. 8. "And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants [Rephaim] northward." See also Josh. xvii. 16. Now, Professor, take your map of Jerusalem, and look on the south side, and there you will see this valley of Hinnom—Ge Hinnom—Gehenna. Perhaps your fancied hell is like your fancied heaven.

"Beyond the bounds of time and space."

As a preacher once said, "Somewhere outside of God's creation." But the real hell or gehenna is on the south side of Jerusalem.

To be able to discover what these truths are, and to give them that prominence and attention they require, ought to be the anxious effort of every seeker after a future life in the kingdom of God; not only for himself but for the good of others. It is to be feared that too many advocates for some peculiar views, especially clear to them, for the toil and suffering endured on their account, may after all, place an undue estimate on these less important matters, to the exclusion of those of paramount importance.

I have no desire to neglect or slight any link in the golden chain of revealed truth that binds us to the throne of God; all I wish is, if possible, to discover what is the gospel of the kingdom, the belief of which can insure my salvation. Other things may be of value, and deserve to be treasured up in the heart for our growth in grace and comfort of hope; but this, like the sun in the firmament, is absolutely essential to life everlasting.

This then is the all-important question, What is the gospel? The good news of the kingdom of God. Surely a matter of such importance ought to be clearly revealed in the word of God, so that all may understand the way of salvation. There is but one gospel. Paul declares, He who preaches any other gospel than that ye have received, let him be accursed. This gospel was proclaimed to Abraham, the epitomy of it was, in thee and in thy seed shall all nations be blessed. It was preached to David that of the fruit of his loins God would raise up Jesus to sit on his throne and reign over the house of Jacob for ever.

The great theme of all the Prophets, from David to Malachi, was the future reign of Messiah, the Prince of the house of David, over the twelve tribes of Israel, and the submission of all nations to his sway, till the earth shall be full of the knowledge of the Lord as the waters cover the seas. In this hope all the patriarchs died, not having received the promises, but seeking for them at the resurrection of the just.

Christ and his apostles preached the same gospel, ever appealing to the Psalms and the Prophets to prove the truth of his mission as the promised Son of David. He promised his apostles that in the future kingdom they should sit on twelve thrones, judging the twelve tribes of Israel. Jewish believers could have no difficulty in receiving this gospel, it was what the faithful of the twelve tribes, instantly serving God day and night, hoped to come; and after Christ's resurrection this gospel hope was uppermost in their thoughts. "Wilt thou at this time restore the kingdom to Israel?"

Much as this gospel is perverted, spiritualised, and rejected in these last days of apostacy, there are, and ever have been, a few who have embraced this blessed hope, and whose daily prayer is, Thy kingdom come, thy will be done on earth as it is in heaven. This kingdom constitutes, 1st. The King, Jesus, the Christ of God. 2d. The teritory; Palestine as the center, and the dominion extending over the whole earth. 3d. The government under Christ, the supreme King of kings, constituting the immortal resurrected and changed saints. 4th. The subjects of the government; the restosed and converted twelve tribes of Israel, and the left of the nations at the advent of Christ, who submit to his rule and will multiply and increase till they fill the whole earth. The belief of this gospel of the kingdom, and being baptized in the faith of it, and living in hope and obedience to Christ as our Prophet, Priest and King, will insure us an inheritance in the kingdom of God.

Is this the *one* faith in which we were baptized into Christ for the remission of our sins?

Sandy Hill, N. Y., Jan. 1865,

(Harbinger please copy.)

The Conference at Providence, R. I.

BR. STORRS:—It was interesting to meet with the dear friends in Christ, who have long been in sympathy on some of the great and glorious views of theology which are essentially distinguishing features of the faith of the people of God, in these days of the approach of the kingdom of the Redeemer, and who have come, it may be, to a more earnest "fellow feeling" from the reception of the important, harmonising doctrine of "No life out of Christ." To meet old and tried friends —new and ardent ones—to hear again the evidences in support of the foundation of the believer's hope—to witness the determination on the part of all the brethren, whether in the ministry or not, to labor for the advancement of the truth upon immortality as it is revealed in the gospel—was gratifying and solemnly encouraging to those who may perhaps be regarded as pioneers in the work.

I heard some excellent preaching, and enjoyed some precious conference meetings. Up to the time I left, the meeting was interesting; and, I feel assured, must have been profitable. This letter will be taken as a testimony, merely, and not as a report.

Another important step has been taken in establishing the order of labor and position, which will characterize our efforts in spreading the truth over the land. And blessed be God, all the efforts that have been turned against the cause have proved powerless missiles, fallen at our feet.

Having preached in Providence two Sabbaths, just before the Conference, and feeling that there would be abundant help for the Sabbath, I made an appointment at New Bedford, Head of the River; where, by the way, there was a good hearing, and where we find some firm friends of the cause of *life*, as it is in the gift of the LIFE-GIVER. W. S. CAMPBELL.

Philadelphia, Pa., Jan, 24, 1865.

The Herald of Life.

NEW YORK, FEBRUARY 1, 1865.

How a Methodist Feels.

A Methodist writes us under date of Jan. 23:—I am a "Local Preacher" of the Methodist Church; but I can not say I am satisfied with the creed of the church. Our preachers profess to believe that the greater part of mankind will go to hell; and yet on funeral occasions, if the deceased has been a good neighbor, or has contributed to the support of preaching, or the building of churches, &c., they will form a raft of such materials sufficiently strong to flood him off to heaven.... It seems reasonable that the wicked should perish—that is, cease to exist—but it does not seem reasonable that they should be raised from the dead for the mere purpose of being destroyed. The Almighty is a reasonable Being, and all his purposes are formed in wisdom. Human and Divine reason may not be so often at variance as many suppose. The idea that nine-tenths of the human race must endure the torments of hell forever, has always been shocking and repulsive to human reason; but they have been taught that human reason must be discarded. It seems unreasonable that the wicked, after having apparently perished by dissolution in the dust, should be brought to life, summoned to the judgment to receive sentence, and be forthwith burnt up. Though there are some passages of scripture that seem to indicate they will be raised....I am extremely anxious to find something to rest upon in view of death, having lived almost sixty years. I am a stranger to you; but I have seen you and heard you speak on several occasions; particularly at the "Bible Convention" in Hartford (in 1858). I recollect you as an anti-slavery man, when the Methodist Church was in the habit of bowing the knee to the arch-fiend, slavery. Now, when the monster is dying, they are ready to stab him.

I have for many years rejected the sentiment that the inhabitants of this earth are going off to some distant region, at death, to people some one of the planets or fixed stars. I suppose the heavenly bodies have inhabitants of their own, and do not depend on this little earth to furnish them with a race of intelligent beings: and as to going "beyond the bounds of time and space," that would be going nowhere. Some have the idea that the atmosphere is full of departed spirits—that they are interested in the affairs of this world, and watch over their friends. But no one, I think, would wish to exchange the present scenes of this world for the scenes of a region so airy.

I used to read the *Crisis* when in Mass., and found many good things in it. I have read also some papers published at the west. I understand that you publish a paper, and I would like to examine it to see what your sentiments are with regard to some of these things.

Yours in the bonds of Christian fellowship.

REMARKS BY THE EDITOR.—We have sent this brother "LIFE ONLY IN CHRIST," and will send the Herald of Life, regularly, if he will accept it. Truth on life in Christ alone commends itself to every unprejudiced mind, when fairly presented. The greatest obstacle, next to the bigotry of a previous education, to the spread of this view, is the misrepresentation of opposers, whose interests are likely to be interfered with by its spread. Yet, in spite of all such opposition, the truth of no life from the dead except by a union with Christ, is rapidly advancing. Our Br. has referred to our anti-slavery career in the Methodist E. Church, when the opposition was of a similar character, and as violent from that Church, as that we have since received from the would-be-advent church on the life theme. But we have lived to see the Methodist Church occupy the ground they so severely censured us for occupying thirty years ago; and, indeed, they seem to have gone even beyond our position at that early period. So, we have not the slightest doubt, the true advent church will yet take the ground of no life out of Christ as strongly as we have ever held it, and perhaps advance beyond. It will be no more marvelous than the advance of the Methodist Church. We may not live to the day of the final triumph of the life-views; but that day will come, and YAHVEH will have the glory. We praise Him in the blessed hope. The views of Prof. Parks, of the Andover Theological Institution, published several years since, express our mind exactly on theological ideas.

Speaking of the moral sentiments of mankind, he says:

"These universal feelings provide us with a test for our faith. Whenever we find, my brethren, that the words which we proclaim do not strike a responsive chord in the hearts of the choice men and women who look to us for consolation; when they do not strike the depths of our own souls, reach down to hidden wants, and awake our best sensibilities; or when they make an abiding impression that the Divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotion of the tenderest nature, then we may infer that we have left out of our theology some element which we should have inserted, or brought into it some element which we should have discarded. Somewhere it must be wrong."

My Recent Tour.

On Monday, Dec. 19th, I left home on a preaching tour, intending to be absent four weeks. At Springfield I dined with Br. Ladd, and afterward made a long call at Br. Curry's. Found Br. C. just finishing his unanswerable argument on the Forty-ninth Psalm, which appeared the following week in the columns which so constantly attest his untiring industry. Staid that night in Hartford, Ct., with Br. H. H. Dickinson and family. Spent a portion of the evening at a religious meeting conducted by the Baptist "revivalist," Rev. Mr. Earle. I came away with the distinct impression that the Bible plan of salvation is terribly shorn of its power and glory in all preaching that denies or ignores the doctrine of the sleep of the saints and the utter extinction of sinners. How my heart yearned for the priviledge of standing up at the close of Mr. E.'s discourse, and telling the people what was "written" on these subjects in the oracles of truth. Mr. E., in describing the entrance of sinners into "Hell," at death, represented that the Devil would say to them, "Art thou become like unto us?" Had the preacher comprehended the sense of these quoted words, as employed in Isa. xivth, he could not innocently have employed them as properly describing a state of torment or consciousness beyond the present life. And I may add, in passing, that the scene in SHOEL which is described in the chapter just named, should for ever silence the assumption that the account of the Rich man and Lazarus (Luke xvith) can have no rational interpretation unless it is regarded as teaching that dead sinners are *alive* and *tormented* in HADES. But I must not dwell on the point. Before leaving H., the next day, I called on Brn. Olmsted and Bissell, both of whom have long been firm believers in the view of Life only in Christ. There are other brethren of like precious faith in the city and vicinity, but I had not time to see them.

From Hartford I went to Winsted, Ct., where I had an appointment to preach four evenings. Had never been there before, though I was acquainted with a number of the friends. Brn. Joseph B. Eggleston and Walter Stickney met me at the cars, and at the house of the former I presently felt myself quite at home. These two brethren are the leading representatives in W. of the doctrine of Life only in Christ, and esteem it a privilege to do what they can to spread the doctrine in that region. Our meetings, owing to the cold weather and other causes, were not as largely attended as it was hoped they would be. But they were good meetings, notwithstanding. The Life view was presented on each evening, and it is certain that the good seed was not sown in vain. On the first evening the congregational minister of the place was in to hear, and was afterwards reported to me as having expressed himself considerably interested in the discourse. I called on the gentleman, at his house, and had an interesting interview of between two and three hours. Our conversation was of the most unreserved character, and my heterodoxy was no barrier to my being treated with the greatest courtesy and kindness. The remembrance of such opportunities for a free interchange of thought, with such men as I found this gentleman to be, is always pleasing. On the third evening two Methodist preachers were at our meeting, and heard as strong an argument as the preacher could make in defence of man's mortality and the non-revival of those who die in their sins. One of them was the resident Pastor, with whom, the next day, I enjoyed a long and pleasant interview at his house. I may also mention here that I formed a pleasant acquaintance with Dr. Steele, of Winsted, a firm and intelligent believer in the Life view. He communicated sundry interesting facts connected with the exposure of some of the most marvelous pretensions of modern spiritualism. The Dr. believes that the most remarkable of its phenomena are capable of being solved without resort to the idea that supernatural agencies are concerned in producing them. Sister C. C. Belden, of New Boston, Mass., came to Winsted to attend our meetings. The result was that she embraced the doctrine of Life for the righteous alone, and subscribed for the Herald of Life.

I did not remain very long at Winsted, but this account must leave me there or it will be too late for the mail. More anon. R. W.

The time of the Passover.

"Is the first new moon after the spring-equinox the beginning of the year? Can we get any thing like positive testimony to establish the fact?"

W. H. W.

The ancients began their year with the spring-equinox. The signs of the Zodiac measured the year. Hence, Worcester's first definition of "year" is—"A system or cycle of several months, usually twelve months, or the interval of time in which the sun moves through the twelve signs of the ecliptic." The sun enters the first sign—Aries, or the Ram —about the 21st of March, when the days and nights are equal.

The first Hebrew month is Abib or Nisan. Jesephus says: "In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries....we celebrate the passover."—Antiquities, Book iii., Chap. 10, Sec. 5.

"The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month, each of the former ranging over portions of two of the latter. It must, therefore, be understood that the following remarks apply to the general identity on an average of years. As the Jews still retain the names Nisan, &c., it may appear at first sight needless to do more than refer the reader to a modern almanac, and this would have been the case if it were not evident that the modern Nisan does not correspond to the ancient one. At present Nisan answers to March, but in early times it coincided with April; for the barley harvest—the first fruits of which were to be presented on the 15th day of that month (Lev. xxiii. 10)—does not take place even in the warm district about Jericho until the middle of April, and in the upland districts not before the end of that month [Robinson's *Researches*, i. 551, iii. 102, 145]. To the same effect Josephus [*Ant.* ii. 14, §6] synchronizes Nisan with the Egyptian Pharmuth, which commenced on the 27th of March [Wilkinson, *l. c.*], and with the Macedonian Xanthicus, which answers generally to the early part of April, though considerable variation occurs in the local calendars as to its place [comp. Ideler, i. 435, 448]. He further informs us [iii. 10 §5] that the passover took place when the sun was in Aries, which it does not enter until near the end of March. Assuming from these data that Abib or Nisan answers to April, then Zif or Iyar would correspond with May, Sivan with June, Tammuz with July, Ab with August, Elul with September, Ethanim or Tisri with October, Bul or Marchesvan with November, Chisleu with December, Tebeth with January, Sebat with February, and Adar with March."—Dr. Smith's Dictionary of the Bible. Art. *Month*.

The conclusion may be stated in the words of Prof. Strong:—"The month Nisan corresponds to parts of our March and April, and its fifteenth day was always that which included the first full moon after the vernal equinox, which occurs a few days past the middle of March."—Harmony and Exposition of the Gospels, App. I. 8. The moon fulls this year April 10, in the evening at 11.19. The Hebrew day begins at evening; hence the fifteenth of Nisan begins at sunset on the 10th and ends at sunset on the 11th. And hence the fourteenth of Nisan ends at sunset on the 10th. The paschal lamb was slain on the 14th, "between the two evenings" [Ex. xii. 6], between 3 P. M. and Sunset. At this time our Lord was slain. Matt. xxvii. 46. Mark xv. 34. Luke xxiii. 24. The passover-feast was held the same night [Ex. xii. 8], the beginning of the 15th of Nisan, which answers this year to Monday evening, April 10.

We trust that we have been explicit enough in giving the data, so that all can satisfy themselves. In looking over our article on "The Christian Passover," Vol. i. No. 24, we find a blunder. In the last paragraph but one we said: "Find the time of the second full moon after the vernal equinox." Instead of "second" read "first." J. T. C.

Does it Harmonize?

In the closing article of the series headed "Brief of title to the Inheritance" the following passage is cited: "Their *nobles* shall be of themselves, and their *governor* shall proceed from the midst of them." Jer. xxx. 21. The writer then remarks—"This is not in harmony with the doctrine that out of the Gentiles is to be taken a people to be rulers, and Israel in the flesh are only to be servants in the land."

Before answering this, we would say that many of the positions in the articles referred to are correct, especially in relation to the conditions attached to the promises. In setting forth "God's National Plan" we particularly stated that those who inherit the land as subjects will be in Christ. But they are none the less Abraham's natural seed. The God who has predicted the restoration of Israel in the flesh has also predicted that the conditions will be complied with. It is a great mistake to suppose that our position is based on "the promises made under the law." We have plainly set forth the promises made before the law, and the subsequent provisions apart from the law covenant. Deut. xxix. 1, 12–15; xxx. 1–6. But we do claim that ALL the prophecies will be fulfilled in their time. There are no *conditional prophecies*. The very expression is absurd.

It is said that "a kingly dynasty has been established" to get clear of the difficulties of the age to come doctrine. We must say that this is a very cool thrust at the rights of David and his house. We wonder if the angel Gabriel supposed that his announcement to Mary of the heirship of David's throne was "to harmonize difficulties!" And we wonder if those who overcome are to sit with Jesus on his throne "to harmonize difficulties!" We now return to the first point.

We are glad that our friend has at last taken some pity on "Israel in the flesh." He cannot bear that they should "only be servants in the land." He thinks that it is better to annihilate them. For our part, we think that it would be more merciful to let them have their birthright even at the risk of having Gentile rulers. The text quoted harmonizes with our views exactly. Israel is to have a "governor" and "nobles." Out of Bethlehem shall come a governor to rule Israel and his name is Jesus. But where are the "nobles?" On the throne with Jesus. The governor and nobles are to be Abraham's natural seed. This shows the value of our position with reference to the ten tribes. Allow them to be found in the Teutonic race, and the great majority of the Gentile kings will be indeed Israelites. But there will be many real Gentiles on the throne as there will be many real Gentiles who will go into the land with Israel.

J. T. C.

Question to Charles C. Tuck.

In the "Herald" of Dec. 28, Br. Tuck writes upon "The Great Tribulation" of Matt. xxiv. To our mind his conclusion is just, as far as relates to verse 21 of said chap.; for we never could see that this verse was applicable to Papacy, but only to the sorrow incident to the siege and destruction of Jerusalem. But in verse 29, it reads, "Immediately after the tribulation of those days shall the sun be darkened," &c. The question now comes up, What tribulation is intended in this verse? Is it not the same Gentile tribulation that was to continue on Jerusalem or the Jewish people "until the times of the Gentiles be fulfilled"? Luke xxi. 24, and which commenced with the destruction of Jerusalem by Titus?

If this be the same tribulation, the question next comes up, which we ask Br. T. or any other, What was the *epoch* of the ending of the *tribulation*? for "immediately, (speedily—Emphatic Diaglott) after" *it* "shall the sun be darkened, and the moon shall not give her light," &c.; or, as Luke has it, "there shall be signs in the sun, and in the moon, and in the stars," xxi. 25; forerunners of the day of our Lord and Master. Yours desiring to know the whole truth, E. W.

Prof. Mattison on Immortality.

In his ninth chapter, the Professor attempts to prove the natural immortality of man by denying that immortality is through faith. He says:

"It is admitted that the everlasting life promised the righteous, and the 'death' with which the finally impenitent are threatened, are conditional. 'He that believeth in the Son of God shall not perish, but have everlasting life.' Christ is indeed our life,' —the living bread that came down from heaven, of which if we eat we shall live forever. And so on the other hand, 'the wages of sin is death;' and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

"But the question is, what do 'life' and 'death' mean, when used to denote the results of faith in Christ on the one hand, and of unbelief on the other? The whole controversy turns upon the settlement of this question. If 'everlasting life' means continued existence merely, and 'death' means annihilation, the question is settled. Immortality is not a destiny but a privilege, to be secured by faith. But if the terms 'life' and 'death' as thus employed, are used metaphorically, to indicate *salvation*, or deliverance from spiritual death on the one hand, and 'damnation,' or the 'second death' on the other, then the hypothesis of a conditional immortality finds no support from the doctrine of conditional life and death."

Stripped of verbiage, the question stands thus: Are the terms "life" and "death," in the texts cited by Prof. M., to be construed literally, or metaphorically? As it is admitted that "the whole controversy turns upon the settlement of this question," we are glad to devote time and space to its consideration. And first: the law of interpretation requires us take words in their most obvious sense, unless we can show cause for another construction. Above all other books, the Bible requires this rule, as it treats of the most momentous themes. If any one, therefore, will give a metaphorical meaning to a word, on him lies the burden of proof. The Professor appears to appreciate this principle. He says:

"That the terms above referred to, are used metaphorically . . . is obvious from the following considerations."

The considerations are five, and we reproduce them in order.

I. In metaphorical language we call one object or quality or event by the name of another, on account of the resemblance between the two. Thus Christ is a "rock" a "vine," a "lamb," &c. And as the elements of language are derived from things terrestial and visible, all ideas in regard to the spiritual and unseen world must needs be conveyed to us in terms first employed in reference to things temporal and material. Hence it is that heaven itself is described as a "city" and "country," and even the soul of man can find no more etherial word with which to clothe itself, than that which represents the intangible and invisible atmosphere.

And so in regard to the terms "life" and "death," when used to indicate rewards and punishments. As life is the most precious boon known to mortals here, it is employed in the Scriptures to represent the inestimable blessings which God has in reserve for the righteous; and as death is regarded as the most dreaded of all earthly calamities to the body, it is employed to represent the great calamity to the soul in a coming life—its banishment from God's presence forever.

It will be readily perceived that the first "consideration" does not touch the point. The Professor gives a metaphorical interpretation, but does not give any reason for doing so. "That the terms referred to are used metaphorically is" *not* "obvious" thus far. Try again, Professor!

II. If the term "life," when employed as above stated, means simple existence, and "death" non-existence, then the Scriptures should never employ any terms or phrases, when speaking of the results of faith or unbelief in this life, other than such as convey this meaning, and may be substituted by the term immortal on the one hand and annihilation on the other. But such is not the fact. "He that believeth not, shall be damned," said Christ. Now who will affirm that the damnation here spoken of is not the final reward of unbelief, or that it does not distinctly import a malediction resting upon a still living soul? Will it do to render the sentence, "He that believeth and is baptized shall be immortal, and he that believeth not, shall be annihilated?" Every one can see, by this experiment, that the words "saved" and "damned" are not used in the sense of made immortal and annihilated; and consequently that such do not constitute the reward and penalty of unbelief, or of a life of sin.

The Professor does not give the exact literal meaning of "life." "Simple existence" will not do. "Living existence" would be better. A rock *exists* but does not *live*. "Whatever *is*, exists." Worcester. Life is "the state of living or of being alive." Worcester. In like manner, "non-existence" is not the definition of "death." A horse may be dead, and yet exist. We say a "dead horse," by which we mean a horse which has ceased to have a living existence; but a long time may elapse ere we can properly say that the horse no longer exists. "Death" is the "extinction of life." Worcester.

The Professor asserts that if the terms "life" and "death" in the texts quoted, have their literal meaning, "then the Scriptures should never employ any terms or phrases, when speaking of the results of faith or unbelief in this life, other than such as convey this meaning." But no reason is given for the assertion. As it stands it is not correct. We can show this by taking the word "damnation" as quoted by the Professor. He wishes to force us to substitute "annihilation," or—to keep to the point—"death" for "damnation." To show the absurdity of this argument, let us substitute the Professor's interpretation of "death" for "damnation." "Will it do to render the sentence, 'He that believeth and is baptized shall be delivered from spiritual death, and he that believeth not, shall be punished with everlasting misery?'" The Professor would say that he acepts this. But does the word "damnation" have any such such meaning? We answer, nay. Let us have the definition. The verb "damn" in Worcester has the following deffinition: "1. To condemn; to judge to be guilty. 2. To sentence to punishment. 3. (*Theol.*) To doom to eternal punishment; to sentence to the torments of hell. 4. To censure or condemn, by hooting, hissing, or by any other tokens of disapprobation." Here we have the clearest distinction made between "damnation" and the penalty proper. In the third, or "theological" definition, the damnation is one thing, and the punishment is another. "To *doom* to punishment" is not synonymous with "To punish." "To *sentence* to the torments of hell" is not equivalent with "To *suffer* the torments of hell." So, on the other hand, taking our view of the consequence of sin, we make a clear distinction between "damnation" and annihilation." "To damn" is "to condemn" not "to punish." He that is "condemned" *will be* annihilated in consequence of the damnation. The fact is, our Professor is miscalled. He has not yet acquired the definition of the simplest words. He cannot distinguish between condemnation and punishment, between the sentence and its execution.

Thus, the Professor's assertion is worthless.

Now if he had said that "the Scriptures should never employ any terms or phrases other than such" as suit with our understanding of "life" and "death," we should agree. But to demand that every expression should "convey" the same exact sense is ridiculous.

The sinner must be damned or condemned *before* the penalty is executed; how, then, can the damnation be the exact equivalent of the penalty, so that the words may be interchanged, as the Professor would have it? "Damnation" is "the result of unbelief" and so is the penalty proper.

The Professor asks,—"Who will affirm that the damnation here spoken of is not the *final* reward of unbelief?" *We* "will affirm" it; and when he sees that damnation and punishment convey a different meaning one from the other, *he* will be glad to "affirm" the same thing. The text reads: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi. 16. In harmony with the literal sense of "life" and "death," the meaning is that the believer shall be saved from death, from destruction, from annihilation, but that the unbeliever shall be condemned to death, to destruction, to annihilation. Salvation from death implies a consequent immortality, while damnation to death implies a consequent extinction.

The second "consideration" of the Professor is thus disposed of. The principle he announces is incorrect, and the text he quotes fails to assist him. That "life" and "death" "are used metaphorically is" no more "obvious from" consideration No. 2 than from No. 1. Try again!

III. If the final "death" of the sinner were annihilation, then every description of that death should indicate not only freedom from all suffering for ever, but the termination of all existence. It would be as misleading to employ terms and figures and parables conveying an idea of suffering beyond the day of judgment, as it would to speak of our suffering ages before we had existence. But what are the facts? When the righteous enter "life eternal" the wicked "go away into everlasting punishment." Can that mean annihilation? And if so, how is it "everlasting?" How is it, if the wicked go out of being, that "their worm dieth not and the fire is not quenched?" How is it that we hear the voice of weeping and wailing and gnashing of teeth from souls that have been stricken out of existence?

We admit the justice of the Professor's two propositions. "But what are the facts?" Has he produced anything out of harmony with the propositions? He refers to the phrase "everlasting punishment," and asks if that is "annihilation." Let Paul answer: "Who shall be *punished* with everlasting *destruction*." 2 Thess. i. 9. "Can that mean annihilation?" Let us appeal again to Worcester. "Annihilation, state of being annihilated; destruction." "And if so," says the Professor, "how is it 'everlasting?'" We answer thus: If a man dies and never lives again, is it not everlasting death, everlasting destruction, everlasting annihilation? And if this death comes as a penalty or punishment is it not "everlasting punishment?" Prof. M. quotes Luther Lee with approval. Perhaps he will allow Mr. Lee to explain this point. "Now should you resort to annihilation in your last fit of desperation, to avoid the conclusion in favor of endless misery, you would thereby defeat your own theory, and award me the argument on the question, as annihilation would be endless punishment." "The term in the question is 'punishment,' not misery; and annihilation, when contrasted with endless happiness, would be endless punishment, though not endless misery. Luther Lee to A. C. Thomas, Letter No. 39.

"How is it, if the wicked go out of being, that 'their worm dieth not and the fire is not quenched?'" If the Professor had given heed to past expositions of this phrase, we should not have to repeat a thing so easily harmonized with the doctrine that "the wicked go out of being." *Where*, we ask, are the wicked, when their worm dieth not, and the fire is not quenched? The record says in "hell"— literally *gehenna*. This word is a corruption of Ge Hinnom—Ge means *valley* and Hinnom is a man's name. Hence the word translated "hell" in connection with the phraseology referred to, signifies VALLEY OF HINNOM. This valley is first spoken of in the book of Joshua xv. 8. "And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants [Rephaim] northward." See also Josh. xvii. 16. Now, Professor, take your map of Jerusalem, and look on the south side, and there you will see this valley of Hinnom—Ge Hinnom—Gehenna. Perhaps your fancied hell is like your fancied heaven.

"Beyond the bounds of time and space."

As a preacher once said, "Somewhere outside of God's creation." But the real hell or gehenna is on the south side of Jerusalem.

When Judah went into idolatry they erected "the high places of Tophet" in the valley of Hinnom, where "they sacrificed their sons and their daughters unto devils, and shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan. Ps. cvi. 37, 38. "For the children of Judah have done evil in my sight, saith YAHVEH....they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." Jer. vii. 30, 31. When the good Josiah came to the throne, "he defiled Tophet, which is in the valley of the son of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." 2 Kings xxiii. 10.

By the building of Tophet, the valley came to be called, and this name was used interchangeably with—valley of Hinnom. Jer. xix. 6. "After the return from the captivity, the Jews resumed the ancient name for the whole valley, viz., the valley of Hinnom, called in our Lord's time by the Greek name Ge Hinnom, by corruption *gehenna*; and in order to perpetuate the disgrace of idolatry, they made it the common receptacle of the filth &c. of the city, in which fires were continually kept burning, to consume the carcases of animals, executed criminals, &c., the unconsumed portions of which, as well as the offscouring in general, became the nidus of insects, whose larvæ, or 'worms' revelled in the corruption." Kitto's Cycl. Bib. Lit. Article Tophet.

Here we have the origin of the phrase "their worm dieth not, and the fire is not quenched." The worms in the valley lived on the nutriment given them, and as it was continually supplied, they died not. And the fire in the valley, instead of being quenched, consumed that which fed it. The phrase could not be a symbol of the tortures of *living* beings, for everything put in the valley was *dead* before it was put there. Hence, Isaiah, in speaking of the fate of such as are destroyed at the second Advent, says that the living "shall go forth, and look upon the *carcases* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched." Isa. lxvi. 24. Thus, the phrase, instead of importing the torment of living beings, is an effective symbol of UTTER DESTRUCTION. Even Richard Watson, the Methodist theologian, says: "As the worm itself dies not, but destroys that it feeds upon, and as a fire unquenched consumes that upon which it kindles, so when temporal judgments are expressed by this phrase, the utter destruction of persons, cities, and nations appears to be intended." Mr. Watson holds that in relation to destructible material, the phrase teaches destruction. As we claim that man is a destructible or perishable being, our Professor will have to allow that the harmony is unbroken by his question. The Professor's last query under the third head is, "How is it that we hear the voice of weeping and wailing and gnashing of teeth from souls that have been stricken out of existence?" Prof. M. assumes that when this wailing is heard the ungodly have already experienced the penalty, but the assumption is unnecessary. The expressions agree with our belief. When Christ comes, ungodly living souls will weep and wail as they see the arm of destruction bared; but when the blow comes it will crush them into nothingness.

The Professor's third "consideration" is as futile as the first two. "That the terms 'life' and 'death' in the texts referred to, are used metaphorically, is" *not* "obvious" as yet. Try again, O wise Professor!

IV. If it had been the design of Christ and his apostles to teach that the penalty of sin is annihilation, while continued being was the reward of piety, a doctrine of so much importance would not have been confined to the terms life and death, (which have never been understood to imply simple existence and non-existence, except by the Deist and the unenlightened heathen) but would have been expressed in other words, as the true sense of these terms now is.

The righteous are to "inherit the kingdom"—to "sit down in the kingdom of God"—to walk with Christ in white, etc., all the elements of salvation and results of saving faith in Christ; but by no terms or figures is the idea ever conveyed that their salvation consists either wholly or in part in deliverance from annihilation. They praise God that their robes have been washed, and made white in the blood of the Lamb; that is, that they have been fitted for a blissful eternity; but never for release from utter extinction. No such danger ever threatened them, and they praise God and the Lamb for no such deliverance.

And aside from the terms "die" and "death," neither of which imply annihilation, there is not a warning or admonition in all the Bible that enforces faith in Christ by the threat of annihilation. The appeal is always to the more terrible and consequently more potent consideration of endless banishment from God, and from the glory of his power.

We demur to the first paragraph above. We deny that the "terms 'life' and 'death' have never been understood to imply simple existence and non-existence, except by the Deist and the unenlightened heathen;" and our denial is as valid as the Professor's affirmation, for he gives no proof. But the Professor has laid a trap for himself. He admits that "the unenlightened heathen understood the terms to imply simply existence and non-existence." Hence the use of these terms by "Christ and his apostles" among the unenlightened heathen would "teach the penalty of sin is annihilation, while continued being is the reward of piety." Now, we know that the Gospel was exactly adapted to the Gentiles, and the great apostle Paul was especially blessed in proclaiming the truth to these very "unenlightened heathen." It was to the Romans—Gentiles—that he said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." According to the Professor's admission this language would be literally taken. And the gospel of John, from whence the Professor selected his texts at the outset, was "written at Ephesus, among the "unenlightened heathen." And the great majority of those who have since had the Gospel were in a heathenish and unenlightened condition. So that the literality of "life" and "death" is vindicated, instead of nullified, by the Professor's statement.

The second paragraph exceeds the first in the magnitude of its assumption. "By no terms or figures" says the Professor, "is the idea ever conveyed that their salvation consists either wholly or in part in deliverance from annihilation." Now, this is the exact question under dispute. We claim that the terms "life" and "death" convey the very thing which the Professor denies. He has set out to show that these expressions are to be taken in a metaphorical sense. He has reached his fourth "consideration" and has not yet produced an iota of evidence in proof. And now he begs the whole question, by assuming as a fact what he has offered to prove. We accommodate ourselves to this queer kind of reasoning by repeating the texts. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 14–16. "He that believeth on the Son hath everlasting life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him." V. 36. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23. Now, Professor, here are your texts. Where is the evidence that they are "metaphorical?" We might quote many more just like them; but until you dispose of these, any more would encumber the field of dispute. These texts, Professor, in the absence of counter-testimony, prove to a demonstration that the "salvation of the righteous consists in deliverance from annihilation.'"

The Professor, in further speaking of the saints, says that "they praise God that their robes have been washed, and made white in the blood of the Lamb; but *never for release from utter extinction*. No such danger ever threatened them, and they praise God and the Lamb for no *such* deliverance." Let us turn to the record and see. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But THANKS BE TO GOD, who giveth us the VICTORY through our Lord Jesus Christ." 1 Cor. xv. 54–57. Does not this look something like praising God for "deliverance" from "utter extinction?" And if the Professor will read the next verse he will see that this very deliverance is the reward for their work in the Lord.

The third paragraph opens with a repetition of the usual assumption. "Neither 'die' nor 'death' implies annihilation." How singular that the Professor cannot perceive that that is the point to be proved! Aside from these terms, says the Professor, "there is not a warning or admonition in all the Bible that enforces faith in Christ by the threat of annihilation." The following expressions of Paul will serve as ensamples of the teachings of "all the Bible," and as proofs of the Professor's ignorance of Scripture. "Vessels of wrath fitted to *destruction*." Rom. ix. 22. "The preaching of the cross is to them that *perish* foolishness." 1 Cor. i. 18. "If any man defile the temple of God, him shall God *destroy*." iii. 17. "He that soweth to his flesh, shall of the flesh reap *corruption*." Gal. vi. 8. "Enemies of the cross of Christ; whose end is *destruction*." Phil. iii. 19. "And with all deceivableness of unrighteousness in them that *perish*." 2 Thess. ii. 10.

"The appeal," says the Professor, "is always to the more terrible and consequently more potent consideration of endless banishment from God, and from the glory of his power." The Professor's language suggests a solitary text, although he multiplies it indefinitely by the adverb "always." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting *destruction* from the presence of the Lord, and from the glory of his power." 2 Thess. i. 7–9. So, the Professor's "endless banishment" is Paul's "everlasting destruction." Yes, the ungodly are banished, because they are extinguished.

Consideration No. IV, like its predecessor, fails to make "obvious" the "metaphorical" construction of "life" and "death." Try again!

V. Those who insist that the term "death" as applied to the sinner in a future state, implies annihilation, ought to be able to show that such is its meaning when applied to man in this world; that is, that when a wicked man, at least, dies in this world he ceases to exist. But instead of this Mr. Hudson admits that his soul lives on for ages, though in the language of earth he is dead. If, then, the term does not imply non-existence in its original application, by what stretch of interpretation is it made to signify extinction of being in another life?

The very thing which the Professor thinks ought to be insisted upon by those who take the "death" of the sinner in its literal import, we, the supporters of the Herald of Life, DO teach. We admit the absurdity of Mr. Hudson's teachings in relation to this point. We also admit that all who hold that the penalty is literal death, and yet advocate the resurrection of wicked men are as absurd, illogical, and indefensible as the Professor himself—and more so. But is it not strange that the Professor should make the untenableness of another theory a *proof* of his own. Suppose that all "annihilationists" believed in the revival of the wicked, would that help the Professor? Are other men's blunders his proofs. The question is, Are the terms "life" and "death" to be metaphorically interpreted? Prof. M. has agreed that "the whole controversy turns upon the settlement of this question." He accepts the burden of proof. He brings his five propositions that the terms are metaphorically used. And here they are.

1.

My doctrine stands only on the metaphorical interpretation of the terms "life" and "death."

These terms are metaphorically employed to mean such and such things.

Therefore "life" and "death" have a metaphorical construction.

2.

My doctrine stands on the metaphorical use, &c.

Damnation means Penalty.

Therefore "life" and "death" are metaphors.

3.

My doctrine stands on the metaphorical use &c.

But I can't understand how certain texts are harmonized with the literal use.

Therefore "life" and "death" are metaphors.

4.

My doctrine stands on the metaphorical use, &c.

But "life" and "death" have a metaphorical use.

Therefore "life" and "death" are metaphors.

5.

My doctrine stands on the metaphorical use, &c.

But Mr. Hudson is not consistent.

Therefore "life" and "death" are metaphors.

Has anything been proved? Yes; and we state it thus:

Prof. M. admits that if "life" and "death" have their literal meaning in John iii. 16, 36, and Rom. vi. 23, then the question is settled that men are not immortal by nature, but that immortality is a privilege, to be secured by faith.

But Prof. M. has failed to show that terms spoken of are not to be literally understood.

Therefore, as far as the arguments of Prof. is concerned, the question is settled that Immortality is the gift of God, through faith in Jesus Christ our Lord.

More Wrong Impressions.

We regret to find it necessary to speak again on the subject of "wrong impressions;" but we presume all will be pleased to have the rough made smooth, as far as practicable; and the crooked made straight.

In Br. Wendell's "remarks" on our article in the HERALD of Nov. 2, when speaking of the "Circular Letter," he says:

"That document, to my apprehension, means nothing at all, if it does not mean to put the foot of the A. C. Association upon the neck of every preacher who rejects the reliving of the wicked dead. (Its publication to the world is quite consistently followed by the refusal of the *Crisis* to publish any longer the appointments of such preachers.) What has the Editor of the *Crisis* to say to this business?"

"The Editor of the *Crisis*" would simply say that he thinks Br. W. has "a wrong impression" about this matter. He understood the "Circular Letter" was introduced for the sole purpose of producing a kind and tolerant feeling in all minds relative to points of difference, and to promote a general and harmonious action, on points of agreement, at our great annual gatherings at Wilbraham, and elsewhere as far as practicable.

Again, "the Editor of the *Crisis*" would say that Br. Wendell has "a wrong impression" relative to "the refusal of the *Crisis* to publish any longer the appointments of such preachers" as believe in the non-resurrection of the wicked.

Again, "the Editor of the *Crisis*" would say that Br. W. is under "a wrong impression" when he intimates that he is now "indorsing a policy that a few years ago he would have spurned."

Br. W. wishes "the Editor of the *Crisis*" to inform him "whether it was not a piece of downright impertinence for the Association to legislate a creed for others?" Most certainly, if it did any such thing. But on this point, "the Editor" thinks that Br. W. has another very "wrong impression," as every such act was utterly repudiated by the Association, and "the Editor of the *Crisis*."

Lastly, Br. W. inquires if the Association was "within the sphere of its legitimate work," when it "concerned itself with the matter of appointing a campmeeting committee?"

We think our brother is laboring under an another "wrong impression" on this point. The Association did not appoint any campmeeting committee. It has been the practice for the preachers to appoint the campmeeting committee; but it was thought to be more democratic for the campmeeting, as a whole, to appoint the committee. Although the Association was composed not only of preachers, but many delegates from various churches, and hence better qualified to choose "a campmeeting committee," than the preachers alone, yet all it did was simply to nominate a committee to be chosen or rejected by the entire encampment. MILES GRANT.

REMARKS ON THE ABOVE.

When the foregoing was received from Br. Grant, in Nov. last, the EDITOR of the Herald of Life was of the opinion that no useful end would be served by its publication. As, however, Br. G. thinks it ought to be inserted even at this late day, it is now permitted to appear. I shall dismiss the matter with a few brief remarks.

The merits of the "Circular Letter" I have no wish to discuss. What I meant by calling it a "creed," in my former response to Br. G., will be sufficiently apparent to any who noticed its enumeration of doctrines which must be held by those whom the Advent Christian Association would countenance at camp-meetings and by the churches at large. Br. G.'s explicit disclaimer satisfies me that it did not in *his* mind bear the character of a creed.

Br. G.'s interpretation of the "Circular Letter," as being not hostile to those holding the non-living of the wicked, I believe to be entirely sincere; and it is creditable to his *head* that he can not conscientously reject the view which was taken of the matter by myself and many others. Considering the intelligent authorship of the document in question, I hazard nothing in saying that the writer of it, *if* it was *his* "sole purpose" to produce "a kind and tolerant feeling in all minds," was remarkably infelicitous in his choice of phraseology.

Regarding the apppointment of the campmeeting committee at Wilbraham, Br. G.'s statement shows I was quite correct in saying that the A. C. A. "concerned itself" with the matter. My opinion that it should not in any way have done this remains unchanged. "*Simply to nominate*" happened to be a work which the Life and Advent Union preachers had as good a right to take part in as those of the A. C. A.; but this right they could not exercise in a body of which they were not members. This obvious fact is enough to sustain the charge against the Association implied in my former response to Br. Grant.

What I said about the non-publication of our appointments in the *Crisis*, ought some time ago to have been supplememted by another statement of a more favorable character. In the absence of Br. G., last fall, my own appointment had been suppressed by the Business Agent of the *Crisis*, and I was informed that this was to be the standing arrangement for the future. All this was without the knowledge or approval of the Editor of the *Crisis*, who, on his return home, made haste to restore the former order of things. It was due to Br. Grant that I should long ago have acquainted our readers with these facts. I have personally apologized to him for the delay; I at no time intended to wholly neglect the matter. RUFUS WENDELL.

Letters and Extracts.

From Eld. J. Lewis.

MASON CO., ILL, JAN., 1865.

BR. STORRS:—We are still battling for truth on either side the river; now in Mason Co., and then in good old Fulton Co. We have plenty of work and best of pay (not "Greenbacks," although we get enough of them) in conversion of souls (persons). Glory to God, the good work is progressing. Not a few have repented of their sins and are rejoicing in the blessed hope. Some cold-hearted backsliders, that had not been to meeting to hear preaching in six or eight years, have returned unto the Lord, and are serving Him with all their house: and all this from preaching the whole truth of the Bible; no resurrection to the wicked dead; no excitement; but the sober second thought. We have proved, to a demonstration, that being born of water and of the Spirit, is, first, the natural birth; and second, the resurrection birth, John iii. 5; and 1 John v. 6; showing, also, unless we are sealed with the Holy Spirit of God there will be no such thing as a resurrection birth from the dead. See Eph. iv. 30, and i. 13. See also 2 Corth. i. 22; and that the one baptism is that of the Spirit, and not of water; consequently the sealing Spirit. See 1 Corth. xii. 13. Glory to God, if we can feel satisfied they are in Christ by the sealing of the Spirit, we care but little about water. All is going right here. We are able to meet our enemies, although they squirm hard. Pray for the old one armed preacher. If you send any thing, direct to Otto, Fulton Co., Ills.

ELD. THOS. W. SMITH writes from Otisville, Wright Co., Iowa, Jan. 17, 1865:—I have cheering news for you. On my return from Story and Hamilton Cos., I found several of our most intelligent Brethren and Sisters rejoicing in the consolation of the doctrine of Life only in Christ. They say "The scheme of redemption looks plainer; the Bible more harmonious; God's character unsullied." A vacuum has been filled that nothing else could fill. One of these brethren is an Elder and a Preacher. The other Elder has been a believer, for years, in no future life for the wicked. Over half of the Church now reject a *future* life torment for the wicked; indeed, nearly all, as I can number 21 out of 23. The truth has taken deep root in every place where I have labored; it is truly progressing. I feel confident that the gospel of the kingdom is complete with the re-living of the wicked left out. I enjoyed much freedom in preaching on my tour, and great peace of mind. It is best, however, not to say much of our efforts, as some thereby forget to ascribe the glory to God. As ever, yours, in hope of *life*.

[In a previous private letter Br. Smith said, "I have as much as I can do, the calls for labor are so numerous. I wish we had some help." If we cannot send laborers into the western region, let us give Br. Smith some relief by giving him the means for traveling. Let us raise the fund for a horse to $100 at once. Three brethren in this section have given $5 each, and we presume they feel as if they had "lent it to the Lord," and have taken Him for paymaster. Are there not 17 more that are willing to take the same amount each? Will they be any poorer for it? We think not. Those who sow sparingly will also reap sparingly. We profess to love the truth of "No life out of Christ," and have been praying the LORD to raise up laborers, and some have risen up almost unlooked for, and just where they were needed. Shall we not add works to our faith, and thus demonstrate that our prayers were sincere, and thereby strengthen our faith? The West must be cultivated as well as the East. There are a plenty there, as well as here, who would be glad to cripple our efforts on the life-theme. Let such as are willing to work, who are already in the west, be sustained and helped onward. "The end of all things is at hand"—let us "work while it is day; for the night cometh in which no man can work."]

Obituary.

BR. SILAS WINCHESTER, of Salem, Mass., died at the rebel hospital at Florence, S. C., Oct. 19, 1864, aged 27 years.

In Nov., 1861, Br. W enlisted for three years as a private in the Mass. 23d Reg., and was made a Corporal in his company about a year later. He re-enlisted in Dec., 1863, and visited home on a furlough in January, 1864, remaining a little over a month. On the 16th of May last he was taken prisoner by the rebels at Drury's Bluff and taken to Libby prison, whence, two days afterwards, he wrote his wife informing her of his capture. From Libby prison to Belle Isle, thence to Andersonville, thence to Charleston, and lastly to Florence—tells the story of his movements as a prisoner. From information received, it cannot be doubted that our brother endured his full share of the fearful hardships so common in the fate of those Union soldiers who fall into rebel hands as prisoners. When exposure and starvation had done their work for five months, a chronic-diarrhea attack of only two days sufficed to carry him to the grave.

Besides many friends, Br. W. has left an affectionate wife and child to mourn his loss. Not until in December did Sr. W. receive tidings of her sad bereavement; and it was quite late in the month before such confirmation of the event was received as rendered it unquestionable. Our sister sorrows not without hope. It is the testimony of one who served with Br. W. in the ranks, that his fidelity to his Christian principles commanded the respect of all who knew him.* Though I have had some correspondence with our brother, it was not my privilege to know him personally. Those who know the exercises of his mind say that he entered his country's service from a conviction of duty. It was his firm faith that the war would result in the complete overthrow of the accursed institution of slavery. He delighted to correspond with his Christian friends, and often in his letters gave utterance to his hope that he might be spared to return home when peace should be restored. On the 8th of last June he wrote his wife a letter from Andersonville prison, which only came to hand a few days ago, being more than seven months in reaching its destination. May the hope of the Gospel abundantly sustain our brother's sorrowing companion. R. W.

* At the last prayer meeting Br. W. attended while home on furlough a year ago he spoke with emotion of the possibility that he might die while in the military service, and of his trust that, in any event, whether living or dying, he would be the Lord's.

APPOINTMENTS.

J. T. CURRY will preach in PHILADELPHIA, Feb. 12th, 19th, and 26th, at such place as shall be designated by David W. White.

S. W. BISHOP will preach in,
PROVIDENCE, R. I., Sunday, Feb. 12th.
NEW HAVEN, Conn., Sunday, Feb. 19th.
NEWARK, N. J., Sunday, Feb. 26th.
PAWLING, N. Y., Thursday evening, March 2d, and over Sunday the 5th.
ALBANY, N. Y., Sunday, March 12th.

SAMUEL POLLEY'S Post Office address is Newport, Me.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in pa per covers only. Postage 6 cents.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not; he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, is intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracs.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS,"
Box 4658, New York.

Poetry.

THE WORLD TO COME.

BY T. P. LEWIS.

(TUNE—"*Jamie's on the stormy sea.*)

"Sorrow and sighing shall flee away."—Isa. xxxv. 10.

World of worlds where no more sorrow
Dims the prospect of to-morrow;
World where none can trouble borrow—
World so free from noise and strife,
World where sickness enters never,
Where no pangs the heart can sever,
World where all shall live forever,
World where blooms eternal life.

In that world there's no more dying,
No repining, no more sighing,
No more anguish, no more crying,
All of these have passed away.
Those who here have sadly parted,
Sighed farewell while tears have started,
Round the world all broken hearted,
Hail the dawn of that glad day.

No more clouds obscure the vision—
No more scoffers make derision—
Fields of light and pure elysian—
Paradise breaks to our view.
Hearts that once by anguish riven,
To desponding thoughts were given,
Tune aloud their harps in heaven,
To glad notes for ever new.

World to come! O world of pleasure!
Where the holy lay their treasure—
World where none their joy can measure—
Long the pilgrim's joyous theme.
Where the ransomed throng are seated,
Round the throne with hopes completed,
I, with those I oft have greeted,
Fain would share thy joys supreme.

Hartwick, N. Y.

DEATH OF CHRIST AND ITS RESULTS.

In what respect and to what extent did the death and resurrection of Christ affect the human family?

That there are two phases or results growing out of the atonement is, we think, evident from many passages of Scripture. For instance, the apostle remarks, "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

There are two things suggested in this passage, a *reconciliation* and a *salvation*. The *first* resulting from the death of Christ; the *second* from his life; *this*, the fruit of his resurrection; *that*, of his sacrifice. He died for the ungodly; and by this means, "commended his love toward us," even in our sinful state, or while we were yet sinners; but by his blood, or faith in his blood, we "are justified from all things, from which we could not be justified by the law of Moses."

The apostle does not, in the foregoing passage, affirm that we are saved by the death of Christ; for that would hardly be correct; but that we are "saved by his life." "Because I live, ye shall live also."

What then is this reconciliation, of which the apostle speaks, which results from the death of Christ? It evidently has not the sense of the term justification. The former meaning simply the renewal of friendship of parties who had been at variance; while the latter involves the idea of pardon, absolution, acquittance from guilt and merited punishment.

Now reconciliation may take place between parties at variance, if the party at fault makes suitable amends; or, if not so, then by the intervention of a third party who, by some act or method, removes the cause or causes of variance. In man's case, it was the latter. Man, himself, had no power to do this; hence the apostle, "For when we were *without* strength.... Christ died for the ungodly." It was not possible for man, poor fallen man, to remove the cause of variance which existed between himself and his God. He was an enemy to his maker, and could only be reconciled by the death of the Son of God, an event, entirely outside of himself, devolving exclusively upon Christ.

This reconciliation was necessary in order to salvation. It paved the way for it, without which it could not be realized. The parties must be reconciled before they would or could enter into the contract—a new contract. The first contract had been made void, had been broken. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus it was that the friendship heretofore existing between God and man, was broken off. Man became an enemy to God, broke the conditions of the primeval covenant, and rendered himself obnoxious to the penalty of God's law. Man was first in the fault, had nothing to offer, neither merit nor riches—had forfeited all: how then could he be reconciled? Not by anything he could do. He was in debt, and had nothing to pay; he was bankrupt, and hence entirely at the mercy of his creditor. His creditor had the right and might exercise the power of pardon if he chose. It was optional with him as to whether it should be done. In doing it he might impose conditions or not at his pleasure, conditions few or many, hard or easy, great or small.

Now what did he do? He permitted his Son to step in and die for or on account of man's sin, and by this means he does, *conditionally*, break up, reverse, or render void, the otherwise inevitable result growing out of the infliction of the penalty of God's *prime law*—that of perishing. Man would have had no subsequent existence but for the death of Christ; whose death does not save man from dying, but from perishing in the corruption of death. God does not, therefore, make void the penalty; but he recalls, holds back, arrests the result, on condition that man does not a second time revolt against his government. In case he rebels during his second probation, the results follow the penalty—he perishes in death— the "wrath of God abideth on him."

From what has been said we infer the following facts:

1. That by the death of Christ the world is reconciled to God.

2. That reconciliation—in this case—refers to a renewal of friendship—a kindly regard which God exercises toward the human race.

3. That this reconciliation is effected *exclusively* by the death of the Saviour.

4. That it resulted in releasing mankind from the otherwise inevitable results of the infliction of the penalty of God's law—that of perishing.

5. That this exemption from the aforesaid results, rested upon the following conditions: (1.) The death of Christ. (2.) His resurrection. (3.) A conformity—so far as lay in his power—of man to the divine will. Including all in this exemption who do not deliberately and persistently violate the known will of God, whether children or heathen; and *excluding* all who break the law of God, whether it consists in the violation of revealed law or the light or law of nature.

6. That *prime* transgression is not forgiven or pardoned, is seen in the fact that death "has passed upon all men." That "it is appointed unto man once to die." This is the penalty inflicted because of his transgression. But God promises, *conditionally*, to relieve or save him from *perishing in death*. What then is this condition upon which turns a matter of such infinite moment? It is this, simply this, that he should not again rebel against the divine government.

Now, this does not refer to children who have not come to the years of discretion, because they can neither do good nor evil; nor does it refer to that part of the heathen world who, though they have not the (revealed) law, yet "do by nature the things contained in the law;" nor yet to believers, who, through repentance and faith, and the advocacy of the Redeemer, receive a pardon of their sins; but to that part of mankind who, by reason of persistent transgression, are by the Scriptures pronounced rebels against the government of God.

7. Hence it is, that the justification of which the apostle speaks, is a state or condition growing out of the pardon of sins—or the personal acts of individuals; and is applicable to none but believers. It is the justification of faith or grace conditional in two principles—belief in Christ, and conformity to his will; neither of which can be affirmed of children or heathen who have not heard of Christ —the former being prevented through the want of mental ability; the latter, from the lack of intellectual culture.

8. We see how the argument of the apostle on the subject of justification by faith applies to those only who, "by reason of use, have their senses exercised to disern both good and evil;" who have became loyal to God. While they "were yet sinners Christ died" for them, but *now*, "being justified by his blood" they are "saved from wrath through him." When they were enemies, they "were reconciled to God by the death of his Son, much more, being reconciled" they "shall be saved by his life." They are those who "receive abundance of grace and of the gift of righteousness," and are to "reign in life by one, Jesus Christ."

How clear from the foregoing facts is the declaration of the apostle, "Therefore as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." His death was for the benefit of the race, for every son and daughter of Adam who fell under the power of a broken law. He did not cancel the original guilt, otherwise they would not have died: but lengthening out their lives, and favoring them with another probation, he assures them that they shall be redeemed from death if not found guilty of rebelling a second time against the divine government. That if they believe they shall not perish. The meaning therefore of the phrase, "come upon all men to justification of life," is this: God has, by the death of his Son, opened up a way by which all may be saved. The sacrifice or death of Christ is God's gift. Suppose some will not accept the offered help, will God thrust it upon them? Christ died not only that all mankind might be raised from the dead, but that they might be eternally happy; but will they be happy irrespective of moral character? No more will they be raised from the dead without it. This last remark does not refer to children, but to the world of mankind, who, by reason of persistent transgression, have forfeited all right to a second life, and hence they perish.

He is the Saviour of all men; not because he saves them from dying, nor yet because he saves them from sinning; but because he is the one who has instituted the methods of salvation, or worked out the plan that was instituted by the Father. He has opened a door of hope, has set the table and invited all to come and eat. He hath said, "Look unto me and be ye saved, all ye ends of the earth." Why does he do this? Because he is the Saviour of all men. He "will have all men to be saved, and come to the knowledge of the truth." But while he wills, is it certain that they will come? Nay, is it not certain that many will *not* come? "Ye will not come unto me that ye might have life." The spirit of rebellion is within them. Their names are written in the earth. Let them never "see the light," but consume in the grave for ever.

F. H. B.

THE GREAT TRIBULATION.

BY CHARLES C. TUCK.

In my former article on this subject, I endeavored to show that that tribulation was upon the Jewish people, during the seven years war between the Jews and Romans, and not upon the Christian church during the papal persecution. I showed that the tribulation was at the time when, according to the teaching of Christ, the "abomination of desolation should stand in the holy place." I also referred to, and examined some portions of the prophecy of Daniel, concerning the "daily sacrifice," and the "abomination that maketh desolate," and found that the power that took away the "daily sacrifice," or, in other words, "caused the sacrifice and the oblation to cease," was the same power that "placed the abomination that maketh desolate;" and that power was the Roman civil power. Therefore, when Christ spoke of the "abomination of desolation" standing "in the holy place," and admonished those who were in Judea, who should witness that event, to flee to the mountains, he evidently referred to the time spoken of in Matthew xxiv. 2 verse, when there should not be left "one stone upon another" which should not be "thrown down." See also the parallel passages in Mark and Luke.

My object in speaking of this subject is not for the purpose of controversy, but for the sake of truth. For this I would gladly sacrifice everything else. It matters not what the consequences of embracing truth may be; I leave that matter in the hands of the Lord. It is enough for me to believe and obey.

Owing to circumstances, I was unable, in my former article, to notice many points connected with the tribulation, which are very important ones to be considered. For this reason I refer to the subject again. Even now, I shall probably fall short of doing the subject full justice. The first point I will notice is that concerning the shortening of "those days."

In verse 15, Christ says: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" He then says, verses 16–22, "Then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return bach to take his clothes. And woe unto them that are with child, and to them that give suck in those days; but pray ye that your flight be not in the winter, neither on the sabbath day; for *then shall be great tribulation*, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Christ does not specify, nor intimate, any particular number of days which were to be shortened, but merely says "those days (of tribulation) shall be shortened." If we trace the expression "abomination of desolation" back to the book of Danied, we find that in no case is it used in connection with either 1260 or 1290 days of persecution by the "little horn" power; but is used in connection with the Roman civil power, in its work of desolation upon the Jewish nation. Therefore the idea that Christ referred to 1290 days of papal persecution, when he said those days of tribulation should be shortened, is a mere assumption.

The expression, "there should no flesh be saved," certainly means that if those days of tribulation had not been shortened, all flesh would have perished in the tribulation, whether it comprises only the destruction of Jerusalem by the Romans, or the papal persecution universally; and it certainly could not have comprised the latter, for (allowing that it did, and those days had not been shortened) none but Christions would have been its victims: and Christians can no more be comprehended in the expression "no flesh" than can the rest of mankind. But when we apply the tribulation where it belongs, and where Christ placed it, everything is harmonious; for we then see that if the tribulation on Jerusalem had not been shortened, "no flesh" in that city would have been saved from the impending destruction. "But for the elect's sake" the tribulation was shortened. It appears that although the Christians fled, when they saw the "abomination of desolation stand in the holy place," there were still some left whom God foresaw were his elect, and therefore, in order that they might not be destroyed with the wicked Jews, the siege was brought to an end.

Another point which I wish to notice is the expression "*immediately after* the tribulation of those days," which is found in verse 29. This is thought to be a great objection in the way of applying the tribulation to the destruction of Jerusalem, because Christ said "immediately after the tribulation of those days shall the sun be darkened," &c.; and therefore it is said, it could not apply there, for the sun was not darkened for many hundred years after the destruction of Jerusalem. That little word "immediately" is thus given more weight by some, than all the rest of the testimony of Christ in the matter, to say nothing about the testimony of Daniel the prophet. I do not think it was necessary for the sun to be darkened the next year after the tribulation, nor within hundreds of years after, in order to have it called by Christ immediately after; because "one day is with the Lord as a thousand years, and a thousand years as one day."

In Rev., xxii. 7, 12, 20, Christ is represented as saying, after showing John the glory of the new Jerusalem, "Behold I come quickly;" and yet his coming will be many hundreds of years after he uttered those words. Nevertheless, he said it would be QUICKLY, and therefore I let it be so. He also said that the sun should be darkened "*immediately after*" the great tribulation at Jerusalem; and although hundreds of years elapsed after the tribulation, before the sun was darkened, yet he called it immediately after, and therefore I believe.

Bangor, Me., Jan. 15, 1865.

JERUSALEM AND THE JUDGMENT.

"Run speak to this young man saying, Jerusalem shall be inhabited as towns *without walls* for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be *the glory* in the midst of her." Zech. ii. 4, 5.

When will this splendid prediction be fulfilled? Let us compare spiritual things with spiritual. Rev. xxi. 23. The CITY had no need of the sun neither the moon to shine in it, for the *glory* of God did lighten it. The throne of God is to be in the midst of the city. Rev. xxii. 3. The ancient city was walled about; but of this city it is said, that God shall be a wall of fire round about it. Gog and Magog are represented as saying, Ezek. xxxviii. 11, I will go up to the land of unwalled villages. John said, Rev. xx. 9, They (Gog and Magog) compassed the camp of the saints about, and God's wall of fire came down and devoured them. Ezek. xxxviii. 18—23, It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.... surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heavens, and the beasts of the fields, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at *my presence*, and the mountains shall be thrown down (Zech. xiv. 4,) and the steep places shall fall, and every wall shall fall to the ground; and I will call for a sword against him throughout *all my mountain*, saith the Lord God, every man's sword shall be against his brother; and I will plead against him (Gog) with pestilence, (Zech. xiv. 12), and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone; thus will I magnify myself and sanctify myself, and I will be known in the eyes of *many nations*, and they (the nations) shall know that I am the Lord. Isa. lxvi. 15, 16, 18, For behold the Lord will come with fire and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire (or cannon) and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many; for I know their works and their thoughts, it shall come that I will gather all nations and they shall come (to Jerusalem) and see my glory; and I will send those that escape of them (that is, the soldiers that fought against Jerusalem) unto the (heathen) nations.... to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the gentiles. Matt. xxv. 31, When the Son of Man shall come in his glory.... then shall he sit upon the throne of (David in Jerusalem) *his* glory, and before him shall be gathered [every body? no:] all NATIONS.

Of those who believe that the saints go up in that vast throng, and are then and there singled out one by one, we would inquire, What do you do with the passages that read thus, The Lord my God shall come and ALL the saints with thee? Zech. xiv. 5. Behold the Lord cometh WITH ten thousand of HIS SAINTS to execute judgment [not upon his saints, for they are associated with their Lord in the judgment of the world] upon all. Jude 14, 15. The facts in the case are these, those who are raised from the dead are raised immortal; their position cannot be changed by any future judgment. The fact that they are raised proves them to be the children of God. The living are changed in a moment from mortality to immortality. This, in my judgment, is judgment enough for them. Proclaim ye this among the gentiles, prepare war, wake up the mighty men; let all the men of war draw near; let them come up to the valley of Jehoshaphat, *for there* will I sit to judge all the heathen round about. Joel iii. 9, 12. We believe that Joel speaks of the same time and place to which Christ refers; and that the gathering of the nations to Jerusalem will be a sign if not *the* sign of the Son of man in (the political) heaven. W. H. HANFORD.

New York.

WANT OF DECISION.

A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they had only been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that in doing anything in the world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did all very well before the flood when a man could consult his friends, upon an intended publication for a hundred and fifty years, and live to see its success for six or seven centuries afterward; but at present a man waits and doubts, and consults his brothers, and his uncles, and his particular friends, till one day he finds that he is sixty-five years of age, that he has lost so much time in consulting first cousins and particular friends that he has no more time to follow their advice. There is so little time for over-squeamishness at present, that the opportunity slips away. The very period of life at which man chooses to venture, if ever, is so confined that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculation.—[Sidney Smith.

Children's Department.

THE FRUIT OF FIDELITY.

Hubbard, a young man from the country, entered Phillips' academy, Andover. His heart was filled with the love of God. He soon found one scholor who felt as he did, and they two found a third. The three agreed to have a prayer-meeting. They met in a little room in the academy; and here they prayed and sang and read God's word, and like good old Jacob, wrestled for a blessing. The Lord Jesus says, "Where two or three are met together in my name, I will be with them;" and the Lord Jesus was in that small meeting, and the Holy Spirit; and such blessed society was it found to be, that they continued *all night* in prayer. Having tasted so much of heaven, their hearts went out towards their fellow-students. They wanted to bring others into the same sweet fellowship with Jesus. And as, in order to do good, we need to have some plan about it, and for want of it much good is lost, they each agreed to select some scholar, make him the special subject of prayer, and seek in every kind and true way to lead him to the Saviour. Hubbard thought of one who lived in the house where he roomed, Amos, a little lad of thirteen. Amos had pious parents. He knew the commandments, had studied the catechism, and read his Bible. He never swore or used bad language. Everybody called him a fine little fellow. Yet you know Christ tells us there are but *two ways* in the world—one the straight and narrow which leads to life, the other the broad way which leads to destruction; and everybody whose face is not set towards life, is there. Amos' face was not set towards life. He did not like to have God in his thoughts. The love of Christ did not rule his heart. Amos was in the "broad way." Hubbard first tried to win Amos' love and confidence. He helped him over hard places in his studies, and often asked him to take a walk. Younger boys are easily attracted to the society of older ones; sometimes, alas, to their hurt. Hubbard's lovely disposition and pleasant talk, in addition to a fund of interesting stories, soon won Amos, and he asked if he might not room with him. Hubbard of course willingly acquiesced, and Amos was soon his chum. Amos was now the intimate of one who was intimate with Jesus, and on comparing himself with his friend, he found that Hubbard took delight in some things which he had no relish for. This began to trouble him. He wondered why *he* should not take delight in God; yet God seemed far off, and something separated them. Hubbard's prayers and conversation made him more and more uneasy. The Holy Spirit showed him what made the difference between them, and that it was *sin* which separated him from God. Hubbard was not sorry to see his little friend feel so, because he knew what Christ could do for him. And when Amos asked again and again, "What shall I do to be saved?" Hubbard pointed him as often to Christ who washes away our sins in his own blood. Amos depended very much upon his friend. Day after day he begged him to pray *for* him and *with* him, as if that could save him. It could not. We must take hold of Jesus each one for himself. *He* is the Saviour. Hubbard at last told Amos so. "Amos" he said, "I can do *no more* for you. Your minister, your father, your mother, nobody can save you but the Lord Jesus Christ. He and he only can. *Believe* him when he says, "Come unto *me* and be ye saved." Go cast yourself *wholly* on him for forgiveness and peace." Amos looked as if he was deserted when Hubbard went out the door and left him alone—alone with his Saviour. He threw himself on his knees. It was an hour or more before Hubbard came back. When he entered the room, Amos looked up, and that look had *heaven* in it. Hubbard saw in a moment that he had found his Saviour, and that his face was turned heavenward. Oh happy moment! Amos had not been to school for several days. Anxiety for his eternal interest would not allow him to study The next morning he rose serene, and tranquil, and gathered up his books for school. "Dare you trust yourself among the boys yet?" asked Hubbard; "they may laugh at you. Are you strong enough to bear up under what they might say?" Amos turned round to his friend, and what answer did he make?

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?

How can I die while Jesus lives,
Who, rising, left the dead?
Pardon and grace my soul receives
From my exalted Head.

All that I am, and all I have,
Shall be forever thine:
What e'er my duty bids me give,
My cheerful hands resign.

That was the boy's answer. It was a remarkable answer. Of course, while he felt so, there was no danger that ungodly companions would steal a march on him; and Hubbard said no more, only he thanked God in his heart. From that hour Amos' course was *onward*. He is now a distinguished minister of the gospel, and for thirty years his labors and influence have been blessing and enriching the city where he labors.

Selected by COUSIN NAOMI.

CHRISTMAS.

'Twas Christmas eve, and St. Nicholas had just deposited with safety his annual gifts in the stockings of Willie and Mary Brown, and proceeded on his journey. The long-wished for morning arrived which caused a merry bustle among the children, each anxious to discover what Santa Claus had brought them.

One after another were the toys and candies poured forth from their well-filled stockings, exclaiming as they did so: "What a nice little doll for Mary!" and "What a cunning little donkey for Willie!" combined with numerous other exclamations while examining their valuable gifts.

There resided in a distant part of the neighborhood a widow who, after having partaken of some scanty food which comprised their morning meal sent her two fatherless children in search of something with which to provide themselves a dinner; she having been disabled by a fall received one day while searching for work, from which to support herself and children. Having attired themselves in their ragged garments the children set forth. Arriving at the dwelling of Mary and Willie they halted, and the eldest gently rang the door-bell, to which call a servant responded, to whom the girl applied for some thing to rescue them from starvation. The servant informed her mistress who, accompanied by her daughter immediately set to work obtaining some thing which would suit the little sufferers appetite, and which would shelter them more closely from the piercing cold. Some food having been obtained, they gave it to the little beggars who, after devouring a small quantity, carefully stowed the remainder in their shabby basket, while Mary was busy gathering such clothing as could possibly be spared, and also such toys, candies, &c., which she thought would amuse and comfort the little sufferers. Having collected the articles together, they presented them to the little girls who after returning many hearty thanks, hastily returned to their miserable abode.

More contentedly could both parties pass the remainder of the day; the one in playing with the toys and things which had been given them, the other in remembering that in the midst of their happiness they had caused others to be happy also. All you little children who have been blessed with a rich supply of presents and are enjoying much happiness, remember that many there are who are suffering even for the want of some thing to eat. Give then with an open heart, and remember that in so doing you are obeying one of God's greatest commandments—"Give to him that asketh, and him that would borrow of thee turn thou not away." W. D. V. W.

TROUBLE BREWING IN FRANCE.

It seems things do not go perfectly smooth in the Imperial household of Louis Napoleon. The following item we take from *The Methodist*, and is from its Paris Correspondent of Dec. 27. He says:

"There will be no reception of the ladies usually admitted to that privilege by the Empress on the 2d of January. The reason given for these changes in the customs of the court is that her Majesty's health has been seriously injured by the waters of Schwalbach, and we are also told that the Emperor is suffering from the effects of too much Vichy water. The death of M. Mocquard, the emperor's private secretary, is also said to have been so serious a blow that the greatest despondency prevails at the Tuileries. These motives are not accepted by all the world as the true ones. There are still stronger reasons for refraining from gay demonstrations in Paris. There is no doubt that there is great dissatisfaction existing against the government in a variety of classes. The system of repression has been carried to what would appear its utmost limits in the midst of a high spirited people, yet they are threatened with still further restrictions, and symptoms of insubordination are beginning to show themselves. Vague rumors of plots against the Emperor's life, and rumors—not at all vague, but very well defined—of conspiracies in favor of the Orleans family, are heard every day. Large numbers of workmen are out of employment, and trouble seems to be brewing from this circumstance."

The Herald of Life

AND OF THE COMING KINGDOM.

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Poetry.

THE WORLD TO COME.

BY T. P. LEWIS.

(TUNE—"*Jamie's on the stormy sea.*)

"Sorrow and sighing shall flee away."—Isa. xxxv. 10.

World of worlds where no more sorrow
Dims the prospect of to-morrow;
World where none can trouble borrow—
World so free from noise and strife,
World where sickness enters never,
Where no pangs the heart can sever,
World where all shall live forever,
World where blooms eternal life.

In that world there's no more dying,
No repining, no more sighing,
No more anguish, no more crying,
All of these have passed away.
Those who here have sadly parted,
Sighed farewell while tears have started,
Round the world all broken hearted,
Hail the dawn of that glad day.

No more clouds obscure the vision—
No more scoffers make derision—
Fields of light and pure elysian—
Paradise breaks to our view.
Hearts that once by anguish riven,
To desponding thoughts were given,
Tune aloud their harps in heaven,
To glad notes for ever new.

World to come! O world of pleasure!
Where the holy lay their treasure—
World where none their joy can measure—
Long the pilgrim's joyous theme.
Where the ransomed throng are seated,
Round the throne with hopes completed,
I, with those I oft have greeted,
Fain would share thy joys supreme.

Hartwick, N. Y.

DEATH OF CHRIST AND ITS RESULTS.

In what respect and to what extent did the death and resurrection of Christ affect the human family?

That there are two phases or results growing out of the atonement is, we think, evident from many passages of Scripture. For instance, the apostle remarks, "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

There are two things suggested in this passage, a *reconciliation* and a *salvation*. The *first* resulting from the death of Christ; the *second* from his life; *this*, the fruit of his resurrection; *that*, of his sacrifice. He died for the ungodly; and by this means, "commended his love toward us," even in our sinful state, or while we were yet sinners; but by his blood, or faith in his blood, we "are justified from all things, from which we could not be justified by the law of Moses."

The apostle does not, in the foregoing passage, affirm that we are saved by the death of Christ; for that would hardly be correct; but that we are "saved by his life." "Because I live, ye shall live also."

What then is this reconciliation, of which the apostle speaks, which results from the death of Christ? It evidently has not the sense of the term justification. The former meaning simply the renewal of friendship of parties who had been at variance; while the latter involves the idea of pardon, absolution, acquittance from guilt and merited punishment.

Now reconciliation may take place between parties at variance, if the party at fault makes suitable amends; or, if not so, then by the intervention of a third party who, by some act or method, removes the cause or causes of variance. In man's case, it was the latter. Man, himself, had no power to do this; hence the apostle, "For when we were *without* strength....Christ died for the ungodly." It was not possible for man, poor fallen man, to remove the cause of variance which existed between himself and his God. He was an enemy to his maker, and could only be reconciled by the death of the Son of God, an event, entirely outside of himself, devolving exclusively upon Christ.

This reconciliation was necessary in order to salvation. It paved the way for it, without which it could not be realized. The parties must be reconciled before they would or could enter into the contract—a new contract. The first contract had been made void, had been broken. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus it was that the friendship heretofore existing between God and man, was broken off. Man became an enemy to God, broke the conditions of the primeval covenant, and rendered himself obnoxious to the penalty of God's law. Man was first in the fault, had nothing to offer, neither merit nor riches—had forfeited all: how then could he be reconciled? Not by anything he could do. He was in debt, and had nothing to pay; he was bankrupt, and hence entirely at the mercy of his creditor. His creditor had the right and might exercise the power of pardon if he chose. It was optional with him as to whether it should be done. In doing it he might impose conditions or not at his pleasure, conditions few or many, hard or easy, great or small.

Now what did he do? He permitted his Son to step in and die for or on account of man's sin, and by this means he does, *conditionally*, break up, reverse, or render void, the otherwise inevitable result growing out of the infliction of the penalty of God's *prime law*—that of perishing. Man would have had no subsequent existence but for the death of Christ; whose death does not save man from dying, but from perishing in the corruption of death. God does not, therefore, make void the penalty; but he recalls, holds back, arrests the result, on condition that man does not a second time revolt against his government. In case he rebels during his second probation, the results follow the penalty—he perishes in death— the "wrath of God abideth on him."

From what has been said we infer the following facts:

1. That by the death of Christ the world is reconciled to God.

2. That reconciliation—in this case—refers to a renewal of friendship—a kindly regard which God exercises toward the human race.

3. That this reconciliation is effected *exclusively* by the death of the Saviour.

4. That it resulted in releasing mankind from the otherwise inevitable results of the infliction of the penalty of God's law—that of perishing.

5. That this exemption from the aforesaid results, rested upon the following conditions: (1.) The death of Christ. (2.) His resurrection. (3.) A conformity—so far as lay in his power—of man to the divine will. Including all in this exemption who do not deliberately and persistently violate the known will of God, whether children or heathen; and *excluding* all who break the law of God, whether it consists in the violation of revealed law or the light or law of nature.

6. That *prime* transgression is not forgiven or pardoned, is seen in the fact that death "has passed upon all men." That "it is appointed unto man once to die." This is the penalty inflicted because of his transgression. But God promises, *conditionally*, to relieve or save him from *perishing in death*. What then is this condition upon which turns a matter of such infinite moment? It is this, simply this, that he should not again rebel against the divine government.

Now, this does not refer to children who have not come to the years of discretion, because they can neither do good nor evil; nor does it refer to that part of the heathen world who, though they have not the (revealed) law, yet "do by nature the things contained in the law;" nor yet to believers, who, through repentance and faith, and the advocacy of the Redeemer, receive a pardon of their sins; but to that part of mankind who, by reason of persistent transgression, are by the Scriptures pronounced rebels against the government of God.

7. Hence it is, that the justification of which the apostle speaks, is a state or condition growing out of the pardon of sins—or the personal acts of individuals; and is applicable to none but believers. It is the justification of faith or grace conditional in two principles—belief in Christ, and conformity to his will; neither of which can be affirmed of children or heathen who have not heard of Christ—the former being prevented through the want of mental ability; the latter, from the lack of intellectual culture.

8. We see how the argument of the apostle on the subject of justification by faith applies to those only who, "by reason of use, have their senses exercised to disern both good and evil;" who have became loyal to God. While they "were yet sinners Christ died" for them, but *now*, "being justified by his blood" they are "saved from wrath through him." When they were enemies, they "were reconciled to God by the death of his Son, much more, being reconciled" they "shall be saved by his life." They are those who "receive abundance of grace and of the gift of righteousness," and are to "reign in life by one, Jesus Christ."

How clear from the foregoing facts is the declaration of the apostle, "Therefore as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." His death was for the benefit of the race, for every son and daughter of Adam who fell under the power of a broken law. He did not cancel the original guilt, otherwise they would not have died: but lengthening out their lives, and favoring them with another probation, he assures them that they shall be redeemed from death if not found guilty of rebelling a second time against the divine government. That if they believe they shall not perish. The meaning therefore of the phrase, "come upon all men to justification of life," is this: God has, by the death of his Son, opened up a way by which all may be saved. The sacrifice or death of Christ is God's gift. Suppose some will not accept the offered help, will God thrust it upon them? Christ died not only that all mankind might be raised from the dead, but that they might be eternally happy; but will they be happy irrespective of moral character? No more will they be raised from the dead without it. This last remark does not refer to children, but to the world of mankind, who, by reason of persistent transgression, have forfeited all right to a second life, and hence they perish.

He is the Saviour of all men; not because he saves them from dying, nor yet because he saves them from sinning; but because he is the one who has instituted the methods of salvation, or worked out the plan that was instituted by the Father. He has opened a door of hope, has set the table and invited all to come and eat. He hath said, "Look unto me and be ye saved, all ye ends of the earth." Why does he do this? Because he is the Saviour of all men. He "will have all men to be saved, and come to the knowledge of the truth." But while he wills, is it certain that they will come? Nay, is it not certain that many will *not* come? "Ye will not come unto me that ye might have life." The spirit of rebellion is within them. Their names are written in the earth. Let them never "see the light," but consume in the grave for ever.

F. H. B.

THE GREAT TRIBULATION.

BY CHARLES C. TUCK.

In my former article on this subject, I endeavored to show that that tribulation was upon the Jewish people, during the seven years war between the Jews and Romans, and not upon the Christian church during the papal persecution. I showed that the tribulation was at the time when, according to the teaching of Christ, the "abomination of desolation should stand in the holy place." I also referred to, and examined some portions of the prophecy of Daniel, concerning the "daily sacrifice," and the "abomination that maketh desolate," and found that the power that took away the "daily sacrifice," or, in other words, "caused the sacrifice and the oblation to cease," was the same power that "placed the abomination that maketh desolate;" and that power was the Roman civil power. Therefore, when Christ spoke of the "abomination of desolation" standing "in the holy place," and admonished those who were in Judea, who should witness that event, to flee to the mountains, he evidently referred to the time spoken of in Matthew xxiv. 2 verse, when there should not be left "one stone upon another" which should not be "thrown down." See also the parallel passages in Mark and Luke.

My object in speaking of this subject is not for the purpose of controversy, but for the sake of truth. For this I would gladly sacrifice everything else. It matters not what the consequences of embracing truth may be; I leave that matter in the hands of the Lord. It is enough for me to believe and obey.

Owing to circumstances, I was unable, in my former article, to notice many points connected with the tribulation, which are very important ones to be considered. For this reason I refer to the subject again. Even now, I shall probably fall short of doing the subject full justice. The first point I will notice is that concerning the shortening of "those days."

In verse 15, Christ says: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" He then says, verses 16–22, "Then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return bach to take his clothes. And woe unto them that are with child, and to them that give suck in those days; but pray ye that your flight be not in the winter, neither on the sabbath day; for *then shall be great tribulation*, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Christ does not specify, nor intimate, any particular number of days which were to be shortened, but merely says "those days (of tribulation) shall be shortened." If we trace the expression "abomination of desolation" back to the book of Danied, we find that in no case is it used in connection with either 1260 or 1290 days of persecution by the "little horn" power; but is used in connection with the Roman civil power, in its work of desolation upon the Jewish nation. Therefore the idea that Christ referred to 1290 days of papal persecution, when he said those days of tribulation should be shortened, is a mere assumption.

The expression, "there should no flesh be saved," certainly means that if those days of tribulation had not been shortened, all flesh would have perished in the tribulation, whether it comprises only the destruction of Jerusalem by the Romans, or the papal persecution universally; and it certainly could not have comprised the latter, for (allowing that it did, and those days had not been shortened) none but Christions would have been its victims: and Christians can no more be comprehended in the expression "no flesh" than can the rest of mankind. But when we apply the tribulation where it belongs, and where Christ placed it, everything is harmonious; for we then see that if the tribulation on Jerusalem had not been shortened, "no flesh" in that city would have been saved from the impending destruction. "But for the elect's sake" the tribulation was shortened. It appears that although the Christians fled, when they saw the "abomination of desolation stand in the holy place," there were still some left whom God foresaw were his elect, and therefore, in order that they might not be destroyed with the wicked Jews, the siege was brought to an end.

Another point which I wish to notice is the expression "*immediately after* the tribulation of those days," which is found in verse 29. This is thought to be a great objection in the way of applying the tribulation to the destruction of Jerusalem, because Christ said "immediately after the tribulation of those days shall the sun be darkened," &c.; and therefore it is said, it could not apply there, for the sun was not darkened for many hundred years after the destruction of Jerusalem. That little word "immediately" is thus given more weight by some, than all the rest of the testimony of Christ in the matter, to say nothing about the testimony of Daniel the prophet. I do not think it was necessary for the sun to be darkened the next year after the tribulation, nor within hundreds of years after, in order to have it called by Christ immediately after; because "one day is with the Lord as a thousand years, and a thousand years as one day."

In Rev., xxii. 7, 12, 20, Christ is represented as saying, after showing John the glory of the new Jerusalem, "Behold I come quickly;" and yet his coming will be many hundreds of years after he uttered those words. Nevertheless, he said it would be QUICKLY, and therefore I let it be so. He also said that the sun should be darkened "*immediately after*" the great tribulation at Jerusalem; and although hundreds of years elapsed after the tribulation, before the sun was darkened, yet he called it immediately after, and therefore I believe.

Bangor, Me., Jan. 15, 1865.

JERUSALEM AND THE JUDGMENT.

"Run speak to this young man saying, Jerusalem shall be inhabited as towns *without walls* for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be *the glory* in the midst of her." Zech. ii. 4, 5.

When will this splendid prediction be fulfilled? Let us compare spiritual things with spiritual. Rev. xxi. 23. The CITY had no need of the sun neither the moon to shine in it, for the *glory* of God did lighten it. The throne of God is to be in the midst of the city. Rev. xxii. 3. The ancient city was walled about; but of this city it is said, that God shall be a wall of fire round about it. Gog and Magog are represented as saying, Ezek. xxxviii. 11, I will go up to the land of unwalled villages. John said, Rev. xx. 9, They (Gog and Magog) compassed the camp of the saints about, and God's wall of fire came down and devoured them. Ezek. xxxviii. 18—23, It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.... surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heavens, and the beasts of the fields, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at *my presence*, and the mountains shall be thrown down (Zech. xiv. 4,) and the steep places shall fall, and every wall shall fall to the ground; and I will call for a sword against him throughout *all my mountain*, saith the Lord God, every man's sword shall be against his brother; and I will plead against him (Gog) with pestilence, (Zech. xiv. 12), and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone; thus will I magnify myself and sanctify myself, and I will be known in the eyes of *many nations*, and they (the nations) shall know that I am the Lord. Isa. lxvi. 15, 16, 18, For behold the Lord will come with fire and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire (or cannon) and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many; for I know their works and their thoughts, it shall come that I will gather all nations and they shall come (to Jerusalem) and see my glory; and I will send those that escape of them (that is, the soldiers that fought against Jerusalem) unto the (heathen) nations....to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the gentiles. Matt. xxv. 31, When the Son of Man shall come in his glory....then shall he sit upon the throne of (David in Jerusalem) *his* glory, and before him shall be gathered [every body? no:] all NATIONS.

Of those who believe that the saints go up in that vast throng, and are then and there singled out one by one, we would inquire, What do you do with the passages that read thus, The Lord my God shall come and ALL the saints with thee? Zech. xiv. 5. Behold the Lord cometh WITH ten thousand of HIS SAINTS to execute judgment [not upon his saints, for they are associated with their Lord in the judgment of the world] upon all. Jude 14, 15. The facts in the case are these, those who are raised from the dead are raised immortal; their position cannot be changed by any future judgment. The fact that they are raised proves them to be the children of God. The living are changed in a moment from mortality to immortality. This, in my judgment, is judgment enough for them. Proclaim ye this among the gentiles, prepare war, wake up the mighty men; let all the men of war draw near; let them come up to the valley of Jehoshaphat, *for there* will I sit to judge all the heathen round about. Joel iii. 9, 12. We believe that Joel speaks of the same time and place to which Christ refers; and that the gathering of the nations to Jerusalem will be a sign if not *the* sign of the Son of man in (the political) heaven.

W. H. HANFORD.

New York.

WANT OF DECISION.

A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they had only been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that in doing anything in the world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did all very well before the flood when a man could consult his friends, upon an intended publication for a hundred and fifty years, and live to see its success for six or seven centuries afterward; but at present a man waits and doubts, and consults his brothers, and his uncles, and his particular friends, till one day he finds that he is sixty-five years of age, that he has lost so much time in consulting first cousins and particular friends that he has no more time to follow their advice. There is so little time for over-squeamishness at present, that the opportunity slips away. The very period of life at which man chooses to venture, if ever, is so confined that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculation.—[Sidney Smith.

Children's Department.

THE FRUIT OF FIDELITY.

Hubbard, a young man from the country, entered Phillips' academy, Andover. His heart was filled with the love of God. He soon found one scholor who felt as he did, and they two found a third. The three agreed to have a prayer-meeting. They met in a little room in the academy; and here they prayed and sang and read God's word, and like good old Jacob, wrestled for a blessing. The Lord Jesus says, "Where two or three are met together in my name, I will be with them;" and the Lord Jesus was in that small meeting, and the Holy Spirit; and such blessed society was it found to be, that they continued *all night* in prayer. Having tasted so much of heaven, their hearts went out towards their fellow-students. They wanted to bring others into the same sweet fellowship with Jesus. And as, in order to do good, we need to have some plan about it, and for want of it much good is lost, they each agreed to select some scholar, make him the special subject of prayer, and seek in every kind and true way to lead him to the Saviour. Hubbard thought of one who lived in the house where he roomed, Amos, a little lad of thirteen. Amos had pious parents. He knew the commandments, had studied the catechism, and read his Bible. He never swore or used bad language. Everybody called him a fine little fellow. Yet you know Christ tells us there are but *two ways* in the world—one the straight and narrow which leads to life, the other the broad way which leads to destruction; and everybody whose face is not set towards life, is there. Amos' face was not set towards life. He did not like to have God in his thoughts. The love of Christ did not rule his heart. Amos was in the "broad way." Hubbard first tried to win Amos' love and confidence. He helped him over hard places in his studies, and often asked him to take a walk. Younger boys are easily attracted to the society of older ones; sometimes, alas, to their hurt. Hubbard's lovely disposition and pleasant talk, in addition to a fund of interesting stories, soon won Amos, and he asked if he might not room with him. Hubbard of course willingly acquiesced, and Amos was soon his chum. Amos was now the intimate of one who was intimate with Jesus, and on comparing himself with his friend, he found that Hubbard took delight in some things which he had no relish for. This began to trouble him. He wondered why *he* should not take delight in God; yet God seemed far off, and something separated them. Hubbard's prayers and conversation made him more and more uneasy. The Holy Spirit showed him what made the difference between them, and that it was *sin* which separated him from God. Hubbard was not sorry to see his little friend feel so, because he knew what Christ could do for him. And when Amos asked again and again, "What shall I do to be saved?" Hubbard pointed him as often to Christ who washes away our sins in his own blood. Amos depended very much upon his friend. Day after day he begged him to pray *for* him and *with* him, as if that could save him. It could not. We must take hold of Jesus each one for himself. *He* is the Saviour. Hubbard at last told Amos so. "Amos" he said, "I can do *no more* for you. Your minister, your father, your mother, nobody can save you but the Lord Jesus Christ. He and he only can. *Believe* him when he says, "Come unto *me* and be ye saved." Go cast yourself *wholly* on him for forgiveness and peace." Amos looked as if he was deserted when Hubbard went out the door and left him alone—alone with his Saviour. He threw himself on his knees. It was an hour or more before Hubbard came back. When he entered the room, Amos looked up, and that look had *heaven* in it. Hubbard saw in a moment that he had found his Saviour, and that his face was turned heavenward. Oh happy moment! Amos had not been to school for several days. Anxiety for his eternal interest would not allow him to study The next morning he rose serene, and tranquil, and gathered up his books for school. "Dare you trust yourself among the boys yet?" asked Hubbard; "they may laugh at you. Are you strong enough to bear up under what they might say?" Amos turned round to his friend, and what answer did he make?

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?

How can I die while Jesus lives,
Who, rising, left the dead?
Pardon and grace my soul receives
From my exalted Head.

All that I am, and all I have,
Shall be forever thine:
What e'er my duty bids me give,
My cheerful hands resign."

That was the boy's answer. It was a remarkable answer. Of course, while he felt so, there was no danger that ungodly companions would steal a march on him; and Hubbard said no more, only he thanked God in his heart. From that hour Amos' course was *onward*. He is now a distinguished minister of the gospel, and for thirty years his labors and influence have been blessing and enriching the city where he labors.

Selected by COUSIN NAOMI.

CHRISTMAS.

'Twas Christmas eve, and St. Nicholas had just deposited with safety his annual gifts in the stockings of Willie and Mary Brown, and proceeded on his journey. The long-wished for morning arrived which caused a merry bustle among the children, each anxious to discover what Santa Claus had brought them.

One after another were the toys and candies poured forth from their well-filled stockings, exclaiming as they did so: "What a nice little doll for Mary!" and "What a cunning little donkey for Willie!" combined with numerous other exclamations while examining their valuable gifts.

There resided in a distant part of the neighborhood a widow who, after having partaken of some scanty food which comprised their morning meal sent her two fatherless children in search of something with which to provide themselves a dinner; she having been disabled by a fall received one day while searching for work, from which to support herself and children. Having attired themselves in their ragged garments the children set forth. Arriving at the dwelling of Mary and Willie they halted, and the eldest gently rang the door-bell, to which call a servant responded, to whom the girl applied for some thing to rescue them from starvation. The servant informed her mistress who, accompanied by her daughter immediately set to work obtaining some thing which would suit the little sufferers appetite, and which would shelter them more closely from the piercing cold. Some food having been obtained, they gave it to the little beggars who, after devouring a small quantity, carefully stowed the remainder in their shabby basket, while Mary was busy gathering such clothing as could possibly be spared, and also such toys, candies, &c., which she thought would amuse and comfort the little sufferers. Having collected the articles together, they presented them to the little girls who after returning their thanks, hastily returned to their miserable abode.

More contentedly could both parties pass the remainder of the day; the one in playing with the toys and things which had been given them, the other in remembering that in the midst of their happiness they had caused others to be happy also. All you little children who have been blessed with a rich supply of presents and are enjoying much happiness, remember that many there are who are suffering even for the want of some thing to eat. Give then with an open heart, and remember that in so doing you are obeying one of God's greatest commandments—"Give to him that asketh, and him that would borrow of thee turn thou not away."

W. D. V. W.

TROUBLE BREWING IN FRANCE.

It seems things do not go perfectly smooth in the Imperial household of Louis Napoleon. The following item we take from *The Methodist*, and is from its Paris Correspondent of Dec. 27. He says:

"There will be no reception of the ladies usually admitted to that privilege by the Empress on the 2d of January. The reason given for these changes in the customs of the court is that her Majesty's health has been seriously injured by the waters of Schwalbach, and we are also told that the Emperor is suffering from the effects of too much Vichy water. The death of M. Mocquard, the emperor's private secretary, is also said to have been so serious a blow that the greatest despondency prevails at the Tuileries. These motives are not accepted by all the world as the true ones. There are still stronger reasons for refraining from gay demonstrations in Paris. There is no doubt that there is great dissatisfaction existing against the government in a variety of classes. The system of repression has been carried to what would appear its utmost limits in the midst of a high spirited people, yet they are threatened with still further restrictions, and symptoms of insubordination are beginning to show themselves. Vague rumors of plots against the Emperor's life, and rumors—not at all vague, but very well defined—of conspiracies in favor of the Orleans family, are heard every day. Large numbers of workmen are out of employment, and trouble seems to be brewing from this circumstance."

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

LUTHER LEE ON THE DESTINY OF THE WICKED.

The intelligent student of the Bible, I think, cannot fail to perceive the truth of the following position: That death is the full and final penalty of sin. Of course, in this proposition I make no allusion to national penalties; but to the end of sin personally considered. The principle I have stated runs parallel with the Revelations of God, and may be found on almost every page of the Scriptures. And I apprehend, we shall find but one penalty, in reference to the final destiny of man, from Genesis to Revelation. The penalty of Adam's sin is the penalty of the divine law, in every dispensation. If we sustain this position, Mr. Lee's whole superstructure crumbles into dust.

1. The penalty of Adam's sin is thus expressed: "Thou shalt surely die." This penalty is subsequently explained by the Lord, thus: "In the sweat of thy face shalt thou eat bread, till thou shalt return to the ground; for out of it wast thou taken: for dust thou art, and to dust shalt thou return."

I wish it fully, distinctly and indelibly, impressed on the reader's mind, that the penalty of Adam's sin was not "eternal torments," but death—a death unbroken by a resurrection—a death perpetual in its dominion, unless some means were devised for his redemption.

Death, then, was and is the penalty of the law. Paul, in his letter to the Romans, presents this subject very lucidly, chapter v. 12, &c. "Wherefore as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Here we are taught that by sin, death—*thanatos*, came into the world, or *kosmon*; and this by the sin of one man,—Adam. No man can doubt but this death was the penalty of the law, and that but for this violation of law, death would not have entered the world. This fixes the meaning of the penalty, and shows it to be literal death. But "death passed upon all men, in whom"—i. e., in Adam—"all have sinned." The word *dierchomai*, here rendered "passed" signifies to pass through, to pass over, to be propagated. Death, therefore, was propagated to the race. Adam, himself, being cut off from the tree of life; and the whole race being in his loins at the time, in him they sinned—i. e., became "subject to vanity," and with him they came under the law of death.

We shall have occasion to refer to this chapter again, and will, therefore, for the present, say no more on its contents.

In Rom. vi. 23, Paul states the principle we have presented—"the wages of sin is death." This is a general principle—a universal law, running through the Oracles of God.

There are many other proofs of this position, but these must now suffice. I regard the point as established, then, that death, and not the manner of dying, is the penalty of law—that the penalty is one and not many.

Having presented this general principle, or law, I shall now notice Mr. Lee's proofs of endless misery. He refers to Mark ix. 43, 44. "It is better for thee to enter into life, maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

The punishment here indicated is in *gehenna*, which is never used to denote "future punishment" of men, after the resurrection. The Lord refers to Isaiah, where the same phraseology is found in reference to the destruction of Israel's enemies at the coming of the Lord. The passage in Mark refers to the destruction of the Jews. Jesus taught his disciples that it was better for them to loose a hand, foot, or eye, and thus enter life; than to go into gehenna and be consumed by its fire, and devoured by its worms.

That the "worm" means a guilty conscience is a perfect fiction—the offspring of a distempered imagination.

2. His next proof is Luke xvi. 19–31, which is the parable of the rich man. This we have already examined, and shall let it pass.

3. His third proof, in the article before me, is Rev. xxi. 14, 15. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Upon this Mr. Lee remarks—"there is not the slightest allusion to annihilation." And I will add—not the "slightest allusion" to "eternal misery." There is no proof that they are even alive, much less in torments. They are merely said to be "without the city;" and, for all this text proves, they may be dead and devoured by worms! Besides their state stands opposed to "having a right to the tree of life"—the privilege of living, and must therefore be death.

4. Mr. Lee also refers to Rev. xiv. 11—"The smoke of their torment ascendeth up forever and ever." Mr. Lee observes on this—"we need not inquire whether or not this text relates to the final destiny of sin," &c. This is not the only text that Mr. Lee has taken for granted refers to the destiny of sinners; and before quoting this, or them, he should have "inquired" whether or not they related to the destiny of the wicked. This is "important to the argument," for "the "representation" is not "borrowed" from their final destiny. The passage clearly refers to the torments of the living, in the present state, who "worship the beast and his image" and contains no allusion to to the destiny of sinners in a future state.

5. His next proof is Rev. xx. 10. "Shall be tormented day and night forever and ever."

Mr. Lee is evidently straitened for proof of endless torments, or else he would not have quoted a passage so irrelevant to his subject. The Devil is here said to be cast into "the lake of fire and brimstone, where the beast and the false prophet *were* and (the devil) shall be tormented day and night forever and ever." Whatever the Devil may be a symbol of in this place, the beast and false prophet are symbols of civil and ecclesiastical powers, which meet with their final overthrow in a place called "the lake of fire;" and I have no objection to the Devil's meeting his fate in the same place, although he should be "tormented" as long as "day and night" shall continue; for his end is destruction. See Heb. ii. 14.

6. Mr. Lee refers to the following expressions on the duration of punishment: "To be cast into everlasting fire." Math. xviii. 8. "These shall go away into everlasting punishment," chap. xxv. 46. "Depart, ye cursed, into everlasting fire" verse 41. 2 Thess. i. 9. "Who shall be punished with everlasting destruction."

"In this argument," he says, "we rely wholly upon the duration of the suffering." Leaving out the word "suffering," which is not warranted by Mr. Lee's proofs, I would observe, that we are perfectly agreed as to the duration of the punishment. Mr. Lee, however, has thrown together texts which have no connexion, and, without stating the context, presses them all into his service. Truly, Mr. Lee is a great sophist!

Mr. Lee quotes Rom. i. 18. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." This is a truth, which I presume, none will deny; but I cannot see any proof of Mr. Lee's position in it.

He again refers to Rom. ii. 8. 9; and as we have promised to examine this passage more fully, we will now proceed to do so.

Having proved "both Jews and Gentiles to be under sin," the Apostle thus addresses the Jews: "Therefore thou art inexcusable, O man, whoever thou art, that judgest: for wherein thou judgest another," (the Gentiles) "thou condemnest thyself; for thou that judgest, doest the same things." "But we are sure that the judgment of God is according to truth, against them who commit such things"—whether they be Jews or Gentiles "And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God?" This was "the Judgment of God," upon the Jews, a judgment which they did not escape. "Or dispisest thou the riches of his goodness, and forbearance, and long suffering," (to thee, O Israel;) "not knowing that the goodness of God leadeth them to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient contin in well-doing, seek for glory, and honor, and immortality—eternal life:—But to them that are contentious, and do not obey the truth, but obey unrighteousness—indignation and wrath; tribulation and anguish upon every soul of man that doeth evil of the Jew *first*, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." Jews and Gentiles stand on an equal footing before God. The Jews have received their indignation, wrath, tribulation, and anguish; these were poured upon them in the day of judgment upon Israel. They treasured up wrath against the day of wrath, and met with a terrible overthrow. Thus it fell upon the Jew first. They were contentious and would not obey the truth; they sought not for glory, honor, nor immortality; and therefore, God will never give them eternal life.

The day of judgment upon the Gentiles is now shortly coming upon them, when they will meet with a similar fate. The Apostle continues:—"For as many as have sinned without law, shall also perish," *apolountai* from *apollumi*, perish—be destroyed—rendered vain—brought to nought:—"and as many as have sinned in the law, shall be judged by the law," &c.

I have been thus particular on this passage, because I do not design returning to an exposition of it again. The reader will see nothing in this passage, favorable to the doctrine of endless misery.

7. Mr. Lee also quotes Heb. x. 28–31. See the passage. Paul, in writing to Hebrews, or Jews, who had many temptations to apostacy, says—"For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful apprehension of judgment and fiery indignation, which shall devour the adversaries," or apostates. "He that despised Moses' law, died without mercy," (died without obtaining mercy) "under two or three witnesses: of how much more severe punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God," as the Jews had done, "and hath counted the blood of the covenant, by which he was sanctified, an unholy thing, and hath done despite unto the spirit of grace!" Paul teaches these Hebrews, that, if they apostatized, they would be counted worthy of a more severe punishment than the law of Moses inflicted—even a "fiery indignation which should devour" them. "And now," says he, "the just *shall live* by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back to" destruction—or "perdition; but of them that believe to the saving of the soul."

The doctrine of absolute destruction is taught here.

8. Mr. Lee's final proof of "eternal misery," is founded on the fact that "the Scriptures associate the punishment of sinners with the existence and punishment of devils," &c.

Upon this point we shall say but little, simply because whatever the punishment of fallen angels may be, Mr. Lee has no right thence to conclude that such will be the punishment of sinners. Mr. Lee says he will not undertake to prove that devils are disembodied spirits. I think he does well not to undertake it!

There is only one passage to which he refers, which has a sufficient bearing upon the question for me to notice it; and that is Matt. xxv. 41:—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

This sentence is pronounced upon those out of the nations, who refuse to submit to Messiah's authority when He sits upon David's throne. Mr. Lee assumes they are persons raised from the dead. The "angels" spoken of may be no than the messengers, or agents, who are at that time sentenced to condemnation.

Mr. Lee has now finished his direct testimony on the punishment of the wicked, and the reader will observe that the larger portion of his evidence is in the Book of Revelation, which is confessedly the most highly symbolical book in the Bible. If "eternal torment" be the final destiny of sinners, it is very strange we do not find it taught in unfigurative and unmistakable language. The opposite view is everywhere presented in such language, that, it seems to me, no one should mistake it. This will appear manifest before we close.

It is proper that I should state here, that, Mr. Lee, having finished the presentation of his direct evidence, devotes the remainder of his articles to answering objections; and, therefore, as I shall follow him, the reader will see in my next article a digression from the present topic. But I shall return to it again, and not only answer his objections, but present direct testimony in favor of our view. We shall try fully to answer the question—What is the destiny of the wicked? HOMO.

THE PARABLE OF THE NOBLEMAN.

BY A. GUTHRIE.

I wish to give a few thoughts on the parable in Luke xix. 12–27.

In Horne's Introduction, vol. ii. page 51, we find the following facts, which help to illustrate the parable. He says, "Herod, misnamed the great, by his will divided his dominion among his three sons. Archelaus, Herod Antipas, and Herod Philip. To Archelaus he assigned Judea, Samaria, and Idumea, with the regal dignity, subject to the approbation of Augustus, who ratified his will as it respected the territorial division, but conferred on Archelaus the title of Ethnarch, or chief of the nation, with the promise of regal dignity if he should prove himself worthy of it. Archelaus entered upon his new office amid the loud acclamation of his subjects, who considered him as a king. Hence the evangelist, in conformity with the Jewish idiom, says that he reigned. (Matt. ii. 22). His reign, however, commenced inauspiciously; for, after the death of Herod and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the temple, in consequence of his refusing them some demands, Archelaus ordered his soldiers to attack them; on which occasion upwards of three thousand were slain.

"On Archelaus going to Rome to solicit the regal dignity, (agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor), the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under the Roman governor. To this circumstance our Lord evidently alludes in the parable related in Luke xix. 12–27. A certain nobleman (a man of birth or rank the son of Herod) went into a far country (Italy) to receive for himself a kingdom (that of Judea) and to return. But his citizens (the Jews) hated him, and sent a message (or embassy) after him (to Augustus Cæsar) saying 'We will not have this man to reign over us.' The Jews however failed in their request, and Archelaus having received the kingdom (or ethnarky) on his return inflicted a severe vengeance on those who would not that he should reign over them."

Now for the application. Our Saviour spake this parable to correct a misapprehension that had obtained among the disciples that the kingdom of God should immediately appear. Christ is the nobleman, or king's son. The Jews many of them said we have no king but Cæsar, and he pronounced judgment nationally upon them. His mission, at that time to them, was the good news of life, or of the kingdom; for he says in Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." The Saviour calls the money committed to them, in this parable, "true riches," in the explanation of a preceding one. Paul calls it a "treasure in earthen vessels." He said unto them "Occupy till I come." Again he said, "I go to the Father." Daniel the prophet saw, in vision, "one like the Son of man, come with the clouds of heaven, and came to the Ancient of days: and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him." David said, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Those who occupy in his absence are "The children of God by faith," and when he returns they will become the inheritors by "being the children of the resurrection," and appointed a place in his kingdom, or over five or ten cities; or, as it is said in another place, "Ye shall sit on twelve thrones judging the twelve tribes of Israel." "But those mine enemies who would not that I should reign over them, bring hither and slay them before me."

Trumansburg, N. Y.

WHAT BECOMES OF INFANTS?

BY CATHARINE C. WILLIAMS.

T. W. W., in the Herald of Life for Sept. 14th, says, There is no one subject that has perplexed me more since I embraced the life views, than that of the future of infants; and then he asks, Are they, or are they not, subjects of the atonement? It may be some consolation to the above named individual to know that he is not alone, that *his* perplexity is the *general* experience of the thoughtful, judging both from experience and observation. Almost the first question of those who hear the ground plan of the Life views for the first time is, Well, if things are so, what will you do with infants?

As this question interests so many, and will arise, and must be met, I should like to state my mode of answering it, which is something after this fashion—If God *has* a plan, as doubtless he has, and has revealed it, it seems to me everything should bend to that, instead of trying to bend his plan to meet our sympathies. I feel it is best to try to find out what that plan is, understand and conform to it, though it crush some scheme which, viewed in the light of his plan, is 'fraught with mischief. We know how precious are our babes; how gladly we would have them returned to us again, those of us who have had them snatched away by death; but the question is not, what would we have, but what is the truth in the matter? 'Tis true we might, as the Editor consolingly remarks, "safely leave all in the hands of the all-wise God, who will do all things well;" but to me it is more comfortimg to understand my Father's plan, if I can. And can we not? Does he not plainly tell us who will have eternal life, and how it can be attained? "God visited the Gentiles to take out of them a people for his name." Jesus gave himself for us to purify to himself a peculiar people zealous of good works. God gave his Son that whosoever believeth on him should not perish but have everlasting life. Blessed is the man that endureth temptation; when he is tried he shall receive the crown of life, &c. These and many other kindred passages seem to indicate clearly what class may expect eternal life;- and also to point out the philosophy of that state which needs to be considered in order to appreciate the requisite fitness for a condition where laws are unknown, and love to God and each other is the supreme governing principle.

Every promise of a future state seems so connected with the conditions of attaining it, as to leave no doubt as to who will be thought worthy of it, and also to leave no ground for hoping that any others than those designed will be; so that with regard to infants my only hope for them lies here. The passage quoted by the Editor, and also Paul's declaration, "else were your children unclean, but now are they holy," &c., seems to afford believers some ground of hope. It does not seem to me unreasonable, inasmuch as God knows the end from the beginning, that he should raise up such of the race, of those who died in infancy, as would, had they been spared, become good and pure; but none believe all who die young would have become so, had they lived. There is no virtue, as I can see, in not doing what one can not.

Young wild animals, venomous snakes, and reptiles are harmless; but the nature is there, waiting growth and development. So with infants, the nature is there. And the heathen, they have not the law; so law, so far as this world is concerned, is not binding on them. But does this make out that they are pure in heart? or that they do not live after the flesh? Does it make out that they deny themselves ungodliness and worldly lust, and live soberly? God is impartial: every one, everywhere, who fears him and does right is accepted, law or no law. Such alone could make a perfect state of society which must necessarily consist of tried ones.

One passage much relied on to prove the selvation of all infants will be found, I think, on a careful examination of the context to afford no proof of such a consummation. I allude to Jesus' words—"Suffer little children to come unto me," &c.; and also, "Except ye be converted and become as little children (become when they are converted) ye shall in no case enter into the kingdom of heaven." It is very evident that "little children, that *believe* in me," are the little ones intended. Probably Job's views of what would have been his condition had he been "carried from the womb to the grave," as he at one time regretted he had not been, is as near correct (or more so) as those who expect all infants will be raised to life. We all die because we are mortal: "flesh and blood which can not see the kingdom of God." Being begotten of corruptible seed, we are necessarily corruptible, and must needs be begotten again by the word of God, which is incorruptible, and be born again, by the resurrection from the dead, in order to inherit eternal life.

If it was really certain that all infants were entitled to eternal life, because they neither did nor could sin, who could help thinking, however revolting to their instincts, that it would be far better not to risk their eternal well-being by having them grow up? How does it bid a bounty on elicit indulgencies and infanticides, and justify the heathen mother's offering of her babes to crocodiles and heathen deities. Better try to learn to rightly appreciate the gift of life, and to consider our offspring as rich boons from heaven, placed under our care to keep, improve, polish, and fit to shine as the stars for ever and ever. And if we fail to do this through ignorance, carelessness, vanity or pride, and our babes are taken from us in consequence, let us not arraign Providence, nor seek to pervert the laws of the all-wise Father to meet our sympathies; but let his laws take their course, and rejoicingly confide all to him, who is "too wise to err, and too good to be unkind."

Shell Rock, Iowa.

NOTE BY THE EDITOR.—On the text "Suffer little children to come unto me, and forbid them not," &c., we do not see with our much esteemed Sister in her explanation. Luke says, explicitly, "They brought unto him *infants*, that he should touch them; but when his disciples saw it, they rebuked them; but Jesus called them and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Now, that truly converted persons are compared to little children, and called little ones, we admit; but that these little children, brought to Christ for his blessing, were "infants," brought by *believing* parents, for none others would have brought them for such a purpose, is to us a self-evident truth; and is an encouragement to all believing parents that *their* offspring, prior to personal accountability, are accepted by Christ for the parents' sake. Such is our opinion of the matter. All other children we leave in the hands of God, without questioning what disposal he will make of them. If unbelieving parents are troubled about their children, let them submit themselves to Christ. While they reject him themselves, and refuse to accept his salvation, let them not murmur because their infants are likely to share the same fate as their parents.

A "NON-RESURRECTION" DISCUSSION.

On the 27th of October last I addressed to Br. Miles Grant, Editor of the *Crisis*, a letter in which I invited him to engage with me in a public oral debate, in Kast Hall, Boston, on the relation of the wicked dead to a future life. I stated that I would prefer to assume the Affirmative, but left him free to elect which of us, in the event of a discussion, should take that position, I presented a series of twelve questions, giving Br. G. permission to select any one of them, and at the same time stating that, if he could not suit himself from the list, there were four other forms of question which I was ready to offer him. The questions which I submitted were the following:—

1. Do the Holy Scriptures teach that the wicked dead will live again?

2. Do the Holy Scriptures teach that the wicked dead will be made alive?

3. Do the Holy Scriptures teach that the wicked dead will live again by a resurrection?

4. Do the Holy Scriptures teach that the wicked dead will be made alive by a resurrection?

5. Do the Holy Scriptures warrant the belief that the wicked dead will ever have a conscious existence?

6. Do the Scriptures teach that the wicked, by a resurrection, will come to life again after they have died.

7. Do the Holy Scriptures teach that the wicked dead will not live again?

8. Do the Holy Scriptures teach that the wicked dead will not be made alive?

9. Do the Holy Scriptures teach that the wicked dead will not live again by a resurrection?

10. Do the Holy Scriptures teach that the wicked dead will not be made alive by a resurrection?

11. Do the Holy Scriptures warrant the belief that the wicked dead will never have a conscious existence?

12. Do the Scriptures teach that the wicked will not, by a resurrection, come to life again, after they have died?

Br. Grant, in replying to my letter, objected to the foregoing forms of question, and submitted two others for my acceptance. Of these the first was the following: "Do the Scriptures teach a universal resurrection of the dead?" This I rejected as being manifestly improper, on the ground that it, would as much require, of the one affirming it, proof that the Righteous will be raised as that the Wicked will be. But no question should demand the Affirmative to prove what the negative does not deny. The other question offered by Br. G. was as follows: "DO THE SCRIPTURES TEACH THE NON-RESURRECTION OF THE WICKED?" This pleased me perfectly and was accepted with pleasure. Up to the present time Br. G. and myself have not found it *mutually* convenient to attend to the discussion, but we decided yesterday that it should take place early in March. The precise time will be seasonably announced in the *Crisis* and this paper.

When I sent Br. Grant the invitation to debate, I desired him to stipulate in advance that neither of the disputants should, without the other's concurrence, have the right to terminate the discussion in less than ten evenings. He, however, judges that the discussion should not in any event consume so much time. But we have found no difficulty in arranging this point. Six evenings have been decided on, and two additional evenings are conditionally provided for. On the *fifth* evening the disputants are each to signify their wish in reference to a *seventh* evening and let the audience decide the matter by vote. On the *sixth* evening (in case *it* does not conclude the discussion) the same method shall determine whether the debate shall be extended to the *eighth* evening.

The parties to the discussion have agreed to invite their mutual friend, J. F. PICKERING, Esq., of Boston, to serve them as Moderator. Mr. P. presided at the debate, in the fall of 1863, between Elders Grant and Gates. He has expressed a desire to hear the issue between Br. Grant and myself controverted in a public discussion.

The question which I have accepted is not of doubtful import, Br. Grant having explicitly stated that *he means* by the resurrection of the righteous and wicked that "they will *come to life again after they have died.*" He will, therefore, expect me to offer reasons for my belief that the ungodly will *not* "come to *life* again after they have died." With the help of God, this duty will be undertaken with great pleasure. May Heaven's blessing crown the effort. RUFUS WENDELL.

Salem, Mass., Jan. 27, 1865.

REMEMBERING INJURIES.

I was visiting a few weeks since among a people who had recently been bereaved of their pastor. He had felt himself called soon after the outbreak of the rebellion, to leave his parish, and serve God by standing up for his country against traitors in arms. At his self-selected post of duty, he had nobly fallen—a hero and a martyr. It was touching to hear from every lip among his people, testimonials to his rare worth and fidelity, both as a man and a minister.

One praised his personal endowments, and spoke of his beaming eyes and radiant smile. Another particularly commended his industry and averred that he was always at work. A third spoke of his humility—he never seemed to feel above the poorest of his flock, and was not ashamed to put his hand to any manual labor or drudgery. Many testified to his candor and his consistency, all to his conscientiousness and exemplary walk in daily life, and his uncommon power in the pulpit.

But among all these sincere and affectionate tributes to the loved and lost, none touch-

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

LUTHER LEE ON THE DESTINY OF THE WICKED.

The intelligent student of the Bible, I think, cannot fail to perceive the truth of the following position: That death is the full and final penalty of sin. Of course, in this proposition I make no allusion to national penalties; but to the end of sin personally considered. The principle I have stated runs parallel with the Revelations of God, and may be found on almost every page of the Scriptures. And I apprehend, we shall find but one penalty, in reference to the final destiny of man, from Genesis to Revelation. The penalty of Adam's sin is the penalty of the divine law, in every dispensation. If we sustain this position, Mr. Lee's whole superstructure crumbles into dust.

1. The penalty of Adam's sin is thus expressed: "Thou shalt surely die." This penalty is subsequently explained by the Lord, thus: "In the sweat of thy face shalt thou eat bread, till thou shalt return to the ground; for out of it wast thou taken: for dust thou art, and to dust shalt thou return."

I wish it fully, distinctly and indelibly, impressed on the reader's mind, that the penalty of Adam's sin was not "eternal torments," but death—a death unbroken by a resurrection—a death perpetual in its dominion, unless some means were devised for his redemption.

Death, then, was and is the penalty of the law. Paul, in his letter to the Romans, presents this subject very lucidly, chapter v. 12, &c. "Wherefore as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Here we are taught that by sin, death—*thanatos*, came into the world, or *kosmon*; and this by the sin of one man,—Adam. No man can doubt but this death was the penalty of the law, and that but for this violation of law, death would not have entered the world. This fixes the meaning of the penalty, and shows it to be literal death. But "death passed upon all men, in whom"—i. e., in Adam—"all have sinned." The word *dierchomai*, here rendered "passed" signifies to pass through, to pass over, to be propagated. Death, therefore, was propagated to the race. Adam, himself, being cut off from the tree of life; and the whole race being in his loins at the time, in him they sinned—i. e., became "subject to vanity," and with him they came under the law of death.

We shall have occasion to refer to this chapter again, and will, therefore, for the present, say no more on its contents.

In Rom. vi. 23, Paul states the principle we have presented—"the wages of sin is death." This is a general principle—a universal law, running through the Oracles of God.

There are many other proofs of this position, but these must now suffice. I regard the point as established, then, that death, and not the manner of dying, is the penalty of law—that the penalty is one and not many.

Having presented this general principle, or law, I shall now notice Mr. Lee's proofs of endless misery. He refers to Mark ix. 43, 44. "It is better for thee to enter into life, maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

The punishment here indicated is in *gehenna*, which is never used to denote "future punishment" of men, after the resurrection. The Lord refers to Isaiah, where the same phraseology is found in reference to the destruction of Israel's enemies at the coming of the Lord. The passage in Mark refers to the destruction of the Jews. Jesus taught his disciples that it was better for them to loose a hand, foot, or eye, and thus enter life; than to go into gehenna and be consumed by its fire, and devoured by its worms.

That the "worm" means a guilty conscience is a perfect fiction—the offspring of a distempered imagination.

2. His next proof is Luke xvi. 19–31, which is the parable of the rich man. This we have already examined, and shall let it pass.

3. His third proof, in the article before me, is Rev. xxi. 14, 15. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Upon this Mr. Lee remarks—"there is not the slightest allusion to annihilation." And I will add—not the "slightest allusion" to "eternal misery." There is no proof that they are even alive, much less in torments. They are merely said to be "without the city;" and, for all this text proves, they may be dead and devoured by worms! Besides their state stands opposed to "having a right to the tree of life"—the privilege of living, and must therefore be death.

4. Mr. Lee also refers to Rev. xiv. 11—"The smoke of their torment ascendeth up forever and ever." Mr. Lee observes on this—"we need not inquire whether or not this text relates to the final destiny of sin," &c. This is not the only text that Mr. Lee has taken for granted refers to the destiny of sinners; and before quoting this, or them, he should have "inquired" whether or not they related to the destiny of the wicked. This is "important to the argument," for "the "representation" is not "borrowed" from their final destiny. The passage clearly refers to the torments of the living, in the present state, who "worship the beast and his image" and contains no allusion to to the destiny of sinners in a future state.

5. His next proof is Rev. xx. 10. "Shall be tormented day and night forever and ever."

Mr. Lee is evidently straitened for proof of endless torments, or else he would not have quoted a passage so irrelevant to his subject. The Devil is here said to be cast into "the lake of fire and brimstone, where the beast and the false prophet *were* and (the devil) shall be tormented day and night forever and ever." Whatever the Devil may be a symbol of in this place, the beast and false prophet are symbols of civil and ecclesiastical powers, which meet with their final overthrow in a place called "the lake of fire;" and I have no objection to the Devil's meeting his fate in the same place, although he should be "tormented" as long as "day and night" shall continue; for his end is destruction. See Heb. ii. 14.

6. Mr. Lee refers to the following expressions on the duration of punishment: "To be cast into everlasting fire." Math. xviii. 8. "These shall go away into everlasting punishment," chap. xxv. 46. "Depart, ye cursed, into everlasting fire" verse 41. 2 Thess. i. 9. "Who shall be punished with everlasting destruction."

"In this argument," he says, "we rely wholly upon the duration of the suffering." Leaving out the word "suffering," which is not warranted by Mr. Lee's proofs, I would observe, that we are perfectly agreed as to the duration of the punishment. Mr. Lee, however, has thrown together texts which have no connexion, and, without stating the context, presses them all into his service. Truly, Mr. Lee is a great sophist!

Mr. Lee quotes Rom. i. 18. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." This is a truth, which I presume, none will deny; but I cannot see any proof of Mr. Lee's position in it.

He again refers to Rom. ii. 8. 9; and as we have promised to examine this passage more fully, we will now proceed to do so.

Having proved "both Jews and Gentiles to be under sin," the Apostle thus addresses the Jews: "Therefore thou art inexcusable, O man, whoever thou art, that judgest: for wherein thou judgest another," (the Gentiles) "thou condemnest thyself; for thou that judgest, doest the same things." "But we are sure that the judgment of God is according to truth, against them who commit such things"—whether they be Jews or Gentiles. "And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God?" This was "the Judgment of God," upon the Jews, a judgment which they did not escape. "Or dispisest thou the riches of his goodness, and forbearance, and long suffering," (to thee, O Israel;) "not knowing that the goodness of God leadeth them to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient contin- in well-doing, seek for glory, and honor, and immortality—eternal life:—But to them that are contentious, and do not obey the truth, but obey unrighteousness—indignation and wrath; tribulation and anguish upon every soul of man that doeth evil of the Jew *first*, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." Jews and Gentiles stand on an equal footing before God. The Jews have received their indignation, wrath, tribulation, and anguish; these were poured upon them in the day of judgment upon Israel. They treasured up wrath against the day of wrath, and met with a terrible overthrow. Thus it fell upon the Jew first. They were contentious and would not obey the truth; they sought not for glory, honor, nor immortality; and therefore, God will never give them eternal life.

The day of judgment upon the Gentiles is now shortly coming upon them, when they will meet with a similar fate. The Apostle continues:—"For as many as have sinned without law, shall also perish," *apolountai* from *apollumi*, perish—be destroyed—rendered vain—brought to nought:—"and as many as have sinned in the law, shall be judged by the law," &c.

I have been thus particular on this passage, because I do not design returning to an exposition of it again. The reader will see nothing in this passage, favorable to the doctrine of endless misery.

7. Mr. Lee also quotes Heb. x. 28–31. See the passage. Paul, in writing to Hebrews, or Jews, who had many temptations to apostacy, says—"For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful apprehension of judgment and fiery indignation, which shall devour the adversaries," or apostates. "He that despised Moses' law, died without mercy," (died without obtaining mercy) "under two or three witnesses: of how much more severe punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God," as the Jews had done, "and hath counted the blood of the covenant, by which he was sanctified, an unholy thing, and hath done despite unto the spirit of grace!" Paul teaches these Hebrews, that, if they apostatized, they would be counted worthy of a more severe punishment than the law of Moses inflicted—even a "fiery indignation which should devour" them. "And now," says he, "the just *shall live* by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back to" destruction—or "perdition; but of them that believe to the saving of the soul."

The doctrine of absolute destruction is taught here.

8. Mr. Lee's final proof of "eternal misery," is founded on the fact that "the Scriptures associate the punishment of sinners with the existence and punishment of devils," &c.

Upon this point we shall say but little, simply because whatever the punishment of fallen angels may be, Mr. Lee has no right thence to conclude that such will be the punishment of sinners. Mr. Lee says he will not undertake to prove that devils are disembodied spirits. I think he does well not to undertake it!

There is only one passage to which he refers, which has a sufficient bearing upon the question for me to notice it; and that is Matt. xxv. 41:—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

This sentence is pronounced upon those out of the nations, who refuse to submit to Messiah's authority when He sits upon David's throne. Mr. Lee assumes they are persons raised from the dead. The "angels" spoken of may be no than the messengers, or agents, who are at that time sentenced to condemnation.

Mr. Lee has now finished his direct testimony on the punishment of the wicked, and the reader will observe that the larger portion of his evidence is in the Book of Revelation, which is confessedly the most highly symbolical book in the Bible. If "eternal torment" be the final destiny of sinners, it is very strange we do not find it taught in unfigurative and unmistakable language. The opposite view is everywhere presented in such language, that, it seems to me, no one should mistake it. This will appear manifest before we close.

It is proper that I should state here, that, Mr. Lee, having finished the presentation of his direct evidence, devotes the remainder of his articles to answering objections; and, therefore, as I shall follow him, the reader will see in my next article a digression from the present topic. But I shall return to it again, and not only answer his objections, but present direct testimony in favor of our view. We shall try fully to answer the question—What is the destiny of the wicked? Homo.

THE PARABLE OF THE NOBLEMAN.

BY A. GUTHRIE.

I wish to give a few thoughts on the parable in Luke xix. 12–27.

In Horne's Introduction, vol. ii. page 51, we find the following facts, which help to illustrate the parable. He says, "Herod, misnamed the great, by his will divided his dominion among his three sons. Archelaus, Herod Antipas, and Herod Philip. To Archelaus he assigned Judea, Samaria, and Idumea, with the regal dignity, subject to the approbation of Augustus, who ratified his will as it respected the territorial division, but conferred on Archelaus the title of Ethnarch, or chief of the nation, with the promise of regal dignity if he should prove himself worthy of it. Archelaus entered upon his new office amid the loud acclamation of his subjects, who considered him as a king. Hence the evangelist, in conformity with the Jewish idiom, says that he reigned. (Matt. ii. 22). His reign, however, commenced inauspiciously; for, after the death of Herod and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the temple, in consequence of his refusing them some demands, Archelaus ordered his soldiers to attack them; on which occasion upwards of three thousand were slain.

"On Archelaus going to Rome to solicit the regal dignity, (agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor), the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under the Roman governor. To this circumstance our Lord evidently alludes in the parable related in Luke xix. 12–27. A certain nobleman (a man of birth or rank the son of Herod) went into a far country (Italy) to receive for himself a kingdom (that of Judea) and to return. But his citizens (the Jews) hated him, and sent a message (or embassy) after him (to Augustus Cæsar) saying 'We will not have this man to reign over us.' The Jews however failed in their request, and Archelaus having received the kingdom (or ethnarky) on his return inflicted a severe vengeance on those who would not that he should reign over them."

Now for the application. Our Saviour spake this parable to correct a misapprehension that had obtained among the disciples that the kingdom of God should immediately appear. Christ is the nobleman, or king's son. The Jews many of them said we have no king but Cæsar, and he pronounced judgment nationally upon them. His mission, at that time to them, was the good news of life, or of the kingdom; for he says in Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." The Saviour calls the money committed to them, in this parable, "true riches," in the explanation of a preceding one. Paul calls it a "treasure in earthen vessels." He said unto them "Occupy till I come." Again he said, "I go to the Father." Daniel the prophet saw, in vision, "one like the Son of man, come with the clouds of heaven, and came to the Ancient of days: and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him." David said, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Those who occupy in his absence are "The children of God by faith," and when he returns they will become the inheritors by "being the children of the resurrection," and appointed a place in his kingdom, or over five or ten cities; or, as it is said in another place, "Ye shall sit on twelve thrones judging the twelve tribes of Israel." "But those mine enemies who would not that I should reign over them, bring hither and slay them before me."

Trumansburg, N. Y.

WHAT BECOMES OF INFANTS?

BY CATHARINE C. WILLIAMS.

T. W. W., in the Herald of Life for Sept. 14th, says, There is no one subject that has perplexed me more since I embraced the life views, than that of the future of infants; and then he asks, Are they, or are they not, subjects of the atonement? It may be some consolation to the above named individual to know that he is not alone, that *his* perplexity is the *general* experience of the thoughtful, judging both from experience and observation. Almost the first question of those who hear the ground plan of the Life views for the first time is, Well, if things are so, what will you do with infants?

As this question interests so many, and will arise, and must be met, I should like to state my mode of answering it, which is something after this fashion—If God *has* a plan, as doubtless he has, and has revealed it, it seems to me everything should bend to that, instead of trying to bend his plan to meet our sympathies. I feel it is best to try to find out what that plan is, understand and conform to it, though it crush some scheme which, viewed in the light of his plan, is fraught with mischief. We know how precious are our babes; how gladly we would have them returned to us again, those of us who have had them snatched away by death; but the question is not, what would we have, but what is the truth in the matter? 'Tis true we might, as the Editor consolingly remarks, "safely leave all in the hands of the all-wise God, who will do all things well;" but to me it is more comfortimg to understand my Father's plan, if I can. And can we not? Does he not plainly tell us who will have eternal life, and how it can be attained? "God visited the Gentiles to take out of them a people for his name." Jesus gave himself for us to purify to himself a peculiar people zealous of good works. God gave his Son that whosoever believeth on him should not perish but have everlasting life. Blessed is the man that endureth temptation; when he is tried he shall receive the crown of life, &c. These and many other kindred passages seem to indicate clearly what class may expect eternal life;-and also to point out the philosophy of that state which needs to be considered in order to appreciate the requisite fitness for a condition where laws are unknown, and love to God and each other is the supreme governing principle.

Every promise of a future state seems so connected with the conditions of attaining it, as to leave no doubt as to who will be thought worthy of it, and also to leave no ground for hoping that any others than those designed will be; so that with regard to infants my only hope for them lies here. The passage quoted by the Editor, and also Paul's declaration, "else were your children unclean, but now are they holy," &c., seems to afford believers some ground of hope. It does not seem to me unreasonable, inasmuch as God knows the end from the beginning, that he should raise up such of the race, of those who died in infancy, as would, had they been spared, become good and pure; but none believe all who die young would have become so, had they lived. There is no virtue, as I can see, in not doing what one can not.

Young wild animals, venomous snakes, and reptiles are harmless; but the nature is there, waiting growth and development. So with infants, the nature is there. And the heathen, they have not the law; so law, so far as this world is concerned, is not binding on them. But does this make out that they are pure in heart? or that they do not live after the flesh? Does it make out that they deny themselves ungodliness and worldly lust, and live soberly? God is impartial: every one, everywhere, who fears him and does right is accepted, law or no law. Such alone could make a perfect state of society which must necessarily consist of tried ones.

One passage much relied on to prove the selvation of all infants will be found, I think, on a careful examination of the context to afford no proof of such a consummation. I allude to Jesus' words—"Suffer little children to come unto me," &c.; and also, "Except ye be converted and become as little children (become when they are converted) ye shall in no case enter into the kingdom of heaven." It is very evident that "little children, that *believe* in me," are the little ones intended. Probably Job's views of what would have been his condition had he been "carried from the womb to the grave," as he at one time regretted he had not been, is as near correct (or more so) as those who expect all infants will be raised to life. We all die because we are mortal: "flesh and blood which can not see the kingdom of God." Being begotten of corruptible seed, we are necessarily corruptible, and must needs be begotten again by the word of God, which is incorruptible, and be born again, by the resurrection from the dead, in order to inherit eternal life.

If it was really certain that all infants were entitled to eternal life, because they neither did nor could sin, who could help thinking, however revolting to their instincts, that it would be far better not to risk their eternal well-being by having them grow up? How does it bid a bounty on elicit indulgencies and infanticides, and justify the heathen mother's offering of her babes to crocodiles and heathen deities. Better try to learn to rightly appreciate the gift of life, and to consider our offspring as rich boons from heaven, placed under our care to keep, improve, polish, and fit to shine as the stars for ever and ever. And if we fail to do this through ignorance, carelessness, vanity or pride, and our babes are taken from us in consequence, let us not arraign Providence, nor seek to pervert the laws of the all-wise Father to meet our sympathies; but let his laws take their course, and rejoicingly confide all to him, who is "too wise to err, and too good to be unkind."

Shell Rock, Iowa.

Note by the Editor.—On the text "Suffer little children to come unto me, and forbid them not," &c., we do not see with our much esteemed Sister in her explanation. Luke says, explicitly, "They brought unto him *infants*, that he should touch them; but when his disciples saw it, they rebuked them; but Jesus called them and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Now, that truly converted persons are compared to little children, and called little ones, we admit; but that these little children, brought to Christ for his blessing, were "infants," brought by *believing* parents, for none others would have brought them for such a purpose, is to us a self-evident truth; and is an encouragement to all believing parents that *their* offspring, prior to personal accountability, are accepted by Christ for the parents' sake. Such is our opinion of the matter. All other children we leave in the hands of God, without questioning what disposal he will make of them. If unbelieving parents are troubled about their children, let them submit themselves to Christ. While they reject him themselves, and refuse to accept his salvation, let them not murmur because their infants are likely to share the same fate as their parents.

A "NON-RESURRECTION" DISCUSSION.

On the 27th of October last I addressed to Br. Miles Grant, Editor of the *Crisis*, a letter in which I invited him to engage with me in a public oral debate, in Kast Hall, Boston, on the relation of the wicked dead to a future life. I stated that I would prefer to assume the Affirmative, but left him free to elect which of us, in the event of a discussion, should take that position. I presented a series of twelve questions, giving Br. G. permission to select any one of them, and at the same time stating that, if he could not suit himself from the list, there were four other forms of question which I was ready to offer him. The questions which I submitted were the following:—

1. Do the Holy Scriptures teach that the wicked dead will live again?

2. Do the Holy Scriptures teach that the wicked dead will be made alive?

3. Do the Holy Scriptures teach that the wicked dead will live again by a resurrection?

4. Do the Holy Scriptures teach that the wicked dead will be made alive by a resurrection?

5. Do the Holy Scriptures warrant the belief that the wicked dead will ever have a conscious existence?

6. Do the Scriptures teach that the wicked, by a resurrection, will come to life again after they have died.

7. Do the Holy Scriptures teach that the wicked dead will not live again?

8. Do the Holy Scriptures teach that the wicked dead will not be made alive?

9. Do the Holy Scriptures teach that the wicked dead will not live again by a resurrection?

10. Do the Holy Scriptures teach that the wicked dead will not be made alive by a resurrection?

11. Do the Holy Scriptures warrant the belief that the wicked dead will never have a conscious existence?

12. Do the Scriptures teach that the wicked will not, by a resurrection, come to life again, after they have died?

Br. Grant, in replying to my letter, objected to the foregoing forms of question, and submitted two others for my acceptance. Of these the first was the following: "Do the Scriptures teach a universal resurrection of the dead?" This I rejected as being manifestly improper, on the ground that it, would as much require, of the one affirming it, proof that the Righteous will be raised as that the Wicked will be. But no question should demand the Affirmative to prove what the negative does not deny. The other question offered by Br. G. was as follows: "Do the Scriptures teach the non-resurrection of the wicked?" This pleased me perfectly and was accepted with pleasure. Up to the present time Br. G. and myself have not found it *mutually* convenient to attend to the discussion, but we decided yesterday that it should take place early in March. The precise time will be seasonably announced in the *Crisis* and this paper.

When I sent Br. Grant the invitation to debate, I desired him to stipulate in advance that neither of the disputants should, without the other's concurrence, have the right to terminate the discussion in less than ten evenings. He, however, judges that the discussion should not in any event consume so much time. But we have found no difficulty in arranging this point. Six evenings have been decided on, and two additional evenings are conditionally provided for. On the *fifth* evening the disputants are each to signify their wish in reference to a *seventh* evening and let the audience decide the matter by vote. On the *sixth* evening (in case *it* does not conclude the discussion) the same method shall determine whether the debate shall be extended to the *eighth* evening.

The parties to the discussion have agreed to invite their mutual friend, J. F. Pickering, Esq., of Boston, to serve them as Moderator. Mr. P. presided at the debate, in the fall of 1863, between Elders Grant and Gates. He has expressed a desire to hear the issue between Br. Grant and myself controverted in a public discussion.

The question which I have accepted is not of doubtful import, Br. Grant having explicitly stated that *he means* by the resurrection of the righteous and wicked that "they will *come to life again after they have died.*" He will, therefore, expect me to offer reasons for my belief that the ungodly will *not* "come to *life* again after they have died." With the help of God, this duty will be undertaken with great pleasure. May Heaven's blessing crown the effort. Rufus Wendell.

Salem, Mass., Jan. 27, 1865.

REMEMBERING INJURIES.

I was visiting a few weeks since among a people who had recently been bereaved of their pastor. He had felt himself called soon after the outbreak of the rebellion, to leave his parish, and serve God by standing up for his country against traitors in arms. At his self-selected post of duty, he had nobly fallen—a hero and a martyr. It was touching to hear from every lip among his people, testimonials to his rare worth and fidelity, both as a man and a minister.

One praised his personal endowments, and spoke of his beaming eyes and radiant smile. Another particularly commended his industry and averred that he was always at work. A third spoke of his humility—he never seemed to feel above the poorest of his flock, and was not ashamed to put his hand to any manual labor or drudgery. Many testified to his candor and his consistency, all to his conscientiousness and exemplary walk in daily life, and his uncommon power in the pulpit.

But among all these sincere and affectionate tributes to the loved and lost, none touch-

ed me like the following: "Our minister had one trait which you don't often see, and which I shall not soon forget: he never seemed to remember an injury. I was prejudiced against him when he came here, and spoke harshly and bitterly. I know that he was informed of it; but he always treated me as kindly as if I had been his best friend. It breaks my heart to think of it; and if ever I meet him in heaven, I shall want to throw my arms around his neck and beg him to forgive me."

"And I too," rejoined a neighbor who had listened to the foregoing, "got angry at him once, and without cause, and tried to injure him. But he would not see it; and when I was laid up with the rheumatism, he drove my cow to pasture every day, and treated me like a brother."

Oh, may it be said of me when I am in my grave, what these stout men said with tears, of their gifted pastor, "He never seemed to remember an injury."—*Cong.*

Babylon is Fallen.

The great Babylon of America has been slavery. We have labored and prayed against this enormous sin for thirty years; and not one morsel of our hatred has been abated against that God dishonoring and heaven-defying institution. We rejoice therefore in being able to record this day that the all-important blow has been struck which lays this monster sin in the agonies of death. Congress has at length spoken out, that, "Liberty shall be proclaimed throughout all the land, to all the inhabitants thereof." For this we praise YAHVEH—the great DELIVERER. True, He has had to harden the hearts of our modern Pharaohs—the Slaveholders; and in their time of madness has been God's opportunity to stir up our Rulers to "break every yoke, and let the oppressed go free." The nation looks now like keeping such a "fast as YAHVEH has chosen."

The U. S. Senate having, on the 8th of April last, initiated by the decisive majority of 38 to 6, the following Amendment to the Federal Constitution:

ART. XIII.—SEC. 1. Neither Slavery nor involuntary servitude, except as a punishment for crime, of which the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.

SEC. 2. Congress shall have power to enforce this article by appropriate legislation.

The House, after debate, proceeded (June 15th) to vote thereon, and it was lost—Yeas 95; Nays 64—the Constitution requiring an affirmative vote of two thirds in either House to launch a Constitutional Amendment.

During the present session of Congress, Mr. ASHLEY, of Ohio, moved that the above vote be reconsidered; and the issue thus raised, having been passed upon by the People in the late Presidential Election, has been debated at the present session at much length by some twenty to thirty Members. Finally, after a successful resistance to motions to lay on the table, &c., the House, on the 31st day of January, A. D. 1865, came to a final vote on the above, having listened to forcible speeches in its favor from Messrs. McAllister and Coffroth of Pennsylvania, and Herrick of this city—all Democrats who had voted against it at the last Session. The vote was finally taken, and the Amendment affirmed by Yeas 119; Nays 56—three more than were necessary in the affirmative. So the Amendment is fully sanctioned by Congress, and now goes to the Legislatures of the States, three-fourths of which must ratify it by a majority vote to render it a part of the Constitution.

This constitutional amendment has been received by the people with enthusiasm, and is being acted upon by the Legislatures of some of the States with promptness. Already it has been fully ratified by several States. In a speech which President Lincoln made on Wednesday night, last week, in response to a serenade in honor of the success of the amendment in the House of Representatives, he said that, while some might entertain doubts about the legal validity of the abolition of slavery by his proclamations, none could cavil when it was decreed by the concurrence of three-fourths of the States in the resolution adopted by Congress.

The work of ratifying the amendment by the several States goes bravely on. It seems the honor of being the first in this work belongs to Missouri; being ratified in the Senate by a vote of 18 to 2; and in the House by yeas 83 to nays 8. Hail Missouri, redeemed from the curse of slavery, she at once puts forth her hands to redeem others.

The Peace Movement Failed.

There has been much talk of peace for the past week or two, but the effort failed; as it seems the rebel agents, who met President Lincoln and Secretary Seward at Fortress Monroe, last week, only wanted an *armistice* and the consideration of the maintainance of the Union to be postponed to another time. Says the *New York Herald*:

Mr. Lincoln informed them that the preservation of the Union must be a condition precedent to any other arrangements, and that *he would never consent to but one cessation of hostilities and that would be the final one.* Four hours of good-natured, civil talk ensued; but it all resulted in nothing more than we have already stated.

"The truth is that the rebels are very hardly pressed by our armies. They see that by the sword they must perish, and so they have sought to save themselves by negotiation and diplomacy. But in this Mr. Lincoln has shown himself more than a match for them. They have found him amiable and courteous, but firm and inflexible as the everlasting rocks. He has now satisfied the clamorous peace men of the North, who have pertinaciously insisted that soft words would melt the hearts of the obdurate rebels. Talk is of no use. All that remains is to fight it out, and the quicker that is done the better."

The Herald of Life.

NEW YORK, FEBRUARY 8, 1865.

The Third Quarterly Conference.

"The Life and Advent Union" have held two of these meetings, and with profit. The time and place of the third has not yet been definitely fixed on, but it is highly probable it will be in New York city, about the time of the Passover in April; if so, due notice will be given, and we shall expect the feast to be one of uncommon interest. Our friends in New York and Brooklyn are "devising liberal things; and by liberal things shall they stand:" so saith the word of the LORD; and so may it prove.

A Word to Correspondents.

When we were publishing the *Bible Examiner* one of our rules was the following:

"Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings."

This rule we found to be of great service in conducting that Magazine; and we were disposed to adopt it when we entered on our duties as Editor of the HERALD OF LIFE, but were over persuaded not to insist upon it. Our mind is unchanged on the subject, and we shall hereafter adhere to this rule. Brethren may differ, and express their own views without such direct personalities just as well as with; and what they say will be better received by our readers; for, when there is the appearance of an attempt to harass another who writes for the same paper, such articles become disagreeable to a portion of readers. State your own positions strong and clear as possible; but refrain from a direct attack on other correspondents. We believe the rule above is both wise and just; and we hope all our friends will see it in the same light. By it, we shall be saved from personal irritations, which the opposite course is liable to engender, and the truth will be more likely to be promoted. This rule does not interfere with any review of articles in other papers: it applies, as it is distinctly expressed, to "other writers in our columns."

Definite Time for the Advent.

There are those who think they cannot live prepared for the advent of Christ unless they can fix on the definite time for that event; or at least are trying to find out such time. We have long been satisfied that such a spirit prevents a rational and scriptural preparation. The person who will not serve God without such excitement, acts not from principle, but an inferior motive, which is very likely to prove a cause of self-deception. If disappointment follows their calculations of time, they either set to work to hunt up another definite time or fall into a state of indifference, in the things of religion, which manifests that their zeal for the Lord's coming was not from love to his service, but from some other motive. They are ready in their excitement to say like Jehu, "Come see my zeal for the Lord;" when, in fact, it is the zeal of selfishness; like the loitering laborer who does his work earnestly only when he thinks his employer is about to see how he labors. True love to Christ is none the less dilligent when the time of the Lord's return is uncertain, than at other times. Such an one serves his Redeemer because he loves him, and desires to do all he can to promote the interests of Him who has bought him with his blood, whether it is by doing or suffering; nor would he choose to have his work close only at the time his Lord should decide.

The present attempted work to arouse excitement, as to the time of our Lord's return, has already begun to show its fruit in the censure of those who do not see it their duty to run the race of attempting to fix, by chronology, the time of the second advent; and, for the thousandth time, we are told, *"the wise shall understand."* Understand what? "The prophetic periods," say they. Well, what then? O, "the time of the advent," of course. And as they run they still shout, "The wise shall understand." But they assume themselves to be the wise.

Now, we really think, the wise will understand the deep folly of attempts to fix the definite time of our Lord's return from heaven by any of the prophetic periods. Let any of the definite time believers prove, if they can, there is one of those periods that give the precise time of the advent, either day, hour, or year. They never have done it; and, in our judgment, they never can; and we regard the attempt to do it as little less than rebellion against Christ; especially in such as have in time past had experience in such work.

Observe, we do not say the prophetic periods can never be understood; nor that the termination of some of them does not bring us into the vicinity of the advent; but we do say, not one of them give us the definite time—hour, day, or year—of that event. We regard our Lord Jesus Christ as having forever settled that question, when He said, "So ye.... when ye see these things come to pass, know that it is nigh at the door....Take ye heed, watch and pray; for ye know not when the *time* is." Mark xiii. 29–33.

Here our Lord tells his followers they may know when the event is near; but explicitly affirms, the time they know not. We have put our view of this teaching of our Lord before timeists and challenged its refutation; but the silence of death reigns among all of them as to a reply. They seem to suppose they can drown our view by the perpetual cry, "The wise shall understand." Truly, we repeat it, they shall understand yet, more and more, the supreme folly of a disregard of our Lord's words.

That our readers shall have no cause to complain of us for neglecting to give full warning against the definite time movements, we will repeat some of our reasons for the disbelief of any such time being revealed for the second advent.

The whole argument in favor of its being revealed is based on *assumed* premises, or inferential conclusions. The one single positive assertion of our Lord is sufficient to settle this whole controversy in our mind. Mark xiii 32, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is worse than idle for any man to say, that our Lord did not teach that we had not the definite *year* revealed; for, he guards against his words being thus perverted in the next verse,—"Take ye heed, watch and pray; for ye know not when the TIME is. Now if the time is revealed in any of the prophetic numbers of Daniel, some man, some angel, or, the Son did make it known, and of course *did know* it. There is no escape from this conclusion but by doing violence to the words of our Lord; and those who persist in doing it may prepare themselves for greater trials than any they have yet experienced, if the Lord does not give them over to the wildest fanaticism. We put our argument in a logical form, thus:

If the definite time for the second advent is revealed, in the prophetic numbers of Daniel, some man, some angel, or the Son of God did reveal it, and must therefore know it.

Our Lord Jesus Christ saith—Ye know not when the time is: Of that day and that hour knoweth no man, no, not the angels, which are in heaven, neither the Son.

THEREFORE no man, nor angel, neither the Son hath made the time known, and the *inference* from the prophetic numbers of Daniel is *false*.

An attempt may be made, and one has just been by a writer in the *Voice of the West*, to evade the words of our Lord in Mark xiii., on the expression, "neither the Son." That writer tells us, that Dr. Clarke says: "I strongly suspect that the clause was not originally in this gospel." So, on a *suspicion* of Dr. Clarke, Jesus' words are to be totally disregarded! Truly the credulity that can be satisfied in that way, can very easily be satisfied not only of the definite year of the advent, but of the day, hour, and minute; for, some notable personage has only to "suspect," that, "of that day and hour knoweth no man," was "not originally in the text," and the difficulty is nearly over. Yet there happens to be another little difficulty in the text, viz., "Ye know not when the TIME is." Perhaps the writer in the *Voice* will find some other Doctor who will "suspect this clause was not originally in this gospel."

We begin very strongly to *suspect* that a time movement that needs such helps must have its origin from any other place than from heaven; and we suspect the men who engage in it will be found to be "blind leaders of the blind," and that both will "fall into the ditch." We shall say more when we think it called for, the LORD being our helper.

Loving the Time.

"It needs no argument to prove that when we love an *event*, we love the *time* connected with it . . . indifference to the *time* of an event is strong evidence that we are not interested in the event itself."—*Crisis*, Jan. 31.

Yes, Brother, if the time is revealed. That is the point you need first to prove, but never have, if you mean the hour, day or year of the second advent. It has been often enough assumed in the last twenty-five years, and always claimed "the wise shall understand" the time; but with all such wisdom there has been a uniform failure; and if the whole store of wisdom is not exhausted, it is our opinion, it would be better and more consistently employed in some other work, even if it were in cultivating the earth to get an honest living. We have seen enough of the ruin brought upon honest hearted individuals by the speculations of theorists on definite time. We desire to see no more of it; and we certainly do not intend to lend any aid to such vain speculations.

We do not yield to our *Crisis* brother, nor any other person, the palm of loving the *event* of Christ's appearing in glory, more than we do; and if we believed the precise time of that event was revealed, we do not yield to him, or any one else, the preeminence in endeavoring to find and proclaim it. Our past history, in that matter, will not suffer by a comparison with any who have believed, or do now believe in definite time. But experience, study, and further light on the word of eternal truth, has satisfied us, that, while we may know the event is near, the precise time is wisely hidden from all men, even the dearest saints of God. And when Jesus said, twice in the last chapter of Revelation, "Behold I come *quickly*," and a third time, "*Surely* I come quickly," he did not tell John the time; but he had given him a chain of events, the accomplishment of which would show the churches when that coming was near. That is just the position we maintain.

If any are disposed to spend the days still allowed us to work for God, in hunting after the time when their work shall end, or, like slothful servants, looking for sun-down, they must and will take their own course, and to their own Master they stand or fall; but we have no wish nor desire to be of that number; and if we can do anything to enable our readers and friends to be engaged in a more honorable and pious work, we shall rejoice. Let us all see to it that we are occupying the time and talents, our Lord has committed to us, so that when He shall come, we may be found in his work, and not seeking self-agrandizement or any selfish ends; but studying to be conformed to the will and mind of Christ. Then, whether he comes at midnight, or at the cock-crowing, in the morning, or at any other time, sooner or later, we shall be accepted of him. To such he will say, "Well done.... enter thou into the joy of thy Lord."

Chronology.

Two men have recently made their appearance as champions of a true Chronology, Wm. C. Thurman and John Stevenson. The latter adhers to Ptolemy's canon, and the former departs from it. The contest has waxed so hot between them, and their partizans, that the two champions have been brought face to face in a discussion on the subject, in Boston, during the week of Jan. 24 to 27. The following remarks from the *Crisis* will show how the Editor of that paper stands on the subject. He says:

"Few, probably, are better prepared to speak on the subject of Chronology than these two brethren. Both have devoted several years to the study of this subject. A large and intelligent audience was present, and manifested a deep interest. Many came a long distance for the purpose of listening to the discussion.

"The debate was conducted with a kind spirit, that added much to the pleasure of those who listened. It was a feast to those who love to investigate the Chronology of the Bible. It appears very evident, from the examination, that we are near the end of the present dispensation.

"We see light and harmony now, where before we saw only obscurity. It was very clearly shown that Ptolemy's canon, on which our chronology has been based, cannot be harmonized with the Bible; but when Ptolemy's errors are corrected, all seems to be harmonious. We think it was made quite plain that the only 'commandment to restore and build Jerusalem,' given in harmony with the Bible, was the one issued by Cyrus, which, according to Ptolemy's canon, was about B. C. 536; whereas the Bible will not allow but 69 weeks, 488 years between the commandment and our A. D. 1, or 483 years to the true birth of Christ, about B. C. 5, which is in harmony with the chronological arrangement of Bro. Thurman."

The following from the *Advent Herald* shows how DR. LITCH, Editor of that paper, viewed the matter in this same discussion. He says:

"The discussion between the two brethren came off during the past week. We were not able to attend all the sessions, but was deeply interested with what we did attend. While we are not a convert to the peculiar theories of either the disputants, we feel deeply interested in the great question in debate: 'Is the Canon of Ptolemy correct?' We are interested in it because the whole historical and chronological question is uprooted and unsettled if it is proved incorrect, and history and chronology is entirely afloat.

"We are now entirely at rest on that question. Mr. Stevenson, by the most indubitable arguments and proofs, has done what he pledged himself to do, proved the Canon true. He has done a mighty work for the Christian world, and shown himself a workman that needeth not to be ashamed, in the department of chronology. The report is not to be published."

Thus two Editors are seen to disagree, materially, as to the result of the discussion. While we would say nothing in disparagement of Br. Grant, we must say, we think the long study of the subject by Dr. Litch, gives his judgment, in this matter, the greatest weight in our mind. It matters not to us, personally, which of the chronological champions—Thurman or Stevenson—is right, or whether both are wrong, so far as the advent is concerned; for if they could demonstrate the precise age of the world, it would prove nothing as to the time of the coming of our Lord from heaven. Where is the evidence that it is to take place at the end of six thousand years? Plainly, there is no such revelation—God has given none; and the traditions or fancies of men in this matter, are "wood, hay, and stubble," that will not stand the fire of divine truth. Let all take heed that they do not build with such materials.

The difficulty of which the *Crisis* complains, of "harmonizing with the Bible our chronology, based on Ptolemy's canon," in our mind, is all solved by the fact that Cyrus the great, or *Khosrau*, is taken for *Coresch*; the latter being the true Bible Cyrus, who reigned at a later period. We called the attention of the readers of the *Bible Examiner* to this subject as long ago as 1848, and have since done the same thing in the HERALD OF LIFE. We have no doubt, and have not had for many years, that "the *only* commandment to restore and build Jerusalem" was given by *Cyrus;* not by Cyrus the great, B. C. 536, but by *Coresch*, or the Bible Cyrus about 444, B. C., and not 488 or 483, as the *Crisis* takes it to be. This "proclamation," Ezra i. 1–4, to restore and build Jerusalem, was made in the 60th year of the Babylonish captivity; and in the 49th of the desolations of Jerusalem. But we will not now enlarge on the subject. If necessary, hereafter, we will again reproduce our whole argument relating to it.

The Two Flocks.

I wish you to give your views of John x. 16, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Yours for the truth, ROSWELL HART.

We can give our views briefly. Centuries before the advent of our Lord, the children of Jacob had been divided into two families or kingdoms—the kingdom of Judah, or the Jews; and the kingdom of Israel, sometimes called Ephraim, from that tribe being the leading one in that kingdom. Some hundred and fifty years before the Babylonish captivity of Judah, or the Jews, Israel had been carried away captive into Assyria, and planted in the cities of the Medes. See 2 Kings xvii. 6, also xviii. 18, 20, 23, 24. In other words, God gave the kingdom of Israel a Bill of Divorce and sent it away, and said, Ye are not my people, and I will not be your God. See Hosea i. 6, 9.

This people never returned from their captivity; and, to the world, had no known nationality. They most likely had left Assyria for a more distant land long before the captivity of the Jews in Babylon; yet they must have had a being somewhere; for God had said of them, when he sent them out from under the law covenant, "Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered:" Hosea i. 10. They were thus under a pledge to be preserved, and, in due time, the same word of promise declared, "It shall come to pass, in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Hosea i. 10.

Now, the kingdom of Judah, alone, was in the land when Christ, the true Shepherd came; and were the fold from which He was gathering his flock. There was another fold—the kingdom of Israel—which contained "other sheep" not of the Jewish fold, and Christ pledges himself to bring them also, according to YAHVEH's promise in Hosea. Both folds are yet to be assembled and made one nation on the mountains of Israel: (See Ezk. xxxvii. 15–28) and one Shepherd and one King will be over them all. We might much enlarge, but we presume it is not necessary to do so now.

"Stop My Paper."

What for? Because:

"You have changed the character of the paper from the Herald of Life to advocate the prosecution of a war to the sacrifice of life and property, for the sole purpose of elevating an inferior race of beings to the rank of a superior race and still higher than equal; and justifying all the horrors of war and blood-shed, death, and carnage to effect a purpose purely political and sectional."

So writes one of our subscribers. We really think, to make such a war of words is no less criminal than to do it with any other carnal weapons. We hesitate not to say, There is not a word of truth in this statement of our subscriber. We will not say that he deliberately falsified the matter; we prefer to cover the fault with the plea of misapprehension on his part. His statements bear on the face of them evidence that he neither understands our position, nor the cause of the present war, either in its commencement or its continuance. He goes on to say:

"I am not in love with slavery, neither am I in favor of abolishing slavery by war. I am in favor of every State and every individual's minding their own business...... Now your political paper has got to be a 'purgatory' to me, and I wish to keep out...... You will please discontinue the Herald to me at the end of my subscription. God forbid that I should advocate the shedding of blood to overthrow an institution which the Lord himself established among men; and whose prerogative it is to change when His pleasure shall demand, in his own way; then may the nations rejoice and give God thanks, and the glory will be His and not the praise of arms."

Our friend is "not in love with slavery," he says, but he declares it is "an institution which the Lord himself established," &c. We are sorry he is so unholy. Holiness is harmony with God; but our friend does "not love" God's institution! Well, now, see how much better a man's heart can be than his head. God never established such an institution as American slavery: the imputation is a blasphemy. God is now overthrowing it "in His own way," and let "the nations rejoice and give God thanks." But instead of our friend's practicing his own preaching, he wishes a paper stopt that rejoices in the downfall of "the sum of all villanies." Bad as our paper is, he had rather be kept in "purgatory" seven weeks longer (seven Nos. being still due him) than lose twenty-eight cents by stopping it now. We hope our good, but mistaken friend may have "sober second thoughts" that will result in a more *peaceable* frame.

As a further apology for our friend, we ought, perhaps, to say, he is an inhabitant of New Jersey; the only free State that gave a pro-slavery vote at the Presidential election last November. May he live more in the light hereafter; for Babylon is fallen.

Tobacco

MRS. C. C. WILLIAMS, Shell Rock, Iowa, writes us as follows:

"There is a Preacher of 'the faith,' near us, who like many others—of various faiths—is a slave to tobacco. There was an article in the Bible Examiner, near its close, about eating, &c., that pleased him much. He felt to derive encouragement from it for his practice. Also, Jesus' words are used in justification, viz., 'Not that which goeth into the mouth defileth a man,' &c. For one, I cannot reconcile such a practice with that purity and self-denial that will fit for the future life. I wish you would define your position in the Herald."

We can very soon "define our position" on the filthy practice of using tobacco. "Touch not, taste not, handle not" the abominable thing. We pity any man whose moral, mental, or physical diseases make the use a necessity. We think hospitals out to be established for the cure of such poor unfortunates. It is a terrible disease which makes a well man sick to be compelled to come near the victim. We have our patience more tried by these "filthy dreamers," who smoke themselves into imaginary bliss, than by almost any other evil with which we come in contact; especially here in the city, where we can scarcely get a breath of pure air in the street or on a ferry-boat by reason of the stench from the mouths of smokers, and we cannot help thinking them well described in Rev. ix. 18, "By these was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." As to that "Preacher of the faith," who comforts himself with the words of our Saviour, "Not that which goeth into the mouth defileth a man," he should remember that Jesus also said, "But that which cometh out of the mouth, this defileth a man." You only need contemplate an inveterate tobacco chewer or smoker to be convinced that filthiness "cometh out of his mouth." He indulges in the practice of using a weed that only two other *animals* in the world, beside man, will eat, viz., the Tobacco worm and "THE FILTHY WILD GOAT OF AFRICA."

God's Individual Plan.---No. 7

BY JOSEPH T. CURRY.

Having shown that the object of the Edenic trial was to demonstrate man's physical incapacity to harmonize with the spiritual law, we pass to a brief treatment of the results of the trial. In the condemnation of Adam as a representative of the animal race, and not as an individual, we find the true philosophy. If the nature is condemned, we perceive the justice of condemning all that bear the nature. "Law worketh wrath" to the flesh. Rom. iv. 15. The catechism of condemnation is very simple, very direct, and very comprehensive. Why are all men condemned? Because their nature is condemned. And why is their nature condemned? Because it is flesh. And why is the flesh condemned? Because the mind of the flesh is enmity against God? And why is the carnal mind enmity against God? Because it is not subject to the law of God. And why is it not subject to the law of God? Because it cannot be. Rom. viii. 7. And why can it not be? Because "the law is spiritual." Rom. vii. 14. As man is "not spiritual," but carnal, he "cannot please God." Rom. viii. 8. Paul states the case for all, from Adam down. "The law is spiritual but I am carnal, sold under sin." That is, man, without the help of the Spirit, is in complete bondage to his nature, and the lusts of that nature he must fulfil. Hence, Paul describes the utter weakness of the animal nature, and shows that even believers, as long as they are connected with it, are imperfect in the sight of the spiritual law. "For that which I [the essential man] do [through the fleshly natures] I allow not: for what I [the essential man] would, that do I not [because of the flesh]: but what I hate, that do I. If then I do, that which I would not, I consent unto the law, that is good. Now it is no more I [the essential man] that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), [not in me, the essential man that has become spiritualized] dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not [I am yet connected with the flesh, and until I am delivered from its leaden weight, I must be content to do the best I can, and find my justification in Christ by faith]. For the good that I would, I do not; [what seems good is the work of the Spirit] but the evil which I would not, that I do. [The flesh often shows me its power and influence over me]. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me [my present nature]. I find then the law, that, when I would do good, evil is present with me [in the condemned nature]. For I delight in the law of God after the INWARD MAN [which has been begotten by the Spirit]: but I see another law in MY MEMBERS [the present animal organism], warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. [When I consider my imperfection I groan out, for "ourselves also, which have the first fruits of the Spirit even we ourselves groan within ourselves"]. O wretched man that I am! who shall deliver me [the essential man] from this body of death [the condemned nature]? I thank God [who will deliver me] through Jesus Christ our Lord. So then, [until I am delivered] with the mind I myself [the essential man] serve the law of God; but with the flesh [as still connected with the condemned nature] the law of sin. [In view of this distinction between the essential man, begotten of the Spirit, and the flesh,] there is, therefore, now no condemnation to them who [having been begotten again in their essential being] are in Christ Jesus." Rom. vii. 15—viii. 1.

That the condemnation is on the nature, is shown in Eph. ii. 3. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were BY NATURE the children of wrath, even as the rest" [of mankind]. The same thing is evidently taught in Psa. li. 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me." There is no reference here to moral depravity, as is supposed by many, but to physical depravity, as wrought by the workings of the spiritual law against the animal nature.

Some may object to this view of the condemnation, because it makes the Almighty condemn that which he called "very good." We have already explained this expression in a previous article. Everything made by the Almighty was "very good"—it answered the purpose for which it was made. God simply condemned the animal nature as not in harmony with the spiritual law. If that law had not been introduced the animal nature would be just as good in man as in the other animals—not a whit better. The standard of goodness is spiritual—hence all flesh is condemned by that standard. "By deeds of law shall no flesh be justified in his sight; for by law is the knowledge of sin." Rom. iii. 20. Says Paul, "I had not known sin, but by law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without law sin was dead. For I was alive without law once: but when the commandment came, sin gained strength, and I died." Rom. vii. 7–9. This is an exact history of the Adamic trial. Sin would not have been known, if the law had not been introduced; and it was introduced, "that the offence might abound."

The condemnation was for good, and not for evil. If the Almighty had not had designs of mercy and love toward man, no spiritual law would have been known, and man would have utterly perished like the brutes of the field. So we magnify God for the condemnation, which, in the light of the justification by Christ, shines with resplendent glory.

"The law is holy, and the commandment holy, and just, and GOOD." Rom. vii. 12. "O that men would praise YAHVEH for his goodness, and for his wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of YAHVEH." Psa. cvii.

The grand conclusion is, that men are condemned in their nature. Their acts, either good, bad, or indifferent, cannot affect the matter a whit. The Almighty divides men into two classes—"the spiritual" and "the sensual, having not the Spirit." With one class we rise to an immortal throne, or with the other we sink into oblivion. And ever since Adam was thrust out of Eden, the question to him and his posterity is, Have you the Spirit? All other standards are false.

J. T. C.

The Rest of My Tour.

In Winsted I received the following letter (which had been in the post-office a month):

Br Wendell,—I have seen your name in connection with the believers of "No Life out of Christ." I am a Baptist clergyman, though I do not preach statedly. But I would say that I have studied and read much, and thought more, upon the subject of man's inherent immortality, and fully made up my mind he has none. My mind is now exercised as to whether the wicked dead will live at all, or have a resurrection. I am not settled on this point; but my purpose in writing this is to invite you to call on me, if you can make it convenient, during your tour in Conn. I understand you are to be at Winsted next week and at New Haven the Sunday following. I would gladly be at W., but my business will not permit. I live near the Canal railroad, half a mile from Bradley's Station; my post-office address is Mount Carmel, Conn. I would be very happy to see you at my place, and talk with you on future life, &c. From an earnest inquirer after truth,

THOMAS T. JENKS.

Hamden, Conn., Nov. 17, 1864.

This was a refreshing epistle. One from the same source, but without a signature was published by our EDITOR, with an appended note, in the Herald of Dec. 28th, under the heading "Yearnings After Truth." I bade adieu to Winsted on the morning of Dec. 24th, and, on my way to New Haven, visited Br. Jenks at his home. Found him to be in reality "an earnest inquirer after truth." He moves with great caution in the matter of receiving new views. But he *moves!* On the non-immortality of the wicked I found him established. For several years past there has been in his preaching no endless misery or going to heaven at death. The doom of the impenitent he has been accustomed to speak of in the terms the Scriptures employ, and when dwelling upon the future of the righteous he has made prominent the promises of the resurrection of the dead. His dissent from the received view he had never made public, though he had talked on the subject privately with various persons. He was, seemingly, waiting to get fully settled, one way or the other, on the question of no life for the wicked dead, before braving the perils of an open avowal of his convictions. Our pleasant interview of several hours, I felt well assured, accomplished something in this derection. The discourse which Br. and Sr. J. heard in New Haven the next afternoon did still more. I had opportunities to learn from several sources that Br. J. is held in esteem by the people among whom he lives and has labored as a minister. Sister Jenks had not progressed so far as her husband in the life doctrine; but she loves the truth and is looking into the subject. May the Lord lead them both fully into the glorious light, and make them a blessing in opening the eyes of many others.

On Saturday evening there was a Children's prayer meeting in Br. Denny's parlor. Br. D. himself took charge of the exercises, and the meeting was an excellent one. The Lord has done a precious work among the youth of the New Haven church. The spectacle is a beautiful one to behold. May the tender Shepherd continue to carry these dear lambs in his bosom.

Christmas Day will be long rembered by me. In the afternoon, I proclaimed Life only in Jesus Christ to an attentive congregation—taking John iii. 14–16 for a text. This truth is gradually spreading in the church there, while peace and harmony among its members remain undisturbed.

In the evening—pursuant to an arrangement of which I was apprised by letter while in Winsted—I preached on the Coming of the Lord to a Colored Methodist congregation. The delight with which I looked forward to this privilege was only exceeded by that which I derived from the occasion itself. Ordinarily, I avoid when I can preaching *three* times a day; but New Haven shall be an exception to this rule, if the third sermon can be to these colored people. Br. Denny knows my feelings on this point. I took for a text Acts i. 11 ("Ye men of Galilee," &c.); and I think that, all things considered, I never before had quite so good a time since I first tried to preach,

I had been told that many of those who would hear me had formerly been slaves, and that all were very ignorant; but I felt while speaking that every word was comprehended, and that the truth was like honey to their taste. The doctrine of the resurrection was made prominent, and was received as if it was the most blessed and soul-inspiring truth that ever fell on mortal ear. Such is its character; and who knows but that it will be our privilege as a people to carry the blessed tidings to the thousands in the South, whom the march of events is delivering from the wickedest and cruelest bondage the world ever saw? It is part of my faith that this grand emancipation movement, which is going on under our eyes, is the harbinger of glorious opportunities to those who desire to carry joy and gladness to the hearts of the lowly ones of earth. Sister N. M. Henry, don't *you* believe this?

Tuesday evening, Dec. 27th, found me at my old battle ground—Room 24, Cooper Institute, New York City. The N. Y. & Brooklyn Life and Advent Union, with commendable fidelity to their appropriate work, keep up these meetings in the manner they did a year ago; and it is certain that their influence has told, and is telling for the advancement of the Life truth in the great Metropolis. Br. S. W. Bishop, the speaker of the evening, gave us an excellent discourse on the Old Testamant proofs of no life for the wicked dead. He afterwards responded to a variety of questions from the audience. (I gladly accepted the invitation to take some part in these latter exercises.) Among the questioners was Br. F. H. Burbank; who, if I do not greatly misjudge as to the *tendency* of his convictions, will himself, at no distant day, be helping others to see that the impenitent dead, having preferred the lethal potion of sin to the "living water" which Christ gives, must "sleep a perpetual sleep, and not awake."

In visiting the HERALD OF LIFE office, I found our beloved EDITOR and his working force at their post. The readers of this paper do not generally begin to know how incessant and toilsome are the labors of Brother STORRS. How he endures them as well as he does I do not see.

New Year's Day found me in Philadelphia. The friends there holding Life only in Christ have at length opened a meeting of their own, and erected their standard. I remained two Sundays. Our congregations were good, and the prospects encouraging. We held a meeting on the intervening Friday evening, but, owing to the "present rain," few were out. Still, the occasion was one of interest. The discourse was devoted to an examination of Acts xxiv. 14, 15. After it was finished, Br. Burbank, who was present to hear, rose and stated that that passage *had* been, up to that time, one of his proofs against the non-living of the wicked, but that he was entirely satisfied with the exposition that had been given, and that he could, therefore, no longer use it as an argument against our position! So much for the labors of a rainy night. Thank the Lord! I heard Br. Burbank preach on the second Sunday afternoon.

Of my pleasant visits in the families of Br'n White, Grim, Hahn, Boyd, McFarland, Park, Sr. McClain, &c., &c., I have some interesting reminiscences, but will make no note of them here. The kindness of the friends in P. and elsewhere is remembered with gratitude.

Monday evening, January 9th, I attended the annual donation visit given to Br. Samuel Curry by his parishioners, in his church on 24th street. Br. Joseph T. Curry was also present. Joseph's excellent remarks embodied thoughts which I remember wishing at the time he would write out for the paper.

Tuesday evening, January 10th, I was again at Cooper Institute, to hear Br. J. T. Curry preach on the "first recorded lie." The argument was clear and conclusive. The after exercises—questions and answers—possessed their usual interest. I was indulged in the priviledge of bearing testimony to the truth we love.

Thursday morning, January 12th, found me, after an all night's ride on the cars, at Providence, R. I. Of our excellent Conference in that city others have spoken in the paper. I enjoyed it exceedingly, and have no doubt that it gave an onward impetus to the cause of truth, besides widening and strengthening the bonds of fraternal love among those who enjoyed its priviledges. Br. Jenks was in attendance.

Gladly would I have remained over Sunday, but this I could not do. I reached home in safety on Saturday evening, after an absence of four weeks, and found my family well. Since then I have found plenty to do in my home field of labor. I was present during two sessions of the Stevenson and Thurman Discussion on Chronology, in Boston, but am too ignorant of the whole subject to give any opinion of its merits. It is not to be published.

R. W.

A CORRECTION.—In my response to Br. Grant, in last week's issue, the wayward types made me say (in allusion to Br. G.)—"it is creditable to his *head* that he can not conscientiously reject the view which was taken of the matter by myself and many others." Instead of this, I meant and wrote as follows: "it is creditable to his *heart* that he can conscientiously reject the view which was taken of the matter by myself and many others." In the second paragraph, for "would countenance" read "would have countenanced."

R. W.

Letters and Extracts.

From Catharine C. Williams.

ON BOARD STEAMER JACOB LAWRENCE, BOUND TO MEMPHIS, TENN, OCT. 13, 1864.

BR. STORRS:—It may not be altogether uninteresting to you to read a short explanation of the reason of my strange whereabouts. Although I doubt not your time is too valuable to admit of your troubling yourself much with merely personal details, yet if it can be made to subserve a good cause, it may perhaps be not altogether amiss. I do not know as I can explain my situation in any other way only as an answer to the deep, harrowing sympathies for our country's woes, and the cause for which so many mothers have offered up their beloved sons, &c., and for which mine, the only son old enough, was given up, and my earnest yearnings to contribute my feeble efforts toward mitigating the horrors of this terrible strife and ending this rebellion.

Without relaxing any effort I could make at home for this end, I have meanwhile shaped all my acts for the past six or eight months to the step I have taken, without seeing any way, however, *how* it could be. During this interim, I not unfrequently said to my husband, children, and friends, I intended to go to the army, if there was any call or opening; and unremittingly applied myself to making the necessary preparations for enabling my dear children to be comfortably cared for should I leave them, having one grown up daughter, and another nearly so, with a married nice to lead them. Unsought, and very unexpectedly, the call came the latter part of summer. Mrs. Annie Whittermyer, Agt. of the United States Christian Commission, applied to me to take charge of a special Diet kitchen, and see to the proper distribution of sanitary stores to low class patients. Accordingly, with many misgivings, I thought, the "Lord willing," I will go and do what I can; at the same time, I earnestly desired that if it was not right I should go, my way might be hedged so I could not. At last the necessary preliminaries were arranged, and obstacles were removed, and one week ago to-day my husband took me to the cars at Cedar Falls, our nearest R. R. Depot, and next morning the iron steed was a bearing me away from my loved ones. I knew not what for, nor whither; all I asked was, that my Father would go with me and lead the way, and grant the needed wisdom for any part I might be called to act.

I am required to report at Memphis, Tenn. I have met with some unavoidable detentions on the way; two days at Dubuque; and one at Louisville; otherwise it has been very pleasant, and with very little to remind one that war is in the land. It is my first day on steamboat. The boat is new and every precaution seems to have been taken to provide against disasters. Life preservers at hand with printed directions how to use them in case of need, and doors opening from every sleeping apartment on to the deck suggests the saying "in the midst of life we are in the midst of death." It is a lovely day; the scenery is grand on our right, the bank presenting a rocky face as though built up by a master mason, though frequently broken and gullied, and crowned with trees of richly verigated foliage; while the left suggests swamps; though the scenery varies alternately; but it is all worth a little sacrifice to see and enjoy. And must this noble river be given up to, or under the control of a foreign power? I trust this question has been settled at Columbus and other places on the way between here and Memphis.

I am informed it will take four days from St. Louis to that point, as the river is very low and sand bars not uncommon. We were aground the greater part of the night. On hearing this, I immediately began to cast about to see how the time could be employed so as to be of some use to somebody. Our luxuriously furnished parlor-cabin is supplied with a large splendid Bible, on a beautiful stand, but none seem disposed to disturb it. Light trash is handed around, and papers, such as the Ledger, &c. At length I thought of my HERALDS, which I brought along, together with two Bible Examiners, and some other good papers. I took them from my trunk, wrote on the outside margin, "Read, whoever wills, only please return them whence they were taken, folded right side out," and laid them in a place convenient of access and left them, hoping it would not be labor thrown away. There are two "Sisters of Loretts," I think they style themselves, on board. I introduced conversation with them. They have a singularly cheerful aspect. The oldest of the two, after a little talk said something like this, Could it be known how happy they were all would join them. Also, that all others were rebels, revolters (like "the rebellion") from the Roman Catholic church. I replied, You don't profess to date back farther than Peter, do you? No: Peter was their foundation. But the gospel was preached to Abraham, thousands of years before; and there were christians—good men—what do you think of that? She made no reply, sighed, turned and left, it seemed to me, in fear of having to confess to listening to heresy. The meshes that encircle them, and such like, are too strong to be broken, whether a good or evil net. 'Tis not to me they stand or fall. I am glad of that.

I have started under the auspices of the United States C. C.; whether or not I can do what will be required of me, without compromising what I consider truth remains to be seen. I thought from the nature of the requisition I could. But of this I can tell better by and by. I wanted to write to you before I left home, especially after reading your appeal to the friends of the cause to speak out and say what they could do; but I was obliged to leave what could be left till a more convenient season. I have also wanted to write my thoughts on some things, but could not well get to it. Now, as I have leisure, I will do something toward relieving my mind; though it may not be thought worth the space and time it would take to print it.

P. S., Dec. 30, 1864.—A long time has passed since the above was written. I purposed, when I wrote it to send you five dollars on arriving at Memphis; but on reaching there I thought it not best to spare it till I knew what I should do, and where I should be. I spent a month there, visiting hospitals and ministering, in various ways, to our sick and wounded, when I was sent for to go up to Louisville, where I arrived Thanksgiving day. I was engaged in Brown hospital there but a short time when letters came from home informing me of the sickness of my oldest and youngest daughters, and I very reluctantly (on the soldiers' account) retraced my steps, and one week ago last Thursday rejoined my dear family, after an absence of two months and an half of varied, interesting, and many harrowing scenes and touching incidents.

From Charles R. Percy.

NORWALK. CONN., Jan. 12, 1865.

BR. STORRS:—I would say, my health is still failing. Yet I hope, if it be God's will, to recover; but if it be my lot to be laid for a short time away, from the storms and commotions of this life, I feel that all will be well. O, yes, in my flesh I shall see HIM who's right it is to reign, and who will come, and will not tarry. What a glorious prospect to look forward to. And how I long to have it realized. Although life is sweet, and it is natural for *man* to love life and the society of loved ones here, yet the hope that is big with immortality hurries one along and enables him to pass o'er the rough places in this life, and long to be there. And how I love to read about these things.

We can not live without the Herald, of Life; for it has become a welcome visitor; and we hope to find those of the same faith here. But O, what a glorious time when all the scattered flock will be gathered, and all see alike. May the Lord add his blessing to what is being done to advance his cause the coming year, and cause more and more to see the truth and rejoice in it, is the prayer of your brother, who is in hope of eternal life only through Christ.

P. S. My Post Office address, hereafter, will be Darien Depot, Conn.

A Subscriber in New Jersey writes:—I am a firm believer in the doctrine which you advocate. Thanks to you for leading me to the light. I see a beauty in the Scriptures which I never saw before. I sometimes wonder I did not see the truth sooner, it is so plain. I like the Herald very much. I should not know how to get along without it. May God bless and sustain you in your toil is my prayer.

ROSWELL HART, Southington, Conn., writes:—I send you five dollars; wishing you to use it as you think best.

[We have applied it to help pay for a horse for Br. Thos. W. Smith, Iowa.—EDITOR.

ELD. WILLIAM BRAYTON, New Hartford, Butler Co., Iowa, writes:—Through the kindness of some friend I have had the privilege of reading the Herald of Life almost a year; for which I thank the Lord. I am doing all I can to advance the truth of no life out of Christ—no resurrection, no hereafter, if we die in our sins. There are some who begin to investigate and believe that this is a truth. I send you the name of one more subscriber. I am one looking for the coming and kingdom of our Lord Jesus Christ.

From Paris.

PARIS, Nov. 18, 1864.

"There are those who think that what is passing in the whole religious world to-day, is but the harbinger of a great approaching change; of the dissolution of that system of medieval theocracy, which has exercised for a thousand years so great a power over the minds and consciences of men and the most of nations. Many of the most enlightened minds of this age are filled with a presentiment of an approaching storm; and though we are unable at present to foresee the results of a great ecclesiastical revolution, (of which the fall of the temporal power of the Papacy would probably be the signal) yet it is impossible for the most sanguine or the most indifferent to ignore that in every Europeon country a strong religious movement is taking place."

The above was clipped from the *New York Tribune*, and sent us by a lover of the "Herald." It is another witness to the fact that the world generally is waking up to the question of the fall of Papacy. Wise men without prophecy can see that it threatens to shake society, and should not the children of God see it? "Many of the most enlightened minds of the age," says the writer, "are filled with a presentiment of an approaching storm," and well they may be; for it is about to burst. Doubtless a wise Father intended this event should be so marked and prominent that as many as have a heart to understand should be the wiser for it. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. vii. 24. See also Rev. xvii. 16, 17. May we all have grace to discern the signs of the times.

R. W.

Eatontown, N. J., January.

Romanism, or Papacy.

The Romanists seem terribly frantic at the exposure some of the New York papers make of their wicked designs against liberty, civil and religious. The *Tablet* of this city—a Roman Catholic paper—is amazingly disturbed at some of these exposures, and prates about its favor for civil and religious liberty." The *Methodist* well exposes this hypocracy. The *Tablet* professed the reason why Romanists, in this country, so uniformly vote the Democrat ticket was, that that party held to "civil and religious liberty." A part of the reply of the Methodist is as follows:

As to "civil and religious liberty," there is no difference of opinion among Whigs, Democrats or Republicans. It is next thing to an inborn sentiment of the American mind. But it is one of the transparent tricks of Romanist policy that while it hates both civil and religious liberty, it affects to be zealous for both. Has the *Tablet* forgotten that a few years ago General Cass, that eminent Democratic statesman and patriot, made a speech in the Senate, in which he took the broad American ground of universal toleration, and universal liberty of conscience, as well in Popish countries as here? And has it forgotten that Bishop Hughes made a labored reply to it, in which he employed all his rhetoric to ridicule both the speech and its author?

But fortunately for the cause of both civil and religious liberty, the Pope's bull has just been let loose upon the world. The mad animal, with blood in his eye, and a wisp of hay on each horn, with head down and tail up, rushes hither and thither, pawing the ground, and throwing dirt in general. We invite the *Tablet* to a few sentences of this remarkable demonstration of love that Rome feels for religious and and civil liberty. Out of the "most profound grief of soul" (this is the stereotyped phrase of every Pope since the days of Luther) he denounces those who hold that "the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of law upon violators of the Catholic religion."

The Pope then *is* in favor of compelling the laity to inflict the penalties of law upon violators of the Catholic religion. What say you, O *Tablet*? do you agree with the Pope or not? Remember, before you answer that he is infallible.

Again, following Gregory XVI, and quoting his words, he denounces those who hold that "liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well-constituted State."

Now this very liberty which is guaranteed by the Constitution of the United States, the Pope calls *"the liberty of perdition,"* which he would visit with civil pains and penalties.

We demand of the *Tablet* an answer: Is the Pope right or wrong in thus denouncing those who hold that "liberty of conscience and of worship is the right of every man?" Is Romanism in America more tolerant than Romanism in Rome? Is Popery in New York more liberal than the Pope himself! Let the *Tablet* answer these questions straight out, or cease for ever its pretended zeal for "civil and religious liberty," which in the mouth of a Romanist means nothing more nor less than liberty to believe as Rome believes, and liberty to do as Rome does.

APPOINTMENTS.

J. T. CURRY will preach in PHILADELPHIA, Feb. 12th, 19th, and 26th, at such place as shall be designated by David W. White.

S. W. BISHOP will preach in,
PROVIDENCE, R. I., Sunday, Feb. 12th.
NEW HAVEN, Conn., Sunday, Feb. 19th.
NEWARK, N. J., Sunday, Feb. 26th.
PAWLING, N. Y., Thursday evening, March 2d, and over Sunday the 5th.
ALBANY, N. Y., Sunday, March 12th.

GEO. W. BROWN, from the State of Maine, will preach in:
NEWARK, N. J., Sunday the 12th inst.
PROVIDENCE, R. I., Sunday the 19th inst.

RUFUS WENDELL will preach in:
SALEM, Mass., Feb. 12th.
NEW YORK, at Botanic Hall, Feb. 19th and 26th; and at Cooper Institute, Room 24, on the evenings of Feb. 21st and 28th.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

BUSINESS MATTERS.

Subscription Moneys Received.

TWO DOLLARS EACH *from* H W Peterson, Geo. Atkinson. ("Dr. Shew" is dead.)

ONE DOLLAR EACH *from* Janett A Mayo, Gilbert H Buzzell, H A Billings, John Farlow.

VARIOUS SUMS.—Mary A Tillotson, $1 50; James N. Gladding, $4; James Thorne, $3.

Tract and Army Fund

Previous Receipts - - - - - -	$437 00
Janett A Mayo - - - - - - -	4 00
Interest from W. H. & L. C. Thorne & Co.,	10 50
Dr. Jos Trever - - - - - - -	4 00
A Lady friend in New Jersey - - - -	4 00

Our friends will understand that the above fund embraces the "*knockers fund;*" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa.

Previous Pledges - - -	Paid	17 00
A Friend - - - -	Paid	5 00
Geo. E. Carroll - - -	Paid	10 00
Roswell Hart - - -	Paid	5 00
"A friend of Truth" - -	Paid	2 00
A friend in New Jersey - -	Paid	2 00
Leonard O. Thorne - - -	Paid	10 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with it egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracs.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in one Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS," Box 4658, New York.

Poetry.

LONGINGS.

With holy trust we wait
To see that morn so near,
When Jesus Christ, our Lord, our *Life*,
Shall on the earth appear.
Not as the lowly babe,
In Bethlehem's manger laid;
He comes in power! the King of kings!
Let nations be afraid.
Come then, Lord Jesus, come!

But all the longing ones,
Who wait, and watch, and pray,
And yearn their coming Lord to see,
Shall triumph in that day.
All trials then shall cease—
Gone with the mortal breath;
Christ comes to reign, the "Prince of peace,"
The victor over death.
Come then, Lord Jesus, come!

"Saint, after saint on earth,
Has lived, and loved, and died,
And as they left us, one by one,
We laid them side by side;
We laid them down to sleep,
But not in *hope forlorn;*
We laid them but to ripen there,
Till the last glorious morn.
Come then, Lord Jesus, come!

"The whole creation groans
And waits to hear that voice,
That shall restore her comliness,
And make her wastes rejoice.
Come Lord and wipe away
The curse, the sin, the stain,
And make this blighted world of ours,
Thine own fair world again.
Come then, Lord Jesus, come!"

M. E.

CHRIST'S REIGN AND CONQUEST.

In one of the late issues, a writer refers to the article by "B. M.," on the Millennium notion of a thousand years reign of our blessed Lord. He thinks that such a specified reign is not liable to the objection *that* no more time is employed for his reign. He does not relive the subject in the least by his classification of the reigns, "special" and "subordinate." Please allow me a little space to notice these reigns. The first, your correspondent calls "special." If special it must be specially disastrous; for, according to that theory, the beast reigns in the same world and through the whole term, and has the victory, and drives Jesus and his friends into a corner; when God comes to their rescue, and rains fire from heaven, and devours the enemy. That is the terminus of the thousand years, and there is no getting away from it. Whenever it ends, that is the way laid down. There is much more suggested in this stage of the subject, but we will let this pass for the present.

The "subordinate" reign. Jesus was never in any other position. He is such by his relation; being a Son. Paul says, "though he were a son, yet learned he obedience by the things he saffered." He never wished any other relation. He used to say, "My father is greater than I." The sin of Adam was, ambition. He aspired to the godship. Satan said, you shall be as gods. The temptation found a response. "The angels that kept not their first estate, but fell from their own habitation." But Jesus was reverent, obedient, loyal. This idea of subordination, is taken from the text in 1 Corth. xv. "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Having no desire to give this a controversial complexion, but to make it an instructive lesson, allow me briefly to look at this account.

There are two periods of power set forth for Jesus our blessed Lord, in the scriptures, and an intermediate reign, to which I will refer. The first period is the time that occurs between his ascension to heaven and the end of his power at the right hand of his Father; which period of power, was most honorable and glorious. In which time he had more power than he will ever have again. He was as near being supreme as possible and not be. Pharaoh said to Joseph, "Only in the throne will I be greater than thou." Paul says, "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion; and every name that is named, not only in this world, but that which is to come," &c. Eph. i. 19–21. "Wherefore God hath highly exalted him, and given him a name which is above every name," &c. Phil. ii. 9.

The second period of power, for our Lord, is properly the subordinate reign. He at the termination of his reign in his Father's throne, commences the conquest of his own kingdom, embracing the kingdoms of this world. They are put in his power, made his footstool. He has been restrained from doing it sooner, according to the language of Paul in Hebrews, Henceforth expecting, till his enemies be made his footstool.

To the Gentiles were given a lease of power for the term of 2300 years; which is called, The time of the Gentiles. They could not legally be disturbed in thir power while their lease was in force. But when out, by limitation, a writ of ejectment is issued from the great high throne in the heavens. Then all rule and power is to be put down by "the rod of God's strength." See Psa. cx. "The Lord at thy right hand shall strike through kings in the day of his wrath; and fill the places with dead bodies." This is after they are made his footstool, and before his advent.

In keeping with this statement, see what constitutes the seventh trumpet. The 7th angel sounded, and there were great voices in heaven saying, "The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign for ever and ever." It has been insisted that these voices announce the above after the advent of our Lord, and after he is in full power, &c., which does not need an argument to refute, but deserves simple con tradiction.

The only question on the passage is—Is it true? Do these voices pronounce truly, when they say, "The kingdoms of this world are become the kingdoms of our Lord and his Christ?" The seventh trumpet is the signal for this declaration; or the declaration itself constitutes the 7th trumpet.

But is its truthfulness a question? That heaven stands for the church is admitted. The church has anticipated events more than once. It is in the nature of the case to do so. Instances might be cited. I will name one. "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. xii. 10.

This experience and acclaim came, according to the most approved expositions of this chapter, hundreds of years since. Is the the other text subject to the same doubt, or explanation? is the question. Let us see.

"The four and twenty elders which sat before God, on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come," because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and that thou shouldest destroy them which destroy the earth."

The elders before the throne, who cannot be mistaken, deliver the above response, to the voices; the import of which is significant of the day of judgment, of retributions, and rewards.

There is more of this elsewhere. Dan. vii. 14. "And there was given him dominion, and glory, and a kingdom." This event is understood by these same elders, as appears from another scripture: "Thou art worthy, O Lord, to receive glory, and honor, and power," &c. Rev. iv. 11. After this, many angels, and the living creatures, and elders, even ten thousand times ten thousand, and thousands of thousands unite in saying, Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and glory, and blessing. And yet, after this, "Every creature in heaven (the fore-named angels, living creatures, and elders,) and on earth, (all the informed—or all in sympathy with the "voices" which say, The kingdoms of this world are become the kingdoms of our Lord and his Christ: all these, above, below, and everywhere, join in concert) "Saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever." I believe that all this experience, and these sayings, have their time this side of the Advent. If any think otherwise, let them show cause and reason.

I may be allowed one other citation found in Luke xix. 12. The case of the nobleman who took his departure into a far country, to receive for himself a kingdom, and to return, &c. It came to pass that when he had returned, having *received the kingdom*. He then reckoned with his own servants. Then turned his attention to his enemies that would not have him for their king, though he should get a kingdom, for they had sent messengers after him, saying, We will not have this man to reign over us—of whom the nobleman says, "Bring them hither and slay them before me." This is after he receives his kingdom; and in the time of reckoning and of judgment, and before the advent. This is the period referred to in Psa. cx. "Rule thou in the midst of thine enemies." And 1 Corth. xv. 25, "For he must reign till he hath put all his enemies under his feet." "Till I make thine enemies thy footstool." That is what the Father says to his Son. Of the Son, he must reign (or "rule") until he puts his enemies under his feet: has reduced them to footstools.

I should have been glad to have written less on this reign of conquest, coming in between the reign of Jesus on his Father's throne, and his reign upon his own throne, which will be a reign without end—but could not. Much more presented itself. B. M.

THE MIND OF MAN.

"My Br. asks, Who is the he, that has a soul? I answer—as stated in my article—the man, the same man that has a hand, a foot, a heart, a brain, has a mind."

We reply, that neither exists when the man perishes; and if the Br. places the mind in the same condition as the heart, the foot, and the brain, he has given up the question; but he does not believe that the heart or foot or brain constitutes the man. But he does say, he admits "man has a soul, spirit, or mind which constitutes his, man's, essential identity." ("Essential identity:" necessary to the existence of any thing; the same; sameness.) Now take away the brain, mind, heart, or either, and you have no man left; and a man, as you call it, without a mind is not considered a man, in law; it requires all the parts to make a man; and when God made the man, he was perfect in all those parts of which my Br. speaks.

"The difference between my Br. and myself is this: he is so fearful of fable that he will deny a truth.

What truth have I ever denied? I understand the truth to be, man has a mind just as he has a foot, or any other member; but it is only a part of the man, and is not the essential man. Again, you say:

"Lest he should believe that man's mind is immortal, he (I) will deny that man has any mind."

This is an assumption, and is not found in my article. Again, you say:

"It is clear, to my mind, that something is left unchanged in the process which brings us from mortality to immortality."

Now if I understand my Br., he means, in death something is left unchanged, and this something is soul, body, or spirit,; and yet this contradicts his expression, "but we deny, now and forever, that this soul, or spirit, or mind is capable of a living existence apart from the body." In what sense is this mind, or soul, or spirit, unchanged? Does it have intelligence without life, or without a body? Will my Br. explain. Again, he says:

"Our Br. is so anxious to save the animal man, that he will be compelled to deny any change whatever."

Not at all. Do not be too anxious in telling your Br. what he will be compelled to deny. We have no anxiety in saving any man, except in the manner in which the scriptures declare he shall be saved. Again, you say:

"My Br. appears to scout the idea that there is an essential difference between the condition of the righteous and the wicked in this life."

O no, my Br., I have believed for twenty-two years, that the righteous have the Spirit of God in them, that will bring them again from the *dead;* while the wicked being without the Spirit, will perish. You say, I "ignore the work of the Spirit altogether." Where did my Br. learn this fact? Not from any article that I have ever written. He asks, "Does the Spirit do nothing for us?" Yes, I have said the dead (the righteous) are sown in corruption, and the Spirit raises THEM in incorruption; they are sown animal, and by the action of the Spirit of God, *they* are raised spiritual; the same dead that were sown animal. And if so be the Spirit of God, that raised up Jesus from the dead, dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because of his Spirit that dwells in you. Yes, my Br., the Spirit of God does much for us. But it is not the Spirit of God we are talking about; it is the mind, the soul, or spirit, the somthing or other life, which man has when he gives up the blood life, or present life, or idenity. You say, You "believe it makes all the difference in the world to a man whether he has the Spirit or not:" and so do I; but that is not the mind with which you started. You say, "the Spirit is the preserving element." Here we are agreed. You ask, "What does it take hold of? Does it affect the flesh and blood? then the flesh and blood must be saved in the resurrection. But here we query." I do not. It takes hold of the man, the same man upon which the curse took hold; the "thou", Adam, and brings back the man. So say the the scriptures; and I believe them. Whosoever eateth of my flesh and drinketh of my blood....I will raise HIM up at the last day. Now, does my Br. believe that God will raise the mind, or soul, or spirit, and leave man, which possesses all these, behind, and save an entity?

You say, If you "can help any one to the plain truth by dropping a point that seems use less, I am willing to do so." It is all important that we have the plain truth; andthat is just where you and I differ. I think the Spirit of God takes hold of the man and brings him back from the dead; and we do not think this important truth useless; and we are not willing to drop it. You think the blood man, or animal man perishes, and the mind of man is kept in existence, and made or organized into a man. This we think is the vitality of the whole question. You say, you are willing to receive light from any quarter. In this we are agreed. Yours, JACOB GRIM.

"EVEN SO."

"Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 30.

This text parallels with Matt. xxiv. 39, where the leading idea in the Saviour's mind was the knowledge of the proximity of the time of the second coming, which the church would possess, and the total disregard of that event on the part of the world. He makes these things pointed and forcible by citing the ways of the antediluvian, with which the disciples were familiar. The facts may be simply stated: Noah was a preacher of righteousness. 2 Pet. ii. 5; God gave him a message of definite time to publish to a wicked world. Gen. vi. 3. From this we glean two facts: 1st. Noah knew the ending of the years. 2d. From the fact that he published it abroad every one knew the same that had an ear to hear. But the Saviour commenting upon this state of things, says, "For as the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not ("willingly ignorant" of the coming deluge) until the flood came and took them all away." Verse 38.

He forcibly instructs concerning their *unbelief* of the message, by stating that even during the seven days—additional revelation—they were wholly engrossed in gratifying the flesh; and then adds, "So shall also the coming of the Son of man be;" 39. The teaching appears to be: So will the church understand concerning the time of my coming; and so will the balance of the inhabitants be "overcharged with surfeiting and drunkenness and cares of this life;" because they will know (believe) not the message that I am "even at the door." Now it is plain that *unbelief* was the ruin of the people before the flood; and if we can credit the Saviour, similar unbelief will be the ruin of the world when he is revealed. A hearty belief of the message would have prompted them to provide a place of safety from the deluge as it did Noah; it would also have paved the way for a separation from the unbelieving and a life of holiness. Even so, concerning the Saviour's appearing: those who believe it can not be, or it is delayed at least a thousand years, see no extra motive to change their life; hence they will be found mixing int he affairs of life without stint, making arrangements for length of days in the midst of a proud, voluptuous and pleasure-seeking age, which will characterize the closing days; while on the other hand, those who believe will make preparation in keeping with its imminence and importance: they will cast off care that they may watch unto prayer; they will forego the pride of riches, that they may publish the pending calamity; they will despise the honor of this world, that they may be kings and priests unto God; like Moses, having "respect unto the recompence of the reward." To our mind, that is the way it is working, and will work unto the consumation.

We have seen that the antediluvians were following the desires of the flesh unto the day of their overthrow, because of *unbelief.* When we raise the curtain and look in upon that generation, we will see that not only was there an unrestrained sensuality, but violence and every evil work. Let us look at the record: "And it came to pass, when (wicked) men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God (righteous) saw the daughters of men that they were fair: and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. ....And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually....the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." Gen. vi. 1–13.

This is the inspired picture of that age when God looked upon the earth and pronounced its doom and the length of his long suffering, while there is not the slightest intimation but that this continued to be its character even while Noah published its dreadful end, and manifested his faith in what he preached by building an ark. It may be safely remarked that resistance to truth and light alike upon individuals and nations does not stop with mere carnality, but rushes on to the blackest and darkest deeds. See Rom. i. 21–31. In the case of individuals they become covetous, hateful, infidel, and defiant of God; with nations it culminates in blood-thirsty revolutions and desolating wars.

The people before the flood resisted the strivings of the Spirit till God's patience was sorely taxed, which prepared them for a total unbelief of his threatening when it was announced. God's Spirit strove with the sons of God in their carnal ways till it had no lodgement by reason of their wickedness, and when the godly man ceases out of the land, the Spirit of God ceases; so that the final withdrawal of God's Spirit oft spoken of, will consist in the removal of his saints out from among the wicked; but this will not be un-until all hope is expended;allwarning is useless; until they have been his witnesses to the full, and have left the wicked without excuse. Then comes the fierce indignation of a just, yet insulted Creator; till then towns are saved by the pleadings of one, and cities by the righteousness of ten.

Now, if the likeness of this day with that is already perfect in unbelief in the message that warns of a fiery deluge, in sensuality and unbrideled pleasure seeking, why may we not expect the balance of the picture filled up? Why not expect the *even so* to the full? and as the godly man ceaseth, the righteous become few, faith obsolete, and the strivings of the Spirit feeble, why not expect the earth to be filled with *corruption* and *violence*? Like cause, like effect; for human nature is essentially the same in all time.

O, says one, you do not consider how times have changed; you forget the bible societies, and tract societies, the pulpit filled with learning, the general enlightenment and refinement of this generation: you must not look for the counterpart of those days. Ah, do not such forget our once happy, prosperous land, blessed with religious instruction and practice, with toleration to the utmost!

Let any man read the cultivated cruelty and inhumanity of the authorities of the so-called Confederate States to the people of their father land; especially the confinement of our prisoners in the prison-pens of Georgia and South Carolina; then let him scan the history of the heathen; take even the stern cruelties of the Punic wars when heathen strove against heathen for supremacy, and they will grant the latter more humane. Think of months of nakedness, unrelieved sickness, exposure, lingering starvation in the midst of plenty—till maniacy was relieved by death! We must look at the persecutions waged by the professed followers of the Lamb to find its equal; for it is only those whose hearts are calloused by resisting the words of God, who could invent the diabolical works of the Inquisition or measure up to the blackness of a rebel heart.

All this in the boasted "19th Century"! and just entering the beautitudes of the Millennium! No, we expect *violence*, and everything that is bad. The scriptures sustain this: Haggai speaks of a shaking from the Lord—the overthrow of the kingdoms of the heathen, "And the horses and their riders shall come down, every one by the sword of his brother." ii. 22. The angel tells Daniel of "a time of trouble" in the ending of the days, "such as never was since there was a nation, even to that same time;" Dan. xii. 1; and the Revelator says, under the sounding of the seventh angel, "the nations were angry." Rev. xi. 18. Anger leads to violence and overthrow from the Lord. And if we permit our minds to go on a little in advance, if not already visible, we can see the picture so graphically drawn by the Seer concerning a class, "And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever." Rev. xiv. 10, 11. When armies are mingling in frantic combat; when towns and cities are burning; when the wails of the suffering go up, and the world according to Jer. 25, has become an Aceldema, to our mind it will be in course of fulfilment. Following on will be the purgation of the world. Then, as the floods came and destroyed them *all*—even the little children—no more mercy—*even so,* we expect "flaming fire" (1 Thess. i. 8) will consume *all* who are "not found written in the book of life." Rev. xx. 15.

Thank a just and holy Father, there is a bright side to this subject. He has always delivered the righteous, as saith the Apostle, "The Lord knoweth how to deliver the godly out of temptations." 2 Pet. ii. 9. Before the floods came down, Noah was safely housed in the ark; for the Lord "shut him in;" praise his name! Before fire and brimstone turned the cities of the plain into ashes, Lot was delivered: the words of the angel were, "Haste thee, escape thither; for *I can not do anything* till thou be come thither." So with Jerusalem, there was a way of escape; and blessed be his name, *even so* will there be deliverance in the closing days: "And he (the Son of man) shall send his angels with a great sound of a trumpet, and shall *gather together his elect* from the four winds, from one end of heaven to the other." Matt. xxiv. 31.

E. W.

Eatontown, N. J., January.

Children's Department.

THE NAPOLEON BETWEEN TWO SOUS.

In the south of France, where the air is soft and mild, and the sunshine seems brighter than any where else, large sweet grapes grow in great abundance, and the fields in which they are cultivated are called vineyards. All the poor people, and the little children too, go out to gather the grapes. The pretty village of L—— was surrounded with vineyards, and when the time for gathering the grapes came it seemed almost deserted. The men, women, and children, with baskets on their heads, went early to the field and did not return until evening.

A little boy was playing under the trees in front of a fine looking house. Suddenly he stopped his play, and ran into the house, up stairs, opened the nursery door, and shut it with quite a good deal of noise, and said: "Nurse, will you take me out to the vineyards this afternoon? It is so still here, I am almost afraid to breathe. I haven't heard a bit of noise, not so much as a fly buzzing, since I got up."

"That is strange, Earnest. I wonder where your ears were a minute ago, when you made such a noise coming up stairs and shutting the door. I fear you disturbed your mamma," said Julia, the nurse.

"Where is mamma?"

"She was very tired with taking care of Mamie last night, and she has gone to lie down and get a little nap if she can."

"Oh! I did not know that. If I had, I would have come in the house more carefully. Do you suppose I disturbed mamma?"

"I hope not, dear; but if you would always open the door quietly you would never disturb any one," said Julia, very kindly.

"Yes, I know it; but do tell me quick, will you take me to the vineyards this afternoon?"

"Yes, if your mother is willing. I will go softly and see if she is asleep—if not, I will ask her."

Julia soon returned saying they could go.

As soon as they reached the vineyards, Earnest began looking for a little pale-faced boy whom he had often seen going to gather grapes.

"Do you know where Amon is?" he asked one of the men.

"Yonder he is, by those large baskets."

Earnest hurried on, and seeing Amon he called out: "Amon! Amon! See here! Here, out this way. I'm so short, I can hardly see you over the top of the vines." Coming up to a tired looking boy, Earnest said: "Are you well enough to pick grapes to-day?"

"No; I can only watch the baskets and keep the birds away."

"Can I have a cluster of grapes, Amon? I am so thirsty."

"I do not know; they are not mine; and there is no one here just now. Wait a few minutes."

"Can't you give me just one?"

"No; I'd rather not, for I think that would be stealing; and I repeated at the prayers this morning, 'Thou shalt not steal,' and I've said it over ever so many times to-day."

"Well, I will wait; for I would not like to steal. Mamma says God does not love little children that steal," said Earnest.

"I'm glad you remember what your mother teaches you, my little man," said one of the overseers, who had just come up behind Earnest. "Here are some fine grapes. Would you like some?"

"Thank you, sir; I am very glad to have them."

The man passed on, and Amon said to the nurse, who was his cousin: "Julia, do you remember what the minister said he would preach about next Sunday? I've forgotten the text."

Earnest did not wait for the nurse to answer, but said quickly: "I know. It is in Matthew, sixth chapter and first verse, 'Do not your alms before men to be seen of them.' And Amon, do you remember he said he would preach to the children? I'm so glad; aren't you?"

"Yes, I am. I hope I shall be well enough to go," said the little boy, with tears in his eyes.

"I guess you will. Good by," said Earnest, and went home with his nurse."

The next Sunday Julia took Earnest to church, for his mother was ill. The minister took his text as he had said, "Take heed that you do not your arms before men to be seen of them," and Earnest opened his little testament and found the words.

The minister talked to the children in such a simple way that they could understand him, and he finished by saying: "Jesus Christ said these words to the people many thousand miles from here, and many years ago, and I dare say there were some little children like you listening to him, and learning the way to be good from his own lips. But you can learn the same things to-day, as well as the children could then. So remember to do all the good you can; but do it in a quiet way, so that only God will know it. If you give your money to the heathen, and think that people will say: 'What a kind and noble little boy that is,' God will not love and bless you for it; and so you will not receive 'the reward of our Father which is in heaven.'"

When the sermon was finished a collection was to be taken up after the singing. Earnest had listened very attentively, and when the minister began to read the hymn, he whispered to the nurse, and said: "Will you lend me twenty francs?"

She asked him what he wished to do with it. He said he wished to give it to the missionaries who were going to tell the poor heathen about God. He said he had got twenty francs at home, that his uncle had given him, and he would return it as soon as they got home.

The nurse said she was willing, but she feared his mother might be displeased.

"If you are willing, I will go out quietly, and run over home and ask her. It is just across the street, you know; and I will get back before they are through singing."

"Well, go very carefully, and I think you will not disturb the people," said Julia.

Earnest hurried across the street, into the house, and said: "Mamma, you knew I have twenty francs that Uncle George gave me. Will you give it to me to give to the missionaries?"

"That is more than you would like to give, I think? Would not half of it be enough?"

"Oh no, mamma! There are so many poor little children that don't love God."

"Very well. Here are four five-franc pieces."

"I'd rather have one gold piece, mamma."

"Why so, my child?"

"Because four pieces will make so much noise on the plate, that people will look and see that I have given so much money. But if you give me a Napoleon, I will put it between two sous (or pennies), and put it carefully on the plate, and no one will see the gold piece."

The mother did not understand why her little boy was so careful; but when he came from church, and told her all about the sermon, then she knew, and was very glad that Earnest had been so attentive. And he was very happy to think that he had given his money and no one had seen it.

"Now, mamma, God will be glad, and bless me. Don't you think he will?"

"Yes, my dear child, I think he will."

—Adapted from the French for The Methodist.

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The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life

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Poetry.

LONGINGS.

With holy trust we wait
To see that morn so near,
When Jesus Christ, our Lord, our *Life*,
Shall on the earth appear.
Not as the lowly babe,
In Bethlehem's manger laid;
He comes in power! the King of kings!
Let nations be afraid.
Come then, Lord Jesus, come!

But all the longing ones,
Who wait, and watch, and pray,
And yearn their coming Lord to see,
Shall triumph in that day.
All trials then shall cease—
Gone with the mortal breath;
Christ comes to reign, the "Prince of peace,"
The victor over death.
Come then, Lord Jesus, come!

"Saint, after saint on earth,
Has lived, and loved, and died,
And as they left us, one by one,
We laid them side by side;
We laid them down to sleep,
But not in *hope forlorn;*
We laid them but to ripen there,
Till the last glorious morn.
Come then, Lord Jesus, come!

"The whole creation groans
And waits to hear that voice,
That shall restore her comliness,
And make her wastes rejoice.
Come Lord and wipe away
The curse, the sin, the stain,
And make this blighted world of ours,
Thine own fair world again.
Come then, Lord Jesus, come!"

M. E.

CHRIST'S REIGN AND CONQUEST.

In one of the late issues, a writer refers to the article by "B. M.," on the Millennium notion of a thousand years reign of our blessed Lord. He thinks that such a specified reign is not liable to the objection *that* no more time is employed for his reign. He does not relive the subject in the least by his classification of the reigns, "special" and "subordinate." Please allow me a little space to notice these reigns. The first, your correspondent calls "special." If special it must be specially disastrous; for, according to that theory, the beast reigns in the same world and through the whole term, and has the victory, and drives Jesus and his friends into a corner; when God comes to their rescue, and rains fire from heaven, and devours the enemy. That is the terminus of the thousand years, and there is no getting away from it. Whenever it ends, that is the way laid down. There is much more suggested in this stage of the subject, but we will let this pass for the present.

The "subordinate" reign. Jesus was never in any other position. He is such by his relation; being a Son. Paul says, "though he were a son, yet learned he obedience by the things he suffered." He never wished any other relation. He used to say, "My father is greater than I." The sin of Adam was, ambition. He aspired to the godship. Satan said, you shall be as gods. The temptation found a response. "The angels that kept not their first estate, but fell from their own habitation." But Jesus was reverent, obedient, loyal. This idea of subordination, is taken from the text in 1 Corth. xv. "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Having no desire to give this a controversial complexion, but to make it an instructive lesson, allow me briefly to look at this account.

There are two periods of power set forth for Jesus our blessed Lord, in the scriptures, and an intermediate reign, to which I will refer. The first period is the time that occurs between his ascension to heaven and the end of his power at the right hand of his Father; which period of power, was most honorable and glorious. In which time he had more power than he will ever have again. He was as near being supreme as possible and not be. Pharaoh said to Joseph, "Only in the throne will I be greater than thou." Paul says, "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion; and every name that is named, not only in this world, but that which is to come," &c. Eph. i. 19–21. "Wherefore God hath highly exalted him, and given him a name which is above every name," &c. Phil. ii. 9.

The second period of power, for our Lord, is properly the subordinate reign. He at the termination of his reign in his Father's throne, commences the conquest of his own kingdom, embracing the kingdoms of this world. They are put in his power, made his footstool. He has been restrained from doing it sooner, according to the language of Paul in Hebrews, Henceforth expecting, till his enemies be made his footstool.

To the Gentiles were given a lease of power for the term of 2300 years; which is called, The time of the Gentiles. They could not legally be disturbed in thir power while their lease was in force. But when out, by limitation, a writ of ejectment is issued from the great high throne in the heavens. Then all rule and power is to be put down by "the rod of God's strength." See Psa. cx. "The Lord at thy right hand shall strike through kings in the day of his wrath; and fill the places with dead bodies." This is after they are made his footstool, and before his advent.

In keeping with this statement, see what constitutes the seventh trumpet. The 7th angel sounded, and there were great voices in heaven saying, "The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign for ever and ever." It has been insisted that these voices announce the above after the advent of our Lord, and after he is in full power, &c., which does not need an argument to refute, but deserves simple con tradiction.

The only question on the passage is—Is it true? Do these voices pronounce truly, when they say, "The kingdoms of this world are become the kingdoms of our Lord and his Christ?" The seventh trumpet is the signal for this declaration; or the declaration itself constitutes the 7th trumpet.

But is its truthfulness a question? That heaven stands for the church is admitted. The church has anticipated events more than once. It is in the nature of the case to do so. Instances might be cited. I will name one. "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. xii. 10.

This experience and acclaim came, according to the most approved expositions of this chapter, hundreds of years since. Is the the other text subject to the same doubt, or explanation? is the question. Let us see.

"The four and twenty elders which sat before God, on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come," because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and that thou shouldest destroy them which destroy the earth."

The elders before the throne, who cannot be mistaken, deliver the above response, to the voices; the import of which is significant of the day of judgment, of retributions, and rewards.

There is more of this elsewhere. Dan. vii. 14. "And there was given him dominion, and glory, and a kingdom." This event is understood by these same elders, as appears from another scripture: "Thou art worthy, O Lord, to receive glory, and honor, and power," &c. Rev. iv. 11. After this, many angels, and the living creatures, and elders, even ten thousand times ten thousand, and thousands of thousands unite in saying, Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and glory, and blessing. And yet, after this, "Every creature in heaven (the fore-named angels, living creatures, and elders,) and on earth, (all the informed—or all in sympathy with the "voices" which say, The kingdoms of this world are become the kingdoms of our Lord and his Christ: all these, above, below, and everywhere, join in concert) "Saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever." I believe that all this experience, and these sayings, have their time this side of the Advent. If any think otherwise, let them show cause and reason.

I may be allowed one other citation found in Luke xix. 12. The case of the nobleman who took his departure into a far country, to receive for himself a kingdom, and to return, &c. It came to pass that when he had returned, having *received the kingdom.* He then reckoned with his own servants. Then turned his attention to his enemies that would not have him for their king, though he should get a kingdom, for they had sent messengers after him, saying, We will not have this man to reign over us—of whom the nobleman says, "Bring them hither and slay them before me." This is after he receives his kingdom; and in the time of reckoning and of judgment, and before the advent. This is the period referred to in Psa. cx. "Rule thou in the midst of thine enemies." And 1 Corth. xv. 25, "For he must reign till he hath put all his enemies under his feet." "Till I make thine enemies thy footstool." That is what the Father says to his Son. Of the Son, he must reign (or "rule") until he puts his enemies under his feet: has reduced them to footstools.

I should have been glad to have written less on this reign of conquest, coming in between the reign of Jesus on his Father's throne, and his reign upon his own throne, which will be a reign without end—but could not. Much more presented itself. B. M.

THE MIND OF MAN.

"My Br. asks, Who is the he, that has a soul? I answer—as stated in my article—the man, the same man that has a hand, a foot, a heart, a brain, has a mind."

We reply, that neither exists when the man perishes; and if the Br. places the mind in the same condition as the heart, the foot, and the brain, he has given up the question; but he does not believe that the heart or foot or brain constitutes the man. But he does say, he admits "man has a soul, spirit, or mind which constitutes his, man's, essential identity." ("Essential identity:" necessary to the existence of any thing; the same; sameness.) Now take away the brain, mind, heart, or either, and you have no man left; and a man, as you call it, without a mind is not considered a man, in law; it requires all the parts to make a man; and when God made the man, he was perfect in all those parts of which my Br. speaks.

"The difference between my Br. and myself is this: he is so fearful of fable that he will deny a truth."

What truth have I ever denied? I understand the truth to be, man has a mind just as he has a foot, or any other member; but it is only a part of the man, and is not the essential man. Again, you say:

"Lest he should believe that man's mind is immortal, he (I) will deny that man has any mind."

This is an assumption, and is not found in my article. Again, you say:

"It is clear, to my mind, that something is left unchanged in the process which brings us from mortality to immortality."

Now if I understand my Br., he means, in death something is left unchanged, and this something is soul, body, or spirit,; and yet this contradicts his expression, "but we deny, now and forever, that this soul, or spirit, or mind is capable of a living existence apart from the body." In what sense is this mind, or soul, or spirit, unchanged? Does it have intelligence without life, or without a body? Will my Br. explain. Again, he says:

"Our Br. is so anxious to save the animal man, that he will be compelled to deny any change whatever."

Not at all. Do not be too anxious in telling your Br. what he will be compelled to deny. We have no anxiety in saving any man, except in the manner in which the scriptures declare he shall be saved. Again, you say:

"My Br. appears to scout the idea that there is an essential difference between the condition of the righteous and the wicked in this life."

O no, my Br., I have believed for twenty-two years, that the righteous have the Spirit of God in them, that will bring them again from the *dead*; while the wicked being without the Spirit, will perish. You say, I "ignore the work of the Spirit altogether." Where did my Br. learn this fact? Not from any article that I have ever written. He asks, "Does the Spirit do nothing for us?" Yes, I have said the dead (the righteous) are sown in corruption, and the Spirit raises THEM in incorruption; they are sown animal, and by the action of the Spirit of God, *they* are raised spiritual; the same dead that were sown animal. And if so be the Spirit of God, that raised up Jesus from the dead, dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because of his Spirit that dwells in you. Yes, my Br., the Spirit of God does much for us. But it is not the Spirit of God we are talking about; it is the mind, the soul, or spirit, the somthing or other life, which man has when he gives up the blood life, or present life, or idenity. You say, You "believe it makes all the difference in the world to a man whether he has the Spirit or not:" and so do I; but that is not the mind with which you started. You say, "the Spirit is the preserving element." Here we are agreed. You ask, "What does it take hold of? Does it affect the flesh and blood? then the flesh and blood must be saved in the resurrection. But here we query." I do not. It takes hold of the man, the same man upon which the curse took hold; the "thou", Adam, and brings back the man. So say the the scriptures; and I believe them. Whosoever eateth of my flesh and drinketh of my blood....I will raise HIM up at the last day. Now, does my Br. believe that God will raise the mind, or soul, or spirit, and leave man, which possesses all these, behind, and save an entity?

You say, If you "can help any one to the plain truth by dropping a point that seems use less, I am willing to do so." It is all important that we have the plain truth; andthat is just where you and I differ. I think the Spirit of God takes hold of the man and brings him back from the dead; and we do not think this important truth useless; and we are not willing to drop it. You think the blood man, or animal man perishes, and the mind of man is kept in existence, and made or organized into a man. This we think is the vitality of the whole question. You say, you are willing to receive light from any quarter. In this we are agreed. Yours, JACOB GRIM.

"EVEN SO."

"Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 30.

This text parallels with Matt. xxiv. 39, where the leading idea in the Saviour's mind was the knowledge of the proximity of the time of the second coming, which the church would possess, and the total disregard of that event on the part of the world. He makes these things pointed and forcible by citing the ways of the antediluvian, with which the disciples were familiar. The facts may be simply stated: Noah was a preacher of righteousness. 2 Pet. ii. 5; God gave him a message of definite time to publish to a wicked world. Gen. vi. 3. From this we glean two facts: 1st. Noah knew the ending of the years. 2d. From the fact that he published it abroad every one knew the same that had an ear to hear. But the Saviour commenting upon this state of things, says, "For as the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not ("willingly ignorant" of the coming deluge) until the flood came and took them all away." Verse 38.

He forcibly instructs concerning their *unbelief* of the message, by stating that even during the seven days—additional revelation—they were wholly engrossed in gratifying the flesh; and then adds, "So shall also the coming of the Son of man be;" 39. The teaching appears to be: So will the church understand concerning the time of my coming; and so will the balance of the inhabitants be "overcharged with surfeiting and drunkenness and cares of this life;" because they will know (believe) not the message that I am "even at the door." Now it is plain that *unbelief* was the ruin of the people before the flood; and if we can credit the Saviour, similar unbelief will be the ruin of the world when he is revealed. A hearty belief of the message would have prompted them to provide a place of safety from the deluge as it did Noah; it would also have paved the way for a separation from the unbelieving and a life of holiness. Even so, concerning the Saviour's appearing: those who believe it can not be, or it is delayed at least a thousand years, see no extra motive to change their life; hence they will be found mixing int he affairs of life without stint, making arrangements for length of days in the midst of a proud, voluptuous and pleasure-seeking age, which will characterize the closing days; while on the other hand, those who believe will make preparation in keeping with its imminence and importance: they will cast off care that they may watch unto prayer; they will forego the pride of riches, that they may publish the pending calamity; they will despise the honor of this world, that they may be kings and priests unto God; like Moses, having "respect unto the recompence of the reward." To our mind, that is the way it is working, and will work unto the consumation.

We have seen that the antediluvians were following the desires of the flesh unto the day of their overthrow, because of *unbelief*. When we raise the curtain and look in upon that generation, we will see that not only was there an unrestrained sensuality, but violence and every evil work. Let us look at the record: "And it came to pass, when (wicked) men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God (righteous) saw the daughters of men that they were fair: and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. ....And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually....the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." Gen. vi. 1–13.

This is the inspired picture of that age when God looked upon the earth and pronounced its doom and the length of his long suffering, while there is not the slightest intimation but that this continued to be its character even while Noah published its dreadful end, and manifested his faith in what he preached by building an ark. It may be safely remarked that resistance to truth and light alike upon individuals and nations does not stop with mere carnality, but rushes on to the blackest and darkest deeds. See Rom. i. 21–31. In the case of individuals they become covetous, hateful, infidel, and defiant of God; with nations it culminates in blood-thirsty revolutions and desolating wars.

The people before the flood resisted the strivings of the Spirit till God's patience was sorely taxed, which prepared them for a total unbelief of his threatening when it was announced. God's Spirit strove with the sons of God in their carnal ways till it had no lodgement by reason of their wickedness, and when the godly man ceases out of the land, the Spirit of God ceases; so that the final withdrawal of God's Spirit oft spoken of, will consist in the removal of his saints out from among the wicked; but this will not be un-until all hope is expended; all warning is useless; until they have been his witnesses to the full, and have left the wicked without excuse. Then comes the fierce indignation of a just, yet insulted Creator; till then towns are saved by the pleadings of one, and cities by the righteousness of ten.

Now, if the likeness of this day with that is already perfect in unbelief in the message that warns of a fiery deluge, in sensuality and unbrideled pleasure seeking, why may we not expect the balance of the picture filled up? Why not expect the *even so* to the full? and as the godly man ceaseth, the righteous become few, faith obsolete, and the strivings of the Spirit feeble, why not expect the earth to be filled with *corruption* and *violence*? Like cause, like effect; for human nature is essentially the same in all time.

O, says one, you do not consider how times have changed; you forget the bible societies, and tract societies, the pulpit filled with learning, the general enlightenment and refinement of this generation: you must not look for the counterpart of those days. Ah, do not such forget our once happy, prosperous land, blessed with religious instruction and practice, with toleration to the utmost!

Let any man read the cultivated cruelty and inhumanity of the authorities of the so-called Confederate States to the people of their father land; especially the confinement of our prisoners in the prison-pens of Georgia and South Carolina; then let him scan the history of the heathen; take even the stern cruelties of the Punic wars when heathen strove against heathen for supremacy, and they will grant the latter more humane. Think of months of nakedness, unrelieved sickness, exposure, lingering starvation in the midst of plenty—till maniacy was relieved by death! We must look at the persecutions waged by the professed followers of the Lamb to find its equal; for it is only those whose hearts are calloused by resisting the words of God, who could invent the diabolical works of the Inquisition or measure up to the blackness of a rebel heart.

All this in the boasted "19th Century"! and just entering the beautitudes of the Millennium! No, we expect *violence*, and everything that is bad. The scriptures sustain this: Haggai speaks of a shaking from the Lord—the overthrow of the kingdoms of the heathen, "And the horses and their riders shall come down, every one by the sword of his brother." ii. 22. The angel tells Daniel of "a time of trouble" in the ending of the days, "such as never was since there was a nation, even to that same time;" Dan. xii. 1; and the Revelator says, under the sounding of the seventh angel, "the nations were angry." Rev. xi. 18. Anger leads to violence and overthrow from the Lord. And if we permit our minds to go on a little in advance, if not already visible, we can see the picture so graphically drawn by the Seer concerning a class, "And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever." Rev. xiv. 10, 11. When armies are mingling in frantic combat; when towns and cities are burning; when the wails of the suffering go up, and the world according to Jer. 25, has become an Aceldema, to our mind it will be in course of fulfilment. Following on will be the purgation of the world. Then, as the floods came and destroyed them *all*—even the little children—no more mercy—*even so*, we expect "flaming fire" (1 Thess. i. 8) will consume *all* who are "not found written in the book of life." Rev. xx. 15.

Thank a just and holy Father, there is a bright side to this subject. He has always delivered the righteous, as saith the Apostle, "The Lord knoweth how to deliver the godly out of temptations." 2 Pet. ii. 9. Before the floods came down, Noah was safely housed in the ark; for the Lord "shut him in;" praise his name! Before fire and brimstone turned the cities of the plain into ashes, Lot was delivered: the words of the angel were, "Haste thee, escape thither; for *I can not do anything* till thou be come thither." So with Jerusalem, there was a way of escape; and blessed be his name, *even so* will there be deliverance in the closing days: "And he (the Son of man) shall send his angels with a great sound of a trumpet, and shall *gather together his elect* from the four winds, from one end of heaven to the other." Matt. xxiv. 31.

E. W.

Eatontown, N. J., January.

Children's Department.

THE NAPOLEON BETWEEN TWO SOUS.

In the south of France, where the air is soft and mild, and the sunshine seems brighter than any where else, large sweet grapes grow in great abundance, and the fields in which they are cultivated are called vineyards. All the poor people, and the little children too, go out to gather the grapes. The pretty village of L—— was surrounded with vineyards, and when the time for gathering the grapes came it seemed almost deserted. The men, women, and children, with baskets on their heads, went early to the field and did not return until evening.

A little boy was playing under the trees in front of a fine looking house. Suddenly he stopped his play, and ran into the house, up stairs, opened the nursery door, and shut it with quite a good deal of noise, and said: "Nurse, will you take me out to the vineyards this afternoon? It is so still here, I am almost afraid to breathe. I haven't heard a bit of noise, not so much as a fly buzzing, since I got up."

"That is strange, Earnest. I wonder where your ears were a minute ago, when you made such a noise coming up stairs and shutting the door. I fear you disturbed your mamma," said Julia, the nurse.

"Where is mamma?"

"She was very tired with taking care of Mamie last night, and she has gone to lie down and get a little nap if she can."

"Oh! I did not know that. If I had, I would have come in the house more carefully. Do you suppose I disturbed mamma?"

"I hope not, dear; but if you would always open the door quietly you would never disturb any one," said Julia, very kindly.

"Yes, I know it; but do tell me quick, will you take me to the vineyards this afternoon?"

"Yes, if your mother is willing. I will go softly and see if she is asleep—if not, I will ask her."

Julia soon returned saying they could go.

As soon as they reached the vineyards, Earnest began looking for a little pale-faced boy whom he had often seen going to gather grapes.

"Do you know where Amon is?" he asked one of the men.

"Yonder he is, by those large baskets."

Earnest hurried on, and seeing Amon he called out: "Amon! Amon! See here! Here, out this way. I'm so short, I can hardly see you over the top of the vines." Coming up to a tired looking boy, Earnest said: "Are you well enough to pick grapes to-day?"

"No; I can only watch the baskets and keep the birds away."

"Can I have a cluster of grapes, Amon? I am so thirsty."

"I do not know; they are not mine; and there is no one here just now. Wait a few minutes."

"Can't you give me just one?"

"No; I'd rather not, for I think that would be stealing; and I repeated at the prayers this morning, 'Thou shalt not steal,' and I've said it over ever so many times to-day."

"Well, I will wait; for I would not like to steal. Mamma says God does not love little children that steal," said Earnest.

"I'm glad you remember what your mother teaches you, my little man," said one of the overseers, who had just come up behind Earnest. "Here are some fine grapes. Would you like some?"

"Thank you, sir; I am very glad to have them."

The man passed on, and Amon said to the nurse, who was his cousin: "Julia, do you remember what the minister said he would preach about next Sunday? I've forgotten the text."

Earnest did not wait for the nurse to answer, but said quickly: "I know. It is in Matthew, sixth chapter and first verse, 'Do not your alms before men to be seen of them.' And Amon, do you remember he said he would preach to the children? I'm so glad; aren't you?"

"Yes, I am. I hope I shall be well enough to go," said the little boy, with tears in his eyes.

"I guess you will. Good by," said Earnest, and went home with his nurse."

The next Sunday Julia took Earnest to church, for his mother was ill. The minister took his text as he had said, "Take heed that you do not your arms before men to be seen of them," and Earnest opened his little testament and found the words.

The minister talked to the children in such a simple way that they could understand him, and he finished by saying: "Jesus Christ said these words to the people many thousand miles from here, and many years ago, and I dare say there were some little children like you listening to him, and learning the way to be good from his own lips. But you can learn the same things to-day, as well as the children could then. So remember to do all the good you can; but do it in a quiet way, so that only God will know it. If you give your money to the heathen, and think that people will say: 'What a kind and noble little boy that is,' God will not love and bless you for it; and so you will not receive 'the reward of our Father which is in heaven.'"

When the sermon was finished a collection was to be taken up after the singing. Earnest had listened very attentively, and when the minister began to read the hymn, he whispered to the nurse, and said: "Will you lend me twenty francs?"

She asked him what he wished to do with it. He said he wished to give it to the missionaries who were going to tell the poor heathen about God. He said he had got twenty francs at home, that his uncle had given him, and he would return it as soon as they got home.

The nurse said she was willing, but she feared his mother might be displeased.

"If you are willing, I will go out quietly, and run over home and ask her. It is just across the street, you know; and I will get back before they are through singing."

"Well, go very carefully, and I think you will not disturb the people," said Julia.

Earnest hurried across the street, into the house, and said: "Mamma, you knew I have twenty francs that Uncle George gave me. Will you give it to me to give to the missionaries?"

"That is more than you would like to give, I think? Would not half of it be enough?"

"Oh no, mamma! There are so many poor little children that don't love God."

"Very well. Here are four five-franc pieces."

"I'd rather have one gold piece, mamma."

"Why so, my child?"

"Because four pieces will make so much noise on the plate, that people will look and see that I have given so much money. But if you give me a Napoleon, I will put it between two sous (or pennies), and put it carefully on the plate, and no one will see the gold piece."

The mother did not understand why her little boy was so careful; but when he came from church, and told her all about the sermon, then she knew, and was very glad that Earnest had been so attentive. And he was very happy to think that he had given his money and no one had seen it.

"Now, mamma, God will be glad, and bless me. Don't you think he will?"

"Yes, my dear child, I think he will."

—Adapted from the French for The Methodist.

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The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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MICAH III. AND IV. CONSIDERED.

Let us remember the division of the Bible into chapters and verses is not inspiration, and often is so injudiciously done as to make the readers lose sight of the connection. We shall therefore read from Micah iii. 10, to iv. 4, without interruption. If the first part of the prophecy has been literally accomplished so will the remainder be.

"They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up unto the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: For THE MOUTH OF THE LORD OF HOSTS HATH SPOKEN IT."

Not, "the people say it;" but, The Lord of Hosts himself. Has Zion literally been ploughed as a field? It has. If one part of the prophecy has has had a literal fulfilment, then that is God's commentary with regard to the accomplishment of the remainder. It is most manifest that the part of this prophecy contained in the 4th chapter, has never had its fulfilment. To talk about its being fulfilled in the sayings of the professed church is to pervert the words of the Lord of hosts; and the absurdity of applying this state of things to the new earth is too glaring to need a serious answer. To talk of rebuking strong nations afar off, after the earth has been burned, or melted by fire; and of beating swords into plough-shares, and spears into pruning hooks, after they have all all been melted in the conflagration of the world, is a theory which might well be denominated spiritualism spiritualized, or, double refined.

The prophet goes on to say, verse 5, "All people, [not of the nation of Israel; i. e., the Gentiles,] will walk in the name of his God, [the true God whom they had not known, but now acknowledge agreeably to the prophecy of Isa. liv. 5, The God of the whole earth shall be called;] and we, [gathered Israel,] will walk in the name of the Lord our God, [whom we formerly had for our God,] for ever and ever."

The prophet then adds:

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever."

This corresponds exactly with Isa. 11th, and to put the matter beyond all doubt, the prophecy adds, verse 8th:

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come unto the daughter of Jerusalem."

While christians in general are agreed as to the fact, they differ as to the circumstances with which that glorious time is to be ushered in. One opinion is, that it is to be gradually ushered in by the conversion of the world, and is only to be a spiritual reign of Christ, and the personal advent not to take place till the close of the millenium. This view may well be denominated the cry of peace and safety; for the nearer we approach the supposed time for that event, the less concern will sinners feel to deny themselves and take up their cross to follow Christ; because, they flatter themselves they shall live to see the millenium and then, as all will be some how or other converted, they shall share in it without the trial that it would now cost them to be christians. It is not our present design to go into a labored refutation of that theory; we will only say—The Scriptures everywhere note the ushering in of that day with awful judgments on them who have not obeyed the Gospel—not their conversion, but their destruction. While that theory in its legitimate influence, is producing the cry of "peace and safety, sudden destruction shall come upon them and they shall not escape." 1 Thess. v. 2, and 3, and 2 Thess. i. 7–10.

Another opinion is, that that day will be ushered in with the burning of the world, the cutting off of every soul not then prepared for the inheritance of eternal life—the appearance of the new earth—the ending of probation to every soul of man, under whatever state of light or darkness they are living at the time; and that the period of all these great events is revealed in the prophetic numbers in the Bible. This last view is calculated to produce the greatest excitement when and where it is promulgated; and thus unfit men for sober reflection. The false views of the first class mentioned, prevent an alarm being given at all, and the erroneous views last mentioned produce so much alarm as to defeat the real benefit of one. Too much excitement is as evil in its tendency as none at all; and the results of it are quite as fatal. Men under the influence of strong excitement act from the influence of their animal feelings, while their judgment finds very little chance to act at all; hence it is that when the excitement is past they are found without any settled principle; and if that which produced the excitement be an error, they relapse into a deeper state of insensibility than before; or, it is followed by a state of fanaticism worse than insensibility itself. Such has been the result with many of preaching that the world was to be burned in any given year.

Neither our Lord nor his apostles have given us any intimation that such a state as that described in the texts we have quoted should be realized by his followers till his return. The hope of the church in those days was the return of their Lord. All they said and all they wrote shows that clearly. All our Lord's parables teach this, without exception. See the parable of the tares and wheat; the parable of the nobleman, &c. The design of the present age or dispensation, is clearly stated in Acts xv. 14. God is visiting the Gentiles to take out of them a people for his name; to fill up the number of the rulers, the kings and priests that he is determined to have at the opening of the next age to sit with his Son on his throne. That high honor was first offered to the posterity of Jacob; but when they by transgression fell, through unbelief, the Gentiles were called to this honor, and the present age is allotted to bring this work to its completion; and when the number of chosen rulers is filled up, this age will end, and the next will open by sitting the Son of God on David's throne; and all his elect rulers, being made immortal at his coming and kingdom, will sit down with him; and with him will have power over the nations. Those nations that do not then submit are to be dashed in pieces.

LUTHER LEE ON THE DESTINY OF THE WICKED.

In Mr. Lee's 19th article he presents an answer to the objection that *his* theory of the human mind, and *his* method of proving its immateriality from its own phenomena, will prove that brutes have immaterial souls. With what success he has met this objection, we shall soon see.

1. Mr. Lee says—"We shall not deny ourself a soul lest we should give one to our faithful dog! We shall not reason our own soul out of existence lest we should reason one into a brute."

Well, I have no doubt Mr. Lee's faithful dog has just as much soul as he has. Of course I use the term now, in its primary sense of life. Mr. Lee is a living soul and so is his faithful dog. At least, so taught Moses; and he is good authority.

Mr. Lee further says—"We would sooner embrace a theory which would elevate brutes to men, by giving them souls, than one which would degrade men to brutes, by taking away their souls." No doubt of it, Mr. Lee; for you are so hostile to the truth that you would sooner ascribe immortality to every beast of the field, every fowl of the air—the fish of the sea, and all the animalculæ in the universe, than predicate mortality of the entire man.

We are not at all "alarmed at the idea that a horse should be so much like a man as to have a soul;" for this is true: both have souls, for both are "living souls" Mr. Lee says—"We would rather a horse should have a soul, than not to have one ourself!" Certainly, Mr. Lee, I have no doubt of it.

But what does all this prove? It proves to a demonstration, that Mr. Lee knows nothing about the soul.

He continues—"If any man can prove from them (his arguments) that beasts have souls, we shall not do violence to the reason which God has given us to escape the consequences." Well, we shall see.

2. Mr. Lee remarks—"The objection, if admitted, would involve the objector in precisely the same difficulty," &c. This is not true; because we make the superiority of man over the brutes, to consist in organization. And this difference in organization was the result of design on the part of the Creator. Man's superior organization gives him superior powers—some of which are moral, and the whole render him a responsible and moral agent. But not so with the brutes. But, to commence with Mr. Lee's arguments, he affirms, that the difference between human intelligence and brute intelligence, lies not in degree, but in nature.

Mr. Lee evades or shifts, his original position; for at first, he contended that matter had no intelligence: and when pressed on this point in relation to brutes, that his theory must necessarily give immortality to all animals, he meets it by saying it is not the same kind of intelligence! Pray, then, is matter possessed of any sort of intelligence? Mr. Lee's answer must be—"Yes, of brute intelligence." Thus he has to dispose of his original position, before he can proceed.

Mr. Lee has certainly abandoned his first position. He has profited by my strictures, although he has passed them in sullen silence, lest his readers should know that a stripling with a smooth stone from the brook, had smote the Goliah to the ground, and cut off his head.

But let us see what he makes of his present position. Mr. Lee gives to brutes sensation and perception, which he calls instinct. Well, Mr. Lee, do you ascribe sensation and perception to matter or not? If you do, you have given up as lost your original position; but, if you do not, you are compelled by your theory to give animals immaterial minds! because matter, in your view of the subject, has not the properties of sensation, perception, nor instinct.

What is instinct? The word is derived from the Latin *instinctus*, and signifies the power determining the will of brutes.

Mr. Lee says—"Instinct never improves." This is not true; for that power which controls, or modifies, the will of brutes can be educated, as we see in the horse, dog, elephant, camel, monkey, &c., &c. But even supposing it were otherwise, the very existence of instinct in brutes is incompatible with Mr. Lee's theory, unless he can prove *it* to be a property of matter; which he is far from being disposed to admit.

Mr. Lee remarks that animals "never think," and immediately after he speaks of "their mental operations," as if mental operations could go on without thought! Animals do think, however, as we shall soon prove. And if "animal instinct never imparts to its fellow animal, the limited education it is capable of receiving from the more skilful hand of man," it is capable of teaching its fellow animal many things which man cannot. Man cannot teach the newly fledged bird to fly; but she who nursed it, and watched over it, can do this in the shortest possible time.

3. Mr. Lee says brutes are not conscious. This is also a fallacy. Mr. Lee's illustration does dot disprove it. Consciousness is a sensation of identity, without which one animal might, and would mistake himself for another, or another for himself. It is folly to say that animals have not a sentiment of personal identity, which is self-consciousness.

4. Mr. Lee remarks—"brutes do not possess volition and will." This is an error; for a horse not only prefers "to go in one direction, rather than to be driven in another;" but he has a will to return from the distance of many miles, and that too by the most direct route, to the place of his abode. This involves will, memory of place, and locality, or a perception of relative distance, and the mental operation of selecting the nearest route. This is more than mere instinct, or desire, or impulse. Instinct is desire—appetite—predisposition; and why should an animal desire one place above another, but for a consideration? The feline species, though tied up in a bag, will return to their original home by the most direct route, even in the dark, when at liberty.

5. "Brutes have no memory," says Mr. Lee. This is a greater error than any of the preceding. If brutes had no memory, when they left one place they would have no desire to return to their original place of abode, more than to another; but this is contrary to fact. Animals prefer one place above another, when they are absent from them. Animals trained by one individual, if taken from them for a time, will recognize their original master when they meet them, and manifest pleasure at the sight. What is this but the associations of memory?

6. Mr. Lee says—"Men have conscience, but brutes have none." This may be true; for we have never maintained that brutes were men. Their organization is different, and, by consequence, their powers, or faculties, are different. But, up to this item, Mr. Lee has been in error, and I defy him to reconcile the preceeding items with his theory.

7. Whether brutes are the subjects of hope, or not, I will not now dispute; but that they have fears, none who understand their nature will deny. They manifest fear on many occasions, and, also, joy, or pleasure.

8. But, to sum up the argument, Mr. Lee defines instinct to be a compound of "sensation and perception." Then there must be various kinds of instinct; or,

1. A Geometrical instinct; for Bees are geometricians. Their cells are constructed as, with the least quantity of material, to have the largest size spaces, and least possible loss of interstice. So also is the Ant-lion; his funnel-shaped trap is exactly correct in its formation, as if it had been formed by the most skilful artist of our species, with the aid of the best instrument.

2. A Meteorological instinct; for the Mole is a Meteoralogist.

3. An Arithmetical instinct; for the bird called Ninekille is an arithmetician; so is the Crow, the wild turkey, and some other birds.

4. An Electrical instinct; because the Torpedo, the ray, and the electric eel, are electricians.

5. A Navagatorial instinct; for the Nautilus is a navigator. He sets and lowers his sails, casts and weighs anchor, and performs the other nautical evolutions.

6. A Musical instinct; for whole tribes of birds are Musicians.

7. An Architectural instinct; the beaver is an architect, builder, and wood-cutter. He cuts down timber and builds houses and dams.

8. A Civil-engineering instinct; for such is the character of the Marmot: he not only builds houses, but constructs aqueducts to keep them dry.

9. A military instinct; for the white ants maintain a regular army of soldiers.

10. An Horticultural instinct; the East India ants raise mushrooms, upon which they feed their young.

11. A Mechancal instinct; wasps are paper manufacturers; caterpillars are silk-spinners; ploceus texter is a weaver—he weaves a web to make his nest; the prime is a tailor—he sews the leaves together to make his nest. The squirrel is a ferry-man. With a chip or piece of bark for a boat and his tail for a sail, he crosses a stream. Dogs, wolves, and jackalls are hunters. The black bear and heron are fishermen. The ants have regular days of labor; and the monkey is an expert rope-dancer.

12. An instinct for government. Beavers present us a model of a Republic; bees with a monarchy; the Indian antelope of a patriarchial; elephants of an aristocracy of elders; wild horses have a leader; and sheep are under the control of a military chief ram!

Now, If Mr. Lee can reconcile all these powers with his theory, let him do it; or, otherwise, let him yield his position as utterly unworthy of being defended. But, if he can harmonize these facts with his view, he will do more than any other author has ever been able to do. HOMO.

WITNESS OF THE SPIRIT NO NOVELTY.

"The doctrine of the witness of the Spirit, as implying a direct testimony," observes the Rev. Charles Prest, in one of his very able papers on this subject, in the Wesleyan Methodist Magazine for 1848, "has frequently been termed a novel one, devoid of the sanctions of ecclesiastical antiquity, and pronounced to be nothing more than a peculiarity of Methodism. This deserves attention, as novelties in religion are suspicious, if not invariably false. Few things more powerful can be brought against any professed interpretation of truth, than the proof of its being new; though it does not follow that every ancient interpretation is correct. We have, however, no difficulty in removing this imputation, and in demonstrating to every candid inquirer, most unequivocally, that it was not, as has been asserted, the invention of Mr. Wesley and his coadjutors; and that by a reference to the writings of the different ages of the Christian church. By some of the Fathers the doctrine was unquestionably thus held and expounded; or, passing by remote antiquity, in order to meet the objection on the ground on which it is usually based, the Reformers, the English Martyrs, the fathers and early dignitaries of the National Church, and many of the Puritans and Non-conformist divines thus interpreted it."

Subjoining are some quotations, fully establishing Mr. Prest's statements. Novatian, A. D. 250, speaks very distinctly of the Holy Ghost as the author of regeneration; the pledge of the promised inheritance, and, as it were, the hand-writing of eternal salvation.

Chrysostom, A. D. 398, teaches that the testimony declared Romans viii. 16, "is not the voice of the gift of grace which is conferred upon us, but of the comforting Spirit, inwardly assuring us that we are the sons of God."

Bernard, A. D. 1115, in Sermon V., "That which lieth hid concerning us in the heart of the Father, may by his Spirit be revealed unto us; and the same Spirit testifying unto us, may persuade our spirits that we are the sons of God"

Calvin, A. D. 1539, on Romans viii. 16, says: "St. Paul means that the Spirit of God gives such a testimony to us, that he being our guide and teacher, our spirit perceives our adoption of God to be certain. For our own mind, of itself, independent of the preceding testimony of the Spirit, could not produce this persuasion in us. For whilst the Spirit witnesses that we are the sons of God, he at the same time inspires this confidence into our minds, that we are bold to call God our Father." And again, in Galatians iv. 6: "The Fathers, under the old testament, were certain of their adoption. This adoption is the cause, and must have preceded the testimony of adoption given by the Holy Spirit, which is the effect. In venturing to call God Father, you have the advice and direction of the Spirit of Christ: therefore it is certain that you are the sons of God. (2 Cor. i. 22; v. 5.) It is not what the persons themselves, in the foolish judgment of the flesh, may venture to believe, but what God declares in their hearts by his Spirit. Let it be observed that Paul ascribes this universally to all Christians; for, where this pledge of Divine love toward us is wanting, there is assuredly no faith."

Melancthon, A. D. 1540, in one place, says: "The Holy Spirit is sent into the hearts of believers, that he may kindle new light, righteousness, and life eternal: he witnesses, bears testimony within us, that we are received into favor." And in another work: "Let converted persons therefore retain their assurance, nor yield to doubts, which produce profaneness and despair; let them conclude that they have both the reconciliation," (atonement,) "and the Holy Spirit as a pledge or earnest."

Archbishop Cranmer, A. D. 1540, in his Catechism, says: "The same Holy Ghost doth also assure and warrant us that our sins be forgiven, and that our pardon is signed with God's seal. For, when we believe in Christ, and are baptized, then we are born again, and are made the children of God. And when we be his children, then he giveth the Holy Ghost into our hearts, as St. Paul testifieth, writing thus: 'Forasmuch as you be now the children of God, therefore God hath sent the Spirit of his Son into your hearts, which crieth Abba, Father.' And when we have received the Holy Ghost, he doth kindle in our hearts true love toward God."

Bradford: "Endue us with thy Holy Spirit, according to thy covenant and mercy, as well to assure us of pardon, and that thou dost accept us into thy favor as thy dear children in Christ, and for his sake, as to write thy law upon our hearts.... I pray thee to be merciful unto me, that I may feel indeed thy sweet mercy as thy child."

Archbishop Abbott, A. D. 1600, in his "Lectures on Jonah," says: "What is it to my soul that Christ died for others, unless I be assured that my part is therein? There is joy of the Spirit when men come to that measure."

Bishop Abbot, A. D. 1615, says: "When, therefore, God doth send forth his Spirit into our hearts, crying, and making us to cry, Abba, Father, the same is a witness to our spirit that we are the sons of God; because for no other reason doth God send forth his Spirit into our hearts, but because we are sons. When God giveth to us this light and feeling that he is our Father, there followeth necessarily a certificate that we are his children, because these, as relatives mutually depend one upon another. For neither the spirit of man himself, nor any other spirit, can give him that spiritual eye of the inner man, whereby to look upon God as a Father, that sincere, and single, and pure affection, and invocation, wherewith the faithful soul tendereth itself unto God, but only the Spirit of God himself. It is no way incident unto us to have in heart and conscience that familiar and lovely access unto the throne of grace, but upon conscience of the Spirit dwelling in us, as St. Hierome speaketh."

Bishop Davenant, A. D. 1629, in his book on Colossians, observes: "The Holy Spirit specially seals each particular believer, and makes him sure of his adoption, by a certain wonderful and secret testimony: for he is given to every believer as a pledge of divine love; and he, finally, pronounces in the hearts of the ungodly that they are in favor with God; which testimony they may and ought to believe. Therefore, they do believe in particular, that they are in the grace of God, and that their sins are remitted them. The authorities from which all this is proved are well known. (Romans viii. 16; Galatians iv. 6; and Ephesians i. 13.) Nor is this testimony fallacious or conjectural, but certain and infallible in all in whom it is found. For the word is the ministration of the Spirit; (2 Corinthians iii.;) and faith conceived by the ministration of the word is always joined by the witness of the Spirit itself, which is a particular testimony in the heart of a particular man that he is in grace, and that he is a child."

Richard Hooker, A. D. 1680, in his sermon on the Certainty of Faith: "The Spirit of God hath given to us, to assure us that we are the sons of God, to embolden us to [call upon him as our Father." And in his sermon on Jude: "Unto you, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, to the end ye might know that Christ hath built you upon a rock immovable, that he hath registered your names in the book of life." One of his dying utterances was: "God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me; and from that blessed assurance I feel that inward joy, which the world can neither give nor take from me."

Perkins, A. D. 1626: "That which God's Spirit doth testify to the conscience, the conscience can again testify to us: but God's Spirit doth testify to the conscience of a man regenerate, that he is a child of God. Therefore, conscience also doth the same" And on Romans viii. 16, he says: "In these words are two testimonies of our adoption set down: the first is the Spirit of God dwelling in us, and testifying unto us that we are God's children. The Holy Ghost gives testimony, by applying the promise of the remission of sins, and life everlasting by Christ, to the heart. The second testimony of our adoption is our spirit, that is, our conscience sanctified and renewed by the Holy Ghost."

Thomas Goodwin, A. D. 1653: "And this Spirit is still in our preaching, and in your hearts, and persuades you of Christ's very love to this day."

Manton, A. D. 1678, in his sermon on Job xix. 25: "What have you to show that God is reconciled to you? This is not evident, till we have the pledge of our reconciliation with God, the gift of the Holy Spirit. This affords infallible assurance of God's favor."

Poole, A. D. 1700, in his Annotations: "The Holy Spirit witnesseth to our spirit by a distinct and separate testimony, and witnesseth with our spirit (so the word properly signifies) by a conjunctive and concurrent testimony."

Owen, A. D. 1657, on Communion with God: "The Spirit worketh joy in the hearts of believers immediately by himself, without the consideration of any other acts or works of his, or deductions, or conclusions. This does not arise from our reflex consideration of the love of God, but rather gives occasion thereunto. He so sheds abroad the love of God in our hearts, and fills them with gladness by an immediate act and operation." And again: "The Comforter comes; and by a word of promise, or otherwise, overpowers the heart with a comfortable persuasion, (and bears down all objections,) that he is a child of God."

Isaac Ambrose, A. D. 1662, in his "Middle Things:" "The Spirit gives a distinct witness of his own, which is his immediate work, and is in a way of peculiarity and trancendency called, 'the witness of the Spirit.' And this evidence is solitary, without reference to inherent graces; yet, however, it excludes them not."

In the Confession of Faith issued by the Assembly of Divines, under the article Assurance, in the third edition, 1688, we read; "This certainly is not a bare conjectural and probable persuasion, but an infallible assurance of faith, founded upon the testimony of the Spirit of adoption witnessing with our spirit that we are the children of God."

THE TWO POPES.

In the empire of the Roman Church, which comprises, it is said, 200,000,000 subjects, scattered over the face of the world, there are two kings. The one is visible to all, and is called the Pope. He is enthroned at the Vatican, with cardinals, chamberlains, prelates and guards, arrayed like stage dancers in a drama of the fifteenth century. The other is the real ruler. He is established at the Gesu, and is called the General of the Jesuits. He is at the head of an association, the most united, the most energetic, and the most powerful in the world.

The first of these potentates is addressed as his Holiness, the second as his Reverence. Should you ever be presented to the Pope, you will meet him in the antechamber of the apartment where the Vicar of Christ will offer you his ring and his toe to kiss, and before entering which you will be required to make three successive genuflexions—four or five young bishops in violet soutanes with rochets plated in small folds, enlivening by a quit chat the tedium of court ceremonies. When you have crossed the threshold of the Gesu, and are about to present yourself to the General of the Jesuits, you pass through a room where forty secretaries may be seen writing in every known language, and eventually you find yourself in the presence of a man entrusted with stupendous powers, who will invite you to be seated, and enter into familiar conversation with you. He is the Richelieu of Catholicism, the other is its Louis XIII.

There is more real work done here in a few days than is achieved in all the assemblies presided over by cardinals, or even by the pope himself, in an entire year. The Papacy represents the old economy of the church in the middle ages with its jog-trot ways, its good nature, its genial fashions, whilst Jesuitism is administered with all the skill of that system of centralization in which lies the strength of modern institutions. The Vatican is a great feudal castle, and home of domestic life. The Gesu, is an office where each finds on his arrival, morning after morning, his appointed task, and works under the stern eye of a president, who holds the interest of the world in his hands.

The Pope is prodigal of his gifts and blessings: representing Him who multiplied the five loaves of the desert feast, he imagines the treasury of the sovereigns of the Roman States is inexhaustible for a like miraculous

reason. No case of suffering or indigence, we might truly add no pious scheme, is ever handed to him without his giving a handsome subscription.

The very reverend General of the Jesuits, on the other hand administers an exchequer larger than that of twenty minor potentates, such as the kings of Bavaria and Portugal, and Greece. Yet every farthing that he spends is entered with the most rigid exactness. The Papacy receives yearly from, the offerings of the faithful, from the proceeds of dispensations, gigantic sums, of which it reserves not a farthing for itself. Say there is some old Madonna of dark wood, like that of Chartres or Notre-Dame-des-Victories, should the Pope send it a crown, the diadem will be of gold, inlaid with precious stones, and will have cost 80,000 francs. The Papacy, like an exhausted fountain, is ever yielding. The Society of Jesus is a deep abyss, which would engulph through successive generations the hard-earned gold of preacher and professor, the inheritance so long and so patiently waited for, did not the terrible law of periodical revolutions fulfil itself from time to time, and transfer the gold of Delphi to the plunderer's sack.

The Popes are painfully conscious of the pressure of that rival power, which, under the pretext of defending them, insinuates itself quietly in their place. Clement XIV. summoned courage at length after great hesitation and many tears to raise his hand against the encroaching tribe by disbanding his Janissaries. After the terrible convulsions of the revolution, the Papacy, now at its last extremity, flung itself once more into their arms. Very soon their influence was painfully felt. They became the vehement opponents of Pius IX. in his political reforms; and now they support him only because they have thoroughly humbled his power, and reduced it to that state of utter prostration, the precursor of its dying struggles.

Over and over again has Pius IX. sought to withdraw himself from this tyranny. On one occasion he fished out of the Vatican the authentic documents of their expulsion under Clement XIV., and directed Father Theiner to publish them under the title of "The Life of Clement XIV." The book proved to be the most formidable ever issued against the Society since its contents had first been fulminated by the same authority. The Jesuits, pliant in the midst of their strength, bent their heads to the storm, and rose from it more vigorous than ever. Thus the Jesuits' Vatican has got the upper hand of the Papal; the true Pontiff sees himself surrounded with the real power of the church, while the other is free to give state audiences to the ambassadors of kings and emperors, to shower hosts of medals, rosaries, and "agnuses;" to send the golden rose to empresses and queens, and satisfy the general appetite for benedictions, which the populace of Rome is for ever manifesting.

The War News.

There was a hard fought battle last week, in which Gen. Grant extended the left line of his fortifications some four or five miles to the southwest of Petersburg, Va., much to the disquiet of the rebel Gen. Lee. The rebel leaders seem in a terrible rage, at Richmond, by their lack of success in war and diplomacy. Pharaoh like, their hearts seem to be hardened more and more: so we have expected it would be. God's day of judgment on the wicked institution of slavery has overtaken them; and they seem to be "gnawing their tongues for pain."

The point of most interest, at present, in the war movements, is in the South, by Gen. Sherman. He seems to be moving almost unopposed in the midst of the birthplaces of the rebellion. The following summary of Gen. Sherman's operations and the results, we copy from the *New York Herald* of Monday.

"The Richmond papers tell us that a portion of General Sherman's troops, probably Kilpatrick's cavalry, have occupied two or three points along the railroads connecting Charleston, Richmond and Augusta, and there were reports that Branchville, South Carolina was in our possession; and their silence as to any battle at that point, is a sufficiently clear intimation that he met with no resistance. Indeed, such was the condition of the rebels, that Wheeler states he was compelled to burn the bridge at Holmes or Edisto Post Office, thus severing the railroad communication between Augusta and Richmond, as well as between Augusta and Charleston. But Branchville is the most important point to the enemy in the whole State of South Carolina. Its possession by Sherman controls the railroad communication between Virginia and Augusta, and entirely separates Georgia and the Gulf States from the rebel capital, though the Richmond papers intimate that there are means of communication which it would be unwise to mention. This is believed to be mere rebel bravado, since if the means actually existed, it would be much wiser to keep its existence a secret. The truth is, that not a pound of subsistance, nor a musket, a cannon, or a cartridge can, from this period, pass either one way or the other between Richmond and Augusta, the grand rebel arsenal; nor yet between Richmond and the broken down army lately under Hood. If there is still a communication of instruction it must be by roundabout ways. Sherman's presence at Branchville will also necessitate the evacuation of Charleston—inasmuch as a force at Branchville can isolate one at Charleston, and compel it either to stand a siege or surrender. As the force at Charleston was too small to fight and too large to lose, we may, no doubt, give full credit to the report that it has already abandoned the birthplace of the rebellion to the invincible Yankees.

"Such is the importance of Branchville, then, that it is not to be supposed that the enemy would have permitted it to fall into our hands without an effort to save it, if he could by any possibility have made such an effort. Here, then, we see all the recent assertions as to the strength the rebellion had left in the far South, tested in a very plain way by a hard fact.

There are now in the world about 7,000,000 Jews. About half that number are in Europe. Russia alone comprises 1,200,000. It is remarkable that in England, France, and Belgium, where the Jewish race is completely emancipated, the number is diminishing, while it is increasing elsewhere. At Frankfort-on-the-Maine there is one Jew to every sixteen Christians. In France there are 80,000 Jews, in England 42,000.

The Herald of Life.

NEW YORK, FEBRUARY 15, 1865.

Newspaper Postage.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage at his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here. It is far less trouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be remembered.

Increase of Subscribers.

We seldom make any appeals for an increase of subscribers; yet if the friends of the HERALD OF LIFE think their paper worth sustaining, and intend to sustain it, it is desirable that they should do something beyond donations, or the mere paying for their own papers. Others make mighty efforts to increase their circulation. Shall we make less to circulate the paper that has come into existence by the liberality of a few friends, and which is set to promulgate and defend the grand crowning doctrine of the Gospel—"NO LIFE OUT OF CHRIST"? Without this foundation stone, the Gospel lacks clearness in the minds of men, and can not withstand, successfully, the assaults of its mistaken friends or its open enemies. Once let in the element of a future-life torment, for perishing men, and the torrent that follows is irresistible. Whoever looks at the ground taken, at the present time, by the opponents of literal death as the wages of sin, will find that the admission of a future life, or a life after death to the wicked, is the strong point on which the doctrine of endless torment is made to hinge. When the point is established of no life out of Christ, and hence no life after death to such as die out of Him, the foundation and superstructure of the endless torment theorists fall together, and their system is remedilessly overthrown. Thus is God honored, Christ exalted, his work vindicated, and the Gospel shown to be what its very name imports—GOOD NEWS.

Without this view, the atonement itself is obscured, its nature and real merit beclouded, and all attempts to explain it are bewildering and unsatisfactory. With it, all is plain, clear, harmonious and glorious; calculated to inspire confidence in God and his Anointed.

Shall the only paper in the world (so far as known) which advocates these views of God's government, of the work of Christ and the destiny of men, be sustained by a wider circulation, and a more earnest support by its friends? There can be but one response in all our hearts. Let every one who reads these remarks be resolved to increase the number of subscribers at least *one*. TRY. Now is the time. Do not delay a day. Look about and see if you can not procure one or more to aid in this blessed work of enlightening a dark world in the way of life, and the glories connected with this scheme of mercy devised in heaven and revealed to men for their encouragement and salvation; that they may have eternal life through Jesus the LIFE-GIVER.

Return of Jacob's Posterity.

To us it is incomprehensible how any believer in the literal destruction of the wicked can doubt the literal return of Jacob's posterity. The principle of interpretation is the same in both cases; at least, so it seems to us. Drive us from this principle, and we should find no difficulty in going over to spiritualism in regard to the return and reign of Christ, and kindred subjects.

We have not space, at present, to remark on the words of James, Acts xv.; but by turning to the prophecy from which he quotes, it is evident that a clear distinction is made between those who are concerned in building the tabernacle of David, and the *heathen* that are called by the name of the Lord. It is found in Amos ix, and reads thus—"Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall on the earth."...."In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord that doeth this."...."And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them;".... "and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God."

It seems to us, no unprejudiced mind can question that this is clearly a prophecy, the latter part of which is to be as literally fulfilled as we know the former part has been; and any transferring the promises, here made, to gentile christians, destroys the harmony of the word; for those gentile christians are distinguished from the "house of Israel" in these words of the Lord. They are expressly named as the "*heathen* upon whom MY NAME is called" in distinction from the "they," who are employed in raising up the tabernacle of David.

Probation in the Next Age.

In relation to our Lord's words, Luke xx., 'They which shall be accounted worthy to obtain that world"—*aionos*, that age, [*i. e.*, of Messiah's reign] "AND the resurrection from the dead," &c., we say: the next age, or age of Messiah's personal-reign on the throne of his father David, will open with a resurrection of all the sleeping saints who have suffered with or for Christ in this or the previous ages: such "shall reign with him:" see Rom. viii. 17, 2 Tim. ii. 12, and Rev. iii. 21. These having suffered with Christ, and overcome the seductions to abandon his cause, will "together be made perfect" in body and mind. Compare Rom. viii. 23; Phil. iii. 20, 21; 1 Corth. xv. 23, 51—53; 1 Thess. iv. 13—17, with Heb. xi. 8—10, 13—16, 39, 40, and Heb. xii. 22—24, reading the 22d verse, Ye are *to* come; or, ye are coming; for, that is clearly the sense of the original word here; and it removes all obscurity from the text and makes it harmonise with the inspired testimony in the previous texts to which we have called attention.

That there will be more than two classes of men on the earth at the opening of the next age, or at the second advent of Christ, to us is clear. Those who have suffered tribulation for Christ, and those who have contributed to produce that tribulation, form two classes. These two classes have lived together: both have heard the gospel—one class has obeyed it; the other has not obeyed; and therefore know not God; and have been troublers of them that did know Him and obey the gospel. Such troublers of God's people shall, in the time of Christ's personal administration, "be punished with everlasting destruction:" for them there is no more trial, or probation. But there is a *third* class of men, viz.: Those "that have not heard God's fame, neither have seen his glory," &c. See Isa. lxvi. 18, 19. This class constitutes by far the largest part of the present inhabitants of the earth. If any object to this, that the gospel has been preached in all nations, we demand the proof. Even if it had, it has been done in so corrupted a form as to make it "another gospel" than "*the* gospel of Jesus Christ;" and it is those who have not obeyed "the gospel of our Lord Jesus Christ:" not the gospel of Plato, of Molock, of Papacy, even though under the improved name of Protestantism.

Who they are, and how many of the human family will be the subjects of trial under Messiah's personal reign, we do not pretend to determine; but one thing, to us, is clear, that none who have had the gospel in its purity will be of the number; and yet it is equally clear that there will be left of the nations," [Zech. xiv. 16] and that such will be in a state of trial, or probation. That violence is done to a large portion of the Old and New Testaments, by an opposite view, is to our mind apparent; and yet far be it from us to accuse any of intending to pervert the words of God; still we know from past experience that strong attachment to the theory of an entire new creation at the second advent of Christ, imperceptibly biases the mind and prevents its feeling the force of texts that would otherwise be conclusive and irresistible.

My Visit to Philadelphia.

BR. STORRS:—I have found encouragement in the labors of the gospel by my visit to this city. The interest at the Hall, corner of Ninth and Callowhill streets, is in its infancy, in some sense, but no longer an experiment. BR. WENDELL had been laboring with them for two weeks upon my arrival, Jan. 21st., and left the inquiring minds, who had concluded to enjoy liberty to seek for the knowledge of God in the harmonious testimony of scripture, eager for more instruction of the same kind.

The congregation is composed of old Adventists, and some few new comers, who believe first in the doctrine of "No Life out of Christ," with a friendly feeling to the views which we preach concerning the coming and kingdom of Christ. It is manifest that some more of the older meeting desire to fathom this inquiry, which is now beginning to occupy the thoughts of the Church of Christ. How soon, those who are willing to give attention to what we preach, commence the discovery of beauty in the platform which so fully exalts the power of the Son of God and abases all human goodness.

There is an interest to hear upon the subject of Life only in Christ which is being aided by the stand our brethren have taken, and which we hope will prove so far successful that the people of this vast city may listen to the grand culminating truth of revelation.

The audiences were better at the close of our labors than when we commenced. Prejudice was removed; some became satisfied who were before but partially convinced. A good feeling seemed to exist, notwithstanding some previous trial toward those from whom this meeting separated; and some of those belonging to the old place, very kindly, came to hear, as well as to show kindness; that, we assure them, was appreciated, while engaged in our labors and calls upon different families. Had a pleasant interview with Br. Stuart, long a preacher in Philadelphia, and who now, in very severe personal afflictions, possesses a strong interest in the Advent faith, expressing himself as happy to receive a call from a brother who so strongly advocates a view of the resurrection of the wicked opposite to his own. I wish for the comfort of some of our old fellow laborers, they could once behold the glories of this merciful plan, by which God's justice and mercy unite to exhibit his love, even to the poor lost subject of death.

I have no doubt that prosperity and success will attend this work, which it appears, was imposed on the brethren at Philadelphia, even against their will at first, but manifestly in God's order. I have formed most interesting acquaintances with many who have been long on this way; and whom I shall hope to meet in the final gathering of the pilgrims to the heavenly world of light.

I may add, that there seemed to be an appreciation, not only of the truth of our mission, but of the open and direct manner in which we endeavored to impress the subject upon the thought of the believer. There, as elsewhere, the heart appears involved—the doctrine appeals directly to the heart, and the heart believes. I was much pleased, and the people were all, apparently, pleased. My views of the harmony of divine inculcation improve, or I am much mistaken. How grand and perfect the whole immense, divine superstructure looks, as from this stand point we conceive of the great strength and utility, together with the crowning embellishments of the system of grace.

I availed myself of my time in the Quaker City, to visit various institutions, with friends who were anxious that I should lose no opportunity of hearing and seeing the efforts of men to improve, preserve, ornament, educate, and celebrate, whereby I might learn and become more ready for the labor assigned me in the great field. The Academy of Natural Sciences, the Asylum for the Deaf and Dumb, the U. S. Mint, the U. S. Hospital at Chestnut Hill, the Old State House, where, in Independence Hall, I saw the old bell, whose motto, *cast in*, is, "Proclaim liberty throughout all the land; to all the inhabitants thereof," were among the objects of interest. I visited some others.

It was my privilege to attend the Third Anniversary of the Christian Commission, Jan. 31, at the Academy of Music; at the commencement of which the President received the announcement of the passage of the act amending the Constitution. I was particularly interested in the *style* of celebrating, for it was with prayers and speeches from ministers whose souls were full (then we could feast) and by addresses from Generals of the army (Gens. Fisk and Gregory) who, while speaking upon the great interests of the soldiers, stopped and called out for the whole vast concourse to join and sing "Old Hundred," and then, at another point, "Come Thou Fount of every Blessing." This was a new way; and it was good. I attended, at the same place again, when I heard that distinguished divine, Bishop Simpson, of the Methodist Church, in a patriotic speech that did my soul good.

The friends have my thanks for help after a godly sort. Thus I conclude "a blessing is in it"—morally, intellectually, and every way. I expect to return in a few weeks.

W. S. CAMPBELL.

God's Individual Plan.—No. 8.

BY JOSEPH T. CURRY.

The true theory of condemnation is the key to the Atonement, which now demands our attention. The necessity of atonement was declared through Moses to the children of Israel, but its full exposition was reserved unto the fulness of time." The first principle of the doctrine was set forth as follows: "The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls." Lev. xvii. 11. As the flesh is condemned by the law of God, and as the penalty is death, the law claims the life of the flesh, and this life "is in the blood." Man shares this life with other animals. Hence the shedding of their blood, from Abel to Christ, was an acknowledgment of the law's claim. But notwithstanding this claim, God promised an everlasting life to all who would enter into a covenant with him, and keep their vow. And he instituted the sacrificial system as a sign of the covenant. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. l. 5. The pouring out of the blood showed that the claim of the law was not to be set aside, and that the penalty would be executed. "There is no remission without shedding blood." Heb ix. 22. Whatever might be done to save man, the law would be thoroughly vindicated, and its "wrath" appeased. As the life was demanded, the life would be given; and although man might tremble at the proposition, yet he must accept it if he would have part in the great deliverance. From the highest heaven came the solemn and weighty announcement: "The blood, the blood, shall make atonement for the soul. The blood, the blood! shall expiate for sin. The blood, blood, the blood!"

But whose blood did the law demand? Whose, but the sinner's? "For it is not possible that the blood of bulls and of goats should take away sins." Heb. x. 4. *Man* must pay down *his own blood*—must give up *his own life*. But how can this be? How can man surrender the only life he has, and yet live? This question was never answered until "the Logos was made *flesh*," until "God sent his own Son in the likeness of sinful flesh," until, "as the children are partakers of flesh and blood, He also himself likewise took part of the same." John i. 14; Rom. viii. 3; Heb. ii. 14. Until the day of light should come, Israel would have to be content with the promise of salvation alone, and their faith in the promise would be indicated in the sacrifices of the ceremonial law. Strange indeed that the loss of life was to go hand in hand with the salvation! Strange, exceeding strange, that the law was to have its full claim, and the victim yet go free! Strange, that the soul was to be expiated by the sacrifice of its own life! But yet it had been said. YAHVEH had said—"The blood shall make atonement for the soul."

The question would also assume another shape. If God has condemned the whole race as not worthy of life, and if he has sown the seeds of corruption in the very compages of humanity; if in Adam all are condemned, and all die; how can He be just, in promising any child of man a future life? How can he be just in overlooking the sins of them who have covenanted with him by sacrifice? and how can he contract to save them?

At length the answer came. The veil was lifted. The cloud was withdrawn. The chosen messenger of the old dispensation pointed to "the Lamb of God which beareth the sin of the world." John i. 29. He came to open the book of God's purposes, and to loose the seals thereof. The two questions were given him: How can man give up the only life he has, and yet live forever? How can God be just, and justify the ungodly? To the first he said: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. x. 5–7. "By the which will," saith the epistler, "we are expiated, through the offering of the body of Jesus Christ [not once a year] but once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God....For by one offering he hath perfected for ever them that are expiated." Heb. x. 10–14. The whole subject of atonement is solved by the fact that Jesus had two natures in their fulness. In him dwelt all the fulness of the Deity bodily, and yet he partook of flesh and blood. The heavenly and the earthy were blended. The animal and the spiritual dwelt together in the incarnated Logos. "Without controversy, great is the mystery of godliness, which was manifested in the flesh." 1 Tim. iii. 16. He laid down his blood life, and took up his spirit life. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, having been put to death indeed in the flesh [his animal nature], but quickened in the spirit [his Divine nature]. 1 Pet. iii. 18.

Thus Jesus vindicated the word of YAHVEH, "The blood shall make atonement for the soul." The law claimed the blood, and Jesus gave it. But the law "was ordained to life" for every one that should agree with it. The spiritual nature of Jesus did agree with it—for the law is spiritual. Hence, it could interpose no obstacle to the revival of Jesus in the spirit. And "Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died by sin [*tai hamartiai*, Dative of instrument] once: but in that he liveth, he liveth by God." Rom. vi. 9, 10. Jesus died and rose again, to show how the law is magnified in the death of the sinful nature, and yet how the children of the covenant escape destruction by virtue of the spirit nature. The law claims our animal life and will have it; but we have a spirit life which is "hid with Christ in God; and when Christ, who is our life, shall appear, then shall we appear with him in glory."

Thus the first question is answered. We must be begotten from above, begotten of the Spirit. We must have the incorruptible seed of the Logos implanted within us—in our essential being. We are then prepared for death. The law stretches forth its relentless arm, snatches our animal life, as it did that of Jesus. With him, we descend into death. With him we lie in death. The law is appeased. The blood has made "atonement for the soul." Our animal existence is ended. But although in sheol, we are not consumed there. We do not perish there. Although unconscious, we are not extinct. We sleep. Although in sheol, we are "with Christ," for not even death is able to pluck us out of his hand. John x. 28, 29. And when the morning comes, when the Sun arises with healing in his beams, when the Lord shall descend from heaven with a shout, the Life-giving energy of the Divine nature will seize us, and we shall "be raised incorruptible." "O death, where is thy sting? O hades, where is thy victory?"

To the second question—How can God be just and give life to those who have already been condemned as unworthy to continue their existence?—Jesus answered by his chosen legate, Paul. "Whom God hath set forth a propitiation by his blood, through faith, for a manifestation of his righteousness, because of the pretermission of the sins before done, in the forbearance of God; for a manifestation of his righteousness in the present time: that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 25, 26. The pretermission or passing over of the sins of the children of the covenant throughout the ante-Christian ages needed an explanation, and the Apostle declares that God set forth Christ as a propitiation to manifest his (God's) righteousness in the matter, to vindicate his justice in thus contracting to save those who had already been condemned in Adam. The sacrifice of Christ discovered the Spirit-nature in which he revived from death, and as the salvation was, thus shown to be through a new life-principle, which was not subject to any claim on the part of the law, the Divine justice was fully sustained. God can be just in taking the forfeited life, and yet justify the believer to a life not forfeited—to a life which pertains to the nature in which the believer is begotten anew. As the justification was thus approved by propitiation of Christ, we are said to be "justified by his blood." And if so, "we shall be saved from wrath through him. For if, when we were enemies, [before the true propitiation was discovered] we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his [Spirit] life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation." Rom. v. 9–11. "For the love of Christ constraineth us [believers]; because we thus judge, that if one [Christ] died for all [as representing all who are united to him by the Spirit], then all died [2d Aorist] [in him as the representative—"our old man is crucified with him"—all have the condemned nature and will have to give it up]: and he died for all, that they who live should not henceforth live unto themselves [unto the flesh; because by his one sacrifice he renounced, in their behalf, all sympathy for that nature], but unto him which died [in the flesh] for them, and rose again. Wherefore henceforth know we no man after the flesh: ["For the love of Christ constraineth us"—our sympathies are no longer fleshly, but spiritual]: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. [As an animal man he has ceased to exist]. Therefore if any man be in Christ [if he has been baptized by one Spirit into the one body of Christ—which is the one seed of Abraham, a collective unity] he is a new creature [he is begotten from above]: old things [of the flesh] are passed away; behold, all things are become new. [The love of Christ constraineth him to live in the Spirit]. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ [Christ merely illustrated God's purposes] reconciling the world unto himself, not imputing their trespasses unto them [if they will believe]; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin [by his assumption of the flesh] for us, who knew no sin; that we might be made the righteousness of God [by our reception of the Spirit] in him [our representative]. 2 Cor. v. 14–21.

The Encyclical.

This encyclial letter, which condemns all the progress of the last three centuries, is causing great trouble and perturbation in France. The Archbishop of Paris belongs to what is called the liberal branch of the Catholic church, and upon the appearance of this document, proving the imbecility of his Holiness at Rome, is said to have gone to the Minister of Public Worship and implored him to help French Catholicism out of the difficulty. The Minister responded by a decree prohibiting the reading of the "Encyclique" in the churches of France. This measure, or rather half measure, has had little effect. The Pope's letter was already known all over France, and the most obstinate church functionaries up to this time, to the number of twenty, have either protested against the right of the government to prohibit the promulgation of anything emanating from the Holy See, or have openly defied the government itself. The Bishop of Malines and the Archbishop of Besancon belong to the latter category, and have rendered themselves liable to be called before the Council of State for an abuse of ecclesiastical authority—*comme d'abus*. Everybody asks, What then? And the answer comes from everywhere, Why, nothing! These rebellious prelates will be simply told that they must do so no more. The law authorizes banishment in such cases of *lese majeste*, but if this measure should be resorted to, the cry of persecution would be raised. Indeed, the present government would not dare to proceed to so extreme a measure. Dim and distant perspectives of an entire separation of the Church from the State are presented to the disaffected, but I find, from conversations with several well-informed persons of very different religious views, that the opinion is very general that France is not yet ready for this great movement. It may be, however, as it has been with many of our people on the question of slavery, it will be necessary to free the people before it can be ascertained whether they are fit for a new condition—that is to say, make the experiment.

Some of the Paris papers have published statistics which make one shudder, to find how many people are put out of the pale of salvation by the encyclique, when it affirms that not one shall be saved who will not accept without reservation the dogmas proclaimed by ultramontane orthodoxy. This exclusiveness leaves out of the reach of all hope of divine mercy 150 millions of Mohamedans, 600 millions of Brahmins and Buddhists, 100 millions of pagans, 4 or 5 millions of Jews, leaving only 280 millions of Christians, from which must be taken the Anglican, Greek, and Chaldean churches, Unitarians, Lutherans, Calvinists, Presbyterians, Puritans, Quakers, Methodists. The *Siecle* publishes a paragraph from a Naples paper, which proves that Italy is not standing still with the papal court: "In the grand court of the university at Naples a statue has just been erected to Giordano Bruno, an ex-Dominican monk, and a friend of Theodore de Beze, (a French Protestant,) burned alive at Rome for being a heretic, and for having violated his religious vows. Last Saturday, at the foot of the statue, the students of the university burned the 'encyclique,' with its eighty annexed propositions. Liberty at last permits the *lex talionis* in Italy, after three centuries of interval, only in the former days they burned the man with his work."—*The Paris Correspondent of The Methodist.*

Demonism: alias Spiritualism.

The Holy Scriptures inform us that the seducing spirits will speak lies in hypocrisy, having their conscience seared with a hot iron.

This is another most striking and fearful characteristic. These few words of the holy

Scriptures daguerrotype them to the life. We find, from Romans i., that the mark of a reprobate mind is not only to commit things worthy of death, but to "have pleasure in them that do them." This is just what these spirits do; and not only so, but they are utterly without any kind of compunction, and they deliberately speak and teach the greatest villanies, while at the same time they know, as well as can possibly be known, that what they say is the most barefaced lie. With them it is become a matter of cool and deliberate calculation how most successfully to ruin souls, and how to entice the greatest number. It is altogether an intellectual operation, with which circumstances and feelings have nothing whatever to do. Their consciences are seared with a hot iron. But, at the same time, they are too cunning to let their lies appear as such. Like their master when he is seen in heaven as the accuser of the saints, they are clothed in garments of light. They are masters of hypocrisy. They pretend to have the welfare of the human race at heart, as their great object. Hence they extol virtue, love wisdom, goodness, truth and justice, and pretend to base all their teachings on them. They laud the perfectibility of human nature to the skies; they say that man has long been held in bondage by the force of circumstances, and that all he needs is development, which by their aid he may obtain. They "promise him liberty," and repeat the old tactics which their master practiced in Eden. "Progress!" "Light!" is the cry. "Progression," "Reform," "Perfection," are the mottoes. They paint seraphic beauties, which inwardly are full of dead men's bones and all uncleanness.

They deny every doctrine of the Bible; but at the same time, when it suits their purpose, these consummate masters of hypocrisy and lies, utterly dead to any compunction, just like their master, readily quote the Bible to fortify their teachings. They are ravening wolves in sheep's clothing. They look like lambs, but speak as dragons. Those who are skilled in heavenly truth detect their bad pronunciation, otherwise their craft is so consummate that the very elect might be deceived with the utterances they put forth from the secret chambers. Their publications afford a sample of their shameless lies in hypocrisy. Let all be warned....

The "spirits" are also adepts at another thing, mixing truth with falsehood, so as to render the lies undistinguishable, as poisonous drugs are sugar-coated to conceal their nauseous taste. Beware of these sugar-coated pills. Here and there, too, we find that their mouth-pieces handle certain abstruse subjects (such as sleep and death) with great ability, and perhaps present some psychological facts that have hitherto been overlooked or unknown. And all this makes the great latter-day snare more dangerous, by giving it more attractiveness and a scientific air.

But what does their boasted progress and light really amount to? Let some reclaimed votaries of the wicked system tell us.

Dr. Randolph, for eight years a medium and lecturer, and hence well acquainted with all its workings, in his renunciation of the system, makes the following confession: "A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spirit influence. Every crime in the calendar has been committed by mortal movers of viewless beings. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from families, separated husbands and wives, and shattered the intellects of thousands." "Look on this picture, and look on that." Dr. Hatch, another reformed "spiritualist," says: "The most damning iniquities are perpetrated in 'spiritual circles,' a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane. The facts exist, and should demand the attention and condemnation of an intelligent community."

T. L. Harris, another prominent renouncer of "spiritualism," says: "Murder, adultery, suicide, and the most revolting blasphemies, may be traced directly to the communications and puttings forth of impure spirits, both in ancient and modern times. And so far as I am able to judge, the majority of such instances are traceable to the habit of attending seances. I earnestly call attention to this point. The man of iron nerves may say that he feels no change of state. He may laugh down the idea of peril. With him it is but a question of time. The vitriol that eats in a day through iron wire has but to continue the process to eat through the iron bar. 'It is slow, this poison, but sure.' If you do not wish to become yourselves demoniacs, shun the place and shun the occasion. To the pure, and to those who would remain pure, I can hint such reasons as, if uttered, would make every ear tingle."

Once more we say, let all men avoid "spiritualism," and its demon teachings and siren enticements, as they would the fire.

Our remarks under this head have had reference to the hypocritical teachings of "spiritualism," but it is also true that the demons, when consulted for advice, or an expression of opinion regarding the ordinary affairs and occurrences of life, very often (though not always) mislead the questioners, and occasionally make merry over their easy credulity. So, also, if, with a view to testing their character, they are asked questions respecting the Christian faith, they do not scruple to tell lies in hypocrisy.

We find the following, in a letter from a friend: "They are to speak lies in hypocrisy. They do this to my knowledge. The word hypocrisy can apply to nothing else but a pretence of religion. To deceive the religious this they will make; but none of them will stand the test of St. John's institutes. 'Try the spirits,' he says; if they confess not that Jesus is come in the flesh, they are Antichrist. This does not allude to their confession, historically made, that there is such a man, for they will confess that; but that which the name Jesus signifies, the Saviour,—the Saviour in the only way, that of shedding his blood for the remission of sins. A friend of mine was about being deceived by them, because they said they believed in the Saviour. I told her to try them as St. John did,—to ask the medium plainly if she believed that Jesus died for the sins of the world. It was a celebrated medium, who professed to be very pious when with pious people. She would talk about bearing the cross, and of suffering for her belief—all to deceive. This friend, who wanted to converse with her deceased daughter through the medium, was assured that she (the medium) was a believer in Jesus. I had tried to induce my friend not to go; but she promised me that, if she did, she would try the medium's faith in the Saviour, according to the test of St. John. She went, and had a satisfactory conversation with her daughter, as she supposed—for she said her very tone of voice was exactly imitated; she was also reminded of actual occurrences that had transpired, &c. The deception was so complete, and she was so anxious to believe that she had really communed with her daughter, that she did not want to be undeceived. But she had promised to make the test, and she did. At first the medium answered (or rather the spirit speaking through her), Oh yes, she believed in Jesus; she thought he was a lovely character,—and admitted that we ought to live like him. But when she was asked whether she believed that he died for our sins, and that we have remission of sins through faith in his blood, she became angry, and said she believed no such thing. She was asked whether she didn't believe what the Bible says on that subject? She said, No. That there were some very good things in the Bible, but there were a great many mistakes; and they didn't take it for their guide,—they had higher instruction from the spirits. This is but one instance out of several that I have known, where the spirits confessed nearly all the truths of the Gospel; pretending to be very pious, until questioned on the subject of the vicarious sufferings of Christ; and that moment they denied the faith, and the whole framework of their deception was manifested. But this will serve as a sample of their telling lies in hypocrisy."

Nothing but diabolical wickedness could ever speak such unconscionable lies in hypocrisy.—*Prophetic Times.*

France and the Pope.

The usual New Year's reception was held by the emperor, and it is remarked that in the reply to the felicitations offered by the papal nuncio in the name of all the diplomatic corps, as well as in that to the archbishops of Paris, in the name of the church, that no allusion is made to the Pope—an unusual omission. There is no doubt that the emperor is much embarrassed by this frank exposition of the views of the Holy See. France is still so entirely Catholic that his Majesty will find it very difficult to reconcile all the inharmonious elements which have been infused into its Catholicism by the Revolution.

M. Thiers, who is a member of the Catholic church, not long ago declared his intention of attacking the convention of the 15th of September; that is, of speaking in favor of the temporal power of the Pope. Since the publication of the "encyclique" this distinguished statesman is said to have told a friend that it would now be impossible to take the part he intended in the debates, as the Pope himself had snatched away from him all the arguments he intended to make use of.—*The Methodist.*

The Liberal Press of Paris.

The outcry of the liberal press of Paris for more liberty for the coming year is almost terrible. M. Eugene Pelletan, in the *Courier du Dimanche*, (one of the ablest liberal journals of France) utters a sort of savage wail over the liberties outraged during the past year in France, and takes comfort only in the prospect which is opening on the other side of the Atlantic. He says: "We (the French) must cross the ocean to be reconciled with Providence. There, at least, right seems to be getting the upper hand, and yet how many times in this impious struggle, in which a Cain raises his hand against his mother, big with a new world, we have said to ourselves, victory, after all, is not a matter of choice; should it fall to the lot of the South, we should put on mourning for all humanity. For America is not only America—a place and a nation— it is more than this, and, above all, it is the model school of liberty. If, by some impossible chance, it should perish, with it a great experiment would fail. But, thank God, the North now holds the South in an iron grasp which is gradually tightening....Thus, consolation at a distance, sadness at home. This is the dying year—let it die, and never more be remembered.—*The Methodist.*

The Missionary's Protege.

A few years ago as a missionary to the Jews, employed by the New York City Mission Society, was passing along the street, his attention was attracted by the cry, so frequently heard, "glass put in." The utterer proved to be a boy of his own nation miserably clad and ill kept, but of fine open face and noble bearing. Accosting him he found that not even the Scribes and Pharisees of our Saviour's time were more bound up in their bigoted belief than this boy. He took him home and opening his heart by every possible kindness strove to teach him the truth. But it was long before he could make any impression. At length, however, he was rejoiced to have his protege make a profession of religion, and enter the church. A place in a store was secured for him, but the promise that the missionary had read in the eye and bearing of the lad was not a false one. He spent all his leisure in study, and at length left business to prepare himself for the ministry. He was ordained, and went to China as a missionary of the Protestant Episcopal church.

Recent advices from that dark empire say that he is the interpreter of the American embassy at the court of Pekin, a man of great influence with both Chinese and foreigners, and of great value to this country. With another missionary, he is also engaged in making a translation of the Bible into the higher colloquial or Mandarin language of China. This is the spoken language of the court, of all official persons, and of the better educated classes in China. These facts were stated at a recent meeting, by the missionary who years before roused the boy from his bigotry and darkness, and he naturally dwelt with pleasure upon the eminent position of his former pupil, and with thankfulness upon the useful and consecrated life he had been instrumental in evoking from wretched poverty and ignorance. The name of the missionary interpreter is Schereschewsky; and of the missionary to the Jews, who still pursues his labors among the people whom God has called his own, is Gideon Robert Lederer.

Light in Darkness,

OR THE WOUNDED SOLDIER OF GETTYSBURG.

Can this be Charley Putnam? This is the question old friends ask on seeing the wounded soldier. About two years ago he went to the war, full of health, hope, courage; in the first flush of manhood. "Oh, how proud he he stood before" his weeping and admiring mother "in his suit of blue" the morning he left.

Charley had passed through many battles uninjured, but that of Gettysburg proved too much for him. Poor fellow, he is stone blind, and his blindness is hopeless. He will never again see the face of a friend, or behold the light of the sun. He has also lost the sense of taste. His sympathizing friends need not send him delicacies to tempt his appetite, for one thing to him has as much relish as another. His sense of smell is also paralyzed. You need not give him that beautiful bouquet of flowers; it will be lost upon him. Preserve it for some wounded soldier who can enjoy it better. Poor Charley Putnam! Yet he says he was never so happy in his life as he is now. Let us ask him about it.

You say you are happy, Charley; but it seems to us that you are in a wretched condition. We feel for you. You have given your country your choicest and your best, and you can have no compensation for what you have lost. If our glorious old flag should float to-morrow through the length and breadth of the land, your eyes could not see it. You must find comfort only in the reflection that you have done your duty.

Do not pity me, says Charley. This is the year of jubilee to me. Oh, I am more than compensated for all my losses. I have found what I would not exchange for the whole world.

What is it?

I have found the pearl of great price; I have found my Saviour. If he had not led me through the dark valley of sorrow and blindness, I should never have seen him. When I went to the war, I was without God; I did not feel my need of a Saviour; I felt brave and strong, and though given to many wicked courses, I thought I was good enough, at least as good as other people. But thanks be to God, the eyes of my heart have been opened, and I have been led to see wondrous things out of God's law, and out of his gospel too. When given up to die in the hospital, the precious things of the good books given me when in health returned, like ministering angels, to comfort me in my hour of need, and point the way to heaven.

This is Charley Putnam's testimony. Let the good books be given to all the soldiers. The Bible, the tract, the single sentence, revealing Christ ready to save to the uttermost, will become friends in need. An abundant harvest of redeemed souls shall be the reward of those who engage in this good work.—*Selected.*

Good Use of a Sermon.

Mr. Nott, a missionary to one of the islands in the Ppacific Ocean, preached a sermon one day on the words, "Let him that stole steal no more." In the sermon he said it was a duty to return things that had formerly been stolen.

The next morning, when he opened his door, he saw a number of natives sitting on the ground around his house. He was surprised to see them there so early, and asked why they had come. "We have not been able to sleep all night," they said. "We were at chapel yesterday, and heard you say from the word of God that Jehovah commanded us not to steal; whereas we used to worship a god who we thought would protect thieves. We have stolen. All these things that we have brought with us are stolen goods." Then one of the men held up a saw, saying, "I stole this from the carpenter of such a ship." Others held up knives and various tools.

"Why have you brought them to me?" asked Mr. Nott. "Take them home, and wait till the ships from which you stole them come again, and then return them, with a present besides." Still the people begged Mr. Nott to keep the things until they could find the owners. One man who had stolen from a missionary then being on another island, took a voyage of seventy miles to restore the goods.

That is the true way to improve by preaching—doing what it says. A great many people form good resolutions when they hear a sermon which touches the heart and instructs the conscience, but good rosolutions are worth nothing unless they are set to action. That clinches the feelings, and makes them of value.

Obey Your Captain.

"What is my great duty?" asked an ingenuous youth when volunteering for the defence of his country's flag. "Obey your captain," said his anxious mother. This was the true answer. The first, second, and third duty of the soldier is obedience—prompt, unhesitating, universal obedience. However difficult the duty, how perilous soever the undertaking, the soldier must obey his captain when the command is given. Without obedience, courage, endurance, military knowledge, and skill are little worth; with it, the feeblest soldier may become a hero.

Soldier, you have a higher Captain. Do you obey Jesus, the Captain of your salvation? He requires prompt, unhesitating, universal obedience. "My son, give me thy heart," is his command to you. Have you yielded obedience? If not hitherto, brother, yield; and whatever shall befall you in this earthly campaign, he will bring you off more than a conqueror in the end. Soldier, obey your Captain.

It is not enough to believe what you maintain, you must maintain what you believe; and maintain it because you believe it.—*Bishop Whately.*

A Word to Correspondents.

When we were publishing the *Bible Examiner* one of our rules was the following:

"Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings."

This rule we found to be of great service in conducting that Magazine; and we were disposed to adopt it when we entered on our duties as Editor of the Herald of Life, but were over persuaded not to insist upon it. Our mind is unchanged on the subject, and we shall hereafter adhere to this rule. Brethren may differ, and express their own views without such direct personalities just as well as with; and what they say will be better received by our readers; for, when there is the appearance of an attempt to harass another who writes for the same paper, such articles become disagreeable to a portion of readers. State your own positions strong and clear as possible; but refrain from a direct attack on other correspondents. We believe the rule above is both wise and just; and we hope all our friends will see it in the same light. By it, we shall be saved from personal irritations, which the opposite course is liable to engender, and the truth will be more likely to be promoted. This rule does not interfere with any review of articles in other papers: it applies, as it is distinctly expressed, to "other writers in our columns."

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of Dodworth's Hall, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That Leonard C. Thorne act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "Life and Advent Union," be held in New York, about the time of the Passover in April ensuing.

The following named persons were elected officers for the ensuing year:

George Storrs, President.
George K. Carroll, Vice President.
Richard Martin, Treasurer.
Leonard C. Thorne, Corresponding Secretary.
William H. Thorne, Recording Secretary.

John Kemp,
John Spiers,
George K. Carroll,
Charles A. Righter,
A. W. McDonald,
George Kemp,
} Committee on Finances.

William Roworth,
Joseph Cherry,
William H. Hanford,
James E. Sebring,
Philo Richardson,
} Committee on Sunday Meetings.

That the proceedings of the meeting be published in the Herald of Life.

That the meeting do now adjourn, which was carried.

Richard Martin,
Secretary Protem.

[Remarks by the Editor.—It will be seen, by the foregoing, that our friends in this vicinity are taking hold in earnest to sustain a prominent place in this city for the promulgation of the Life views. The expenses of this enterprise, of occupying Dodworth's Hall on Broadway, will be heavy, and we trust all in the city and vicinity, whose circumstances will permit, will take hold in earnest to help forward this meeting. Come up, brethren and friends, with a fixed and determined purpose to push on the truth triumphantly, under God's blessing. Remember "The liberal soul deviseth liberal things; and by liberal things shall he stand," saith the Lord. This is not the only enterprise on the hands of our friends here. The Herald of Life is largely sustained by them; and soon, we trust, a Mission will be established to the "Freedmen," whose yoke of bondage is now being broken from off their neck. The field of usefulness expands before us continually. Who is desirous to aid in this glorious work? Let all remember, that treasures laid up on earth may soon take wings and fly away; but that which is expended to serve God, his cause, and promote his truth for the eternal life of dying men, can never be lost, because "laid up in heaven;" and our blessed Life-giver will not forget "the widow's mite," given from love to Him and to promote his kind designs to our dying race.

APPOINTMENTS.

J. T. Curry will preach in Philadelphia, Feb. 19th and 26th, at such place as shall be designated by David W. White.

S. W. Bishop will preach in,

New Haven, Conn., Sunday, Feb. 19th.

Newark, N. J., Sunday, Feb. 26th.

Pawling, N. Y., Thursday evening, March 2d, and over Sunday the 5th.

Albany, N. Y., Sunday, March 12th.

Geo. W. Brown, from the State of Maine, will preach in:

Providence, R. I., Sunday the 19th inst.

Rufus Wendell will preach in:

New York, at Botanic Hall, Feb. 19th and 26th; and at Cooper Institute, Room 24, on the evenings of Feb. 21st and 28th.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Our Israelitish Origin.—A work on Prophecy It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Note.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—Ed. of Her.

Advertisements.

DR. S. B. BARLOW.
62 East Twenty-First Street
Near Fourth Avenue.

Office Hours, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M.

Diptheria.

I am happy to announce to the readers of the Herald of Life, that I am in the possession of a remedy that is a sure cure of Diptheria. I have used it for at least ten years in the treatment of this terrible disease, and have treated scores of cases (some of which had been given up by other Physicians) with entire success, not having lost a single case.

It cures the most malignant cases as certainly as the simplest forms of the disease. It is also *purely Homeopathic.*

Now I propose, for the sum of $1, to send to any who may desire it, a vial of this medicine, containing sufficient, at least, to cure half a dozen cases, with full directions for its use. The medicine can be sent by mail to any part of the country, and will keep any length of time without deteriorating in any latitude.

Address, Dr. A. Decker,
Newark, N. J.

P. S.—In all cases where the medicine fails to cure, the money will be refunded by notifying me of the fact. To the poor, who are not able to pay, free. A. D.

Note by the Editor.—Dr. Decker is a responsible Physician, and we do not believe he would practice imposition on any one. We have therefore given place to his advertisement.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with [illegible] egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in one Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"Geo. Storrs,
Box 4658, New York."

Scriptures daguerrotype them to the life. We find, from Romans i., that the mark of a reprobate mind is not only to commit things worthy of death, but to "have pleasure in them that do them." This is just what these spirits do; and not only so, but they are utterly without any kind of compunction, and they deliberately speak and teach the greatest villanies, while at the same time they know, as well as can possibly be known, that what they say is the most barefaced lie. With them it is become a matter of cool and deliberate calculation how most successfully to ruin souls, and how to entice the greatest number. It is altogether an intellectual operation, with which circumstances and feelings have nothing whatever to do. Their consciences are seared with a hot iron. But, at the same time, they are too cunning to let their lies appear as such. Like their master when he is seen in heaven as the accuser of the saints, they are clothed in garments of light. They are masters of hypocrisy. They pretend to have the welfare of the human race at heart, as their great object. Hence they extol virtue, love wisdom, goodness, truth and justice, and pretend to base all their teachings on them. They laud the perfectibility of human nature to the skies; they say that man has long been held in bondage by the force of circumstances, and that all he needs is development, which by their aid he may obtain. They "promise him liberty," and repeat the old tactics which their master practiced in Eden. "Progress!" "Light!" is the cry. "Progression," "Reform," "Perfection," are the mottoes. They paint seraphic beauties, which inwardly are full of dead men's bones and all uncleanness.

They deny every doctrine of the Bible; but at the same time, when it suits their purpose, these consummate masters of hypocrisy and lies, utterly dead to any compunction, just like their master, readily quote the Bible to fortify their teachings. They are ravening wolves in sheep's clothing. They look like lambs, but speak as dragons. Those who are skilled in heavenly truth detect their bad pronunciation, otherwise their craft is so consummate that the very elect might be deceived with the utterances they put forth from the secret chambers. Their publications afford a sample of their shameless lies in hypocrisy. Let all be warned.

The "spirits" are also adepts at another thing, mixing truth with falsehood, so as to render the lies undistinguishable, as poisonous drugs are sugar-coated to conceal their nauseous taste. Beware of these sugar-coated pills. Here and there, too, we find that their mouth-pieces handle certain abstruse subjects (such as sleep and death) with great ability, and perhaps present some psychological facts that have hitherto been overlooked or unknown. And all this makes the great latter-day snare more dangerous, by giving it more attractiveness and a scientific air.

But what does their boasted progress and light really amount to? Let some reclaimed votaries of the wicked system tell us.

Dr. Randolph, for eight years a medium and lecturer, and hence well acquainted with all its workings, in his renunciation of the system, makes the following confession: "A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spirit influence. Every crime in the calendar has been committed by mortal movers of viewless beings. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from families, separated husbands and wives, and shattered the intellects of thousands." "Look on this picture, and look on that." Dr. Hatch, another reformed "spiritualist," says: "The most damning iniquities are perpetrated in 'spiritual circles,' a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane. The facts exist, and should demand the attention and condemnation of an intelligent community."

T. L. Harris, another prominent renouncer of "spiritualism," says: "Murder, adultery, suicide, and the most revolting blasphemies, may be traced directly to the communications and puttings forth of impure spirits, both in ancient and modern times. And so far as I am able to judge, the majority of such instances are traceable to the habit of attending seances. I earnestly call attention to this point. The man of iron nerves may say that he feels no change of state. He may laugh down the idea of peril. With him it is but a question of time. The vitriol that eats in a day through iron wire has but to continue the process to eat through the iron bar. 'It is slow, this poison, but sure.' If you do not wish to become yourselves demoniacs, shun the place and shun the occasion. To the pure, and to those who would remain pure, I can hint such reasons as, if uttered, would make every ear tingle."

Once more we say, let all men avoid "spiritualism," and its demon teachings and siren enticements, as they would the fire.

Our remarks under this head have had reference to the hypocritical teachings of "spiritualism," but it is also true that the demons, when consulted for advice, or an expression of opinion regarding the ordinary affairs and occurrences of life, very often (though not always) mislead the questioners, and occasionally make merry over their easy credulity. So, also, if, with a view to testing their character, they are asked questions respecting the Christian faith, they do not scruple to tell lies in hypocrisy.

We find the following, in a letter from a friend: "They are to speak lies in hypocricy. They do this to my knowledge. The word hypocrisy can apply to nothing else but a pretence of religion. To deceive the religious this they will make; but none of them will stand the test of St. John's institutes. 'Try the spirits,' he says; if they confess not that Jesus is come in the flesh, they are Antichrist. This does not allude to their confession, historically made, that there is such a man, for they will confess that; but that which the name Jesus signifies, the Saviour,—the Saviour in the only way, that of shedding his blood for the remission of sins. A friend of mine was about being deceived by them, because they said they believed in the Saviour. I told her to try them as St. John did,—to ask the medium plainly if she believed that Jesus died for the sins of the world. It was a celebrated medium, who professed to be very pious when with pious people. She would talk about bearing the cross, and of suffering for her belief—all to deceive. This friend, who wanted to converse with her deceased daughter through the medium, was assured that she (the medium) was a believer in Jesus. I had tried to induce my friend not to go; but she promised me that, if she did, she would try the medium's faith in the Saviour, according to the test of St. John. She went, and had a satisfactory conversation with her daughter, as she supposed—for she said her very tone of voice was exactly imitated; she was also reminded of actual occurrences that had transpired, &c. The deception was so complete, and she was so anxious to believe that she had really communed with her daughter, that she did not want to be undeceived. But she had promised to make the test, and she did. At first the medium answered (or rather the spirit speaking through her), Oh yes, she believed in Jesus; she thought he was a lovely character,—and admitted that we ought to live like him. But when she was asked whether she believed that he died for our sins, and that we have remission of sins through faith in his blood, she became angry, and said she believed no such thing. She was asked whether she didn't believe what the Bible says on that subject? She said, No. That there were some very good things in the Bible, but there were a great many mistakes; and they didn't take it for their guide,—they had higher instruction from the spirits. This is but one instance out of several that I have known, where the spirits confessed nearly all the truths of the Gospel; pretending to be very pious, until questioned on the subject of the vicarious sufferings of Christ; and that moment they denied the faith, and the whole framework of their deception was manifested. But this will serve as a sample of their telling lies in hypocrisy."

Nothing but diabolical wickedness could ever speak such unconscionable lies in hypocrisy.—*Prophetic Times.*

France and the Pope.

The usual New Year's reception was held by the emperor, and it is remarked that in the reply to the felicitations offered by the papal nuncio in the name of all the diplomatic corps, as well as in that to the archbishops of Paris, in the name of the church, that no allusion is made to the Pope—an unusual omission. There is no doubt that the emperor is much embarrassed by this frank exposition of the views of the Holy See. France is still so entirely Catholic that his Majesty will find it very difficult to reconcile all the inharmonious elements which have been infused into its Catholicism by the Revolution.

M. Thiers, who is a member of the Catholic church, not long ago declared his intention of attacking the convention of the 15th of September; that is, of speaking in favor of the temporal power of the Pope. Since the publication of the "encyclique" this distinguished statesman is said to have told a friend that it would now be impossible to take the part he intended in the debates, as the Pope himself had snatched away from him all the arguments he intended to make use of.—*The Methodist.*

The Liberal Press of Paris.

The outcry of the liberal press of Paris for more liberty for the coming year is almost terrible. M. Eugene Pelletan, in the *Courier du Dimanche*, (one of the ablest liberal journals of France) utters a sort of savage wail over the liberties outraged during the past year in France, and takes comfort only in the prospect which is opening on the other side of the Atlantic. He says: "We (the French) must cross the ocean to be reconciled with Providence. There, at least, right seems to be getting the upper hand, and yet how many times in this impious struggle, in which a Cain raises his hand against his mother, big with a new world, we have said to ourselves, victory, after all, is not a matter of choice; should it fall to the lot of the South, we should put on mourning for all humanity. For America is not only America—a place and a nation—it is more than this, and, above all, it is the model school of liberty. If, by some impossible chance, it should perish, with it a great experiment would fail. But, thank God, the North now holds the South in an iron grasp which is gradually tightening....Thus, consolation at a distance, sadness at home. This is the dying year—let it die, and never more be remembered.—*The Methodist.*

The Missionary's Protege.

A few years ago as a missionary to the Jews, employed by the New York City Mission Society, was passing along the street, his attention was attracted by the cry, so frequently heard, "glass put in." The utterer proved to be a boy of his own nation miserably clad and ill kept, but of fine open face and noble bearing. Accosting him he found that not even the Scribes and Pharisees of our Saviour's time were more bound up in their bigoted belief than this boy. He took him home and opening his heart by every possible kindness strove to teach him the truth. But it was long before he could make any impression. At length, however, he was rejoiced to have his protege make a profession of religion, and enter the church. A place in a store was secured for him, but the promise that the missionary had read in the eye and bearing of the lad was not a false one. He spent all his leisure in study, and at length left business to prepare himself for the ministry. He was ordained, and went to China as a missionary of the Protestant Episcopal church.

Recent advices from that dark empire say that he is the interpreter of the American embassy at the court of Pekin, a man of great influence with both Chinese and foreigners, and of great value to this country. With another missionary, he is also engaged in making a translation of the Bible into the higher colloquial or Mandarin language of China. This is the spoken language of the court, of all official persons, and of the better educated classes in China. These facts were stated at a recent meeting, by the missionary who years before roused the boy from his bigotry and darkness, and he naturally dwelt with pleasure upon the eminent position of his former pupil, and with thankfulness upon the useful and consecrated life he had been instrumental in evoking from wretched poverty and ignorance. The name of the missionary interpreter is Schereschewsky; and of the missionary to the Jews, who still pursues his labors among the people whom God has called his own, is GIDEON ROBERT LEDERER.

Light in Darkness,

OR THE WOUNDED SOLDIER OF GETTYSBURG.

Can this be Charley Putnam? This is the question old friends ask on seeing the wounded soldier. About two years ago he went to the war, full of health, hope, courage; in the first flush of manhood. "Oh, how proud he he stood before" his weeping and admiring mother "in his suit of blue" the morning he left.

Charley had passed through many battles uninjured, but that of Gettysburg proved too much for him. Poor fellow, he is stone blind, and his blindness is hopeless. He will never again see the face of a friend, or behold the light of the sun. He has also lost the sense of taste. His sympathizing friends need not send him delicacies to tempt his appetite, for one thing to him has as much relish as another. His sense of smell is also paralyzed. You need not give him that beautiful bouquet of flowers; it will be lost upon him. Preserve it for some wounded soldier who can enjoy it better. Poor Charley Putnam! Yet he says he was never so happy in his life as he is now. Let us ask him about it.

You say you are happy, Charley; but it seems to us that you are in a wretched condition. We feel for you. You have given your country your choicest and your best, and you can have no compensation for what you have lost. If our glorious old flag should float to-morrow through the length and breadth of the land, your eyes could not see it. You must find comfort only in the reflection that you have done your duty.

Do not pity me, says Charley. This is the year of jubilee to me. Oh, I am more than compensated for all my losses. I have found what I would not exchange for the whole world.

What is it?

I have found the pearl of great price; I have found my Saviour. If he had not led me through the dark valley of sorrow and blindness, I should never have seen him. When I went to the war, I was without God; I did not feel my need of a Saviour; I felt brave and strong, and though given to many wicked courses, I thought I was good enough, at least as good as other people. But thanks be to God, the eyes of my heart have been opened, and I have been led to see wondrous things out of God's law, and out of his gospel too. When given up to die in the hospital, the precious things of the good books given me when in health returned, like ministering angels, to comfort me in my hour of need, and point the way to heaven.

This is Charley Putnam's testimony. Let the good books be given to all the soldiers. The Bible, the tract, the single sentence, revealing Christ ready to save to the uttermost, will become friends in need. An abundant harvest of redeemed souls shall be the reward of those who engage in this good work.—*Selected.*

Good Use of a Sermon.

Mr. Nott, a missionary to one of the islands in the Ppacific Ocean, preached a sermon one day on the words, "Let him that stole steal no more." In the sermon he said it was a duty to return things that had formerly been stolen.

The next morning, when he opened his door, he saw a number of natives sitting on the ground around his house. He was surprised to see them there so early, and asked why they had come. "We have not been able to sleep all night," they said. "We were at chapel yesterday, and heard you say from the word of God that Jehovah commanded us not to steal; whereas we used to worship a god who we thought would protect thieves. We have stolen. All these things that we have brought with us are stolen goods." Then one of the men held up a saw, saying, "I stole this from the carpenter of such a ship." Others held up knives and various tools.

"Why have you brought them to me?" asked Mr. Nott. "Take them home, and wait till the ships from which you stole them come again, and then return them, with a present besides." Still the people begged Mr. Nott to keep the things until they could find the owners. One man who had stolen from a missionary then being on another island, took a voyage of seventy miles to restore the goods.

That is the true way to improve by preaching—doing what it says. A great many people form good resolutions when they hear a sermon which touches the heart and instructs the conscience, but good resolutions are worth nothing unless they are set to action. That clinches the feelings, and makes them of value.

Obey Your Captain.

"What is my great duty?" asked an ingenuous youth when volunteering for the defence of his country's flag. "Obey your captain," said his anxious mother. This was the true answer. The first, second, and third duty of the soldier is obedience—prompt, unhesitating, universal obedience. However difficult the duty, how perilous soever the undertaking, the soldier must obey his captain when the command is given. Without obedience, courage, endurance, military knowledge, and skill are little worth; with it, the feeblest soldier may become a hero.

Soldier, you have a higher Captain. Do you obey Jesus, the Captain of your salvation? He requires prompt, unhesitating, universal obedience. "My son, give me thy heart," is his command to you. Have you yielded obedience? If not hitherto, brother, yield; and whatever shall befall you in this earthly campaign, he will bring you off more than a conqueror in the end. Soldier, obey your Captain.

It is not enough to believe what you maintain, you must maintain what you believe; and maintain it because you believe it.—*Bishop Whately.*

A Word to Correspondents.

When we were publishing the *Bible Examiner* one of our rules was the following:

"Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings."

This rule we found to be of great service in conducting that Magazine; and we were disposed to adopt it when we entered on our duties as Editor of the HERALD OF LIFE, but were over persuaded not to insist upon it. Our mind is unchanged on the subject, and we shall hereafter adhere to this rule. Brethren may differ, and express their own views without such direct personalities just as well as with; and what they say will be better received by our readers; for, when there is the appearance of an attempt to harass another who writes for the same paper, such articles become disagreeable to a portion of readers. State your own positions strong and clear as possible; but refrain from a direct attack on other correspondents. We believe the rule above is both wise and just; and we hope all our friends will see it in the same light. By it, we shall be saved from personal irritations, which the opposite course is liable to engender, and the truth will be more likely to be promoted. This rule does not interfere with any review of articles in other papers: it applies, as it is distinctly expressed, to "other writers in our columns."

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of DODWORTH'S HALL, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That LEONARD C. THORNE act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "LIFE AND ADVENT UNION," be held in New York, about the time of the Passover in April ensuing.

The following named persons were elected officers for the ensuing year:

GEORGE STORRS, President.
GEORGE K. CARROLL, Vice President.
RICHARD MARTIN, Treasurer.
LEONARD C. THORNE, Corresponding Secretary.
WILLIAM H. THORNE, Recording Secretary.

JOHN KEMP,
JOHN SPIERS,
GEORGE K. CARROLL,
CHARLES A. RIGHTER,
A. W. McDONALD,
GEORGE KEMP, } Committee on Finances.

WILLIAM ROWORTH,
JOSEPH CHERRY,
WILLIAM H. HANFORD,
JAMES E. SEBRING,
PHILO RICHARDSON, } Committee on Sunday Meetings.

That the proceedings of the meeting be published in the Herald of Life.

That the meeting do now adjourn, which was carried.

RICHARD MARTIN,
Secretary Protem.

[REMARKS BY THE EDITOR.—It will be seen, by the foregoing, that our friends in this vicinity are taking hold in earnest to sustain a prominent place in this city for the promulgation of the Life views. The expenses of this enterprise, of occupying Dodworth's Hall on Broadway, will be heavy, and we trust all in the city and vicinity, whose circumstances will permit, will take hold in earnest to help forward this meeting. Come up, brethren and friends, with a fixed and determined purpose to push on the truth triumphantly, under God's blessing. Remember "'The liberal soul deviseth liberal things; and by liberal things shall he stand," saith the LORD. This is not the only enterprise on the hands of our friends here. The Herald of Life is largely sustained by them; and soon, we trust, a Mission will be established to the "Freedmen," whose yoke of bondage is now being broken from off their neck. The field of usefulness expands before us continually. Who is desirous to aid in this glorious work? Let all remember, that treasures laid up on earth may soon take wings and fly away; but that which is expended to serve God, his cause, and promote his truth for the eternal life of dying men, can never be lost, because "laid up in heaven;" and our blessed LIFE-GIVER will not forget "the widow's mite," given from love to Him and to promote his kind designs to our dying race.

APPOINTMENTS.

J. T. CURRY will preach in PHILADELPHIA, Feb. 19th and 26th, at such place as shall be designated by David W. White.

S. W. BISHOP will preach in,

NEW HAVEN, Conn., Sunday, Feb. 19th.

NEWARK, N. J., Sunday, Feb. 26th.

PAWLING, N. Y., Thursday evening, March 2d, and over Sunday the 5th.

ALBANY, N. Y., Sunday, March 12th.

GEO. W. BROWN, from the State of Maine, will preach in:

PROVIDENCE, R. I., Sunday the 19th inst.

RUFUS WENDELL will preach in:

NEW YORK, at Botanic Hall, Feb. 19th and 26th; and at Cooper Institute, Room 24, on the evenings of Feb. 21st and 28th.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

Advertisements.

DR. S. B. BARLOW.

62 East Twenty-First Street

Near Fourth Avenue.

OFFICE HOURS, { From 8 to 9, A. M.
" 1 to 2, P. M.
" 6 to 7, P. M.

Diptheria.

I am happy to announce to the readers of the Herald of Life, that I am in the possession of a remedy that is a sure cure of Diptheria. I have used it for at least ten years in the treatment of this terrible disease, and have treated scores of cases (some of which had been given up by other Physicians) with entire success, not having lost a single case.

It cures the most malignant cases as certainly as the simplest forms of the disease. It is also *purely Homeopathic.*

Now I propose, for the sum of $1, to send to any who may desire it, a vial of this medicine, containing sufficient, at least, to cure half a dozen cases, with full directions for its use. The medicine can be sent by mail to any part of the country, and will keep any length of time without deteriorating in any latitude.

Address, DR. A. DECKER,
Newark, N. J.

P. S.—In all cases where the medicine fails to cure, the money will be refunded by notifying me of the fact. To the poor, who are not able to pay, free. A. D.

NOTE BY THE EDITOR.—Dr. Decker is a responsible Physician, and we do not believe he would practice imposition on any one. We have therefore given place to his advertisement.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with out egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy —more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

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Poetry.

DARE TO BE RIGHT.

Dare to be right! Dare to be true!
You have a work which no other can do.
Do it so kindly, so bravely, so well
As to gladden all heaven and silence all hell.
Dare to be right! Dare to be true!
Cowards and bigots dread every thing new.
If you can't stand at your post in a storm,
How can you fight in the ranks of reform.

Dare to be right! Dare to be true!
Foes may be many and friends may be few:
Truth and her champions oft are disowned—
Stand by her banner although you're alone.
Dare to be right! Dare to be true!
Other men's failures can never save you
Stand by your conscience, your honor, your faith;
Stand like a hero, and battle till death.

Dare to be right! Dare to be true!
Keep the great Judgment Seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.
Dare to be right! Dare to be true!
Love may deny you its sunshine and dew;
Let the dew fail, for showers shall be given,—
Dew is from earth, but the showers are from heaven.

Dare to be right! Dare to be true!
God who created you cares for you too:
Bottles the tears that his striving ones shed,
Counts and protects every hair of your head.
Dare to be right! Dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true and be right?
—*Selected.*

MISSION OF THE KINGDOM.

The kingdom to be set up by the God of Heaven has a mission to break in pieces and consume all these kingdoms, and stand for ever. In the symbol they are reduced to the lightness of chaff, which the wind carries away, so that no place is found for them. Rev. xx. 11, have the same thing taught. "I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away. And there was found no place for them."

Chapter xxi. 1, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea." In the first of these texts, we read no place was found for worldly powers; for the "stone becomes a great mountain and fills the whole earth." "And the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." In the second, the same thought. "And there was no more sea." Not that there will be no more oceans. Where would the rivers flow, if there were no oceans? but no more seas such as the beasts of Daniel and John came up out of.

I think the true theory of this whole matter is something like this:

First: There is a prescribed time fixed for Gentile rule, in what is called "the kingdom of men." That time is said to be 2300 years; which number must be understood in the whole of its meaning and use, when the time of the end comes. Not that the *wise* should be subjected to a guessing process for twenty years or more.

Second: When this number ends, the trial of all earthly powers, civil and ecclesiastical, comes off, involving time. "When the Son of man shall sit upon the throne of his glory, then shall all *nations* be gathered before him." See Rev. vi. 12–17. The 17th reads, For the great day of his wrath is come. Rev. xvi. 14, 20, 21. Compare with the parables of the wheat and the tares, and the net and fishes, Matt. xiii. 24, and v. 47.

This is called, perhaps, "The dispensation of the fulness of *times*;" prophetic times; (why not?) See Eph. i. 8–11. This is also what Paul calls *his* times: "Which in his times, he shall show who is the blessed, and only Potentate, the King of kings and Lord of lords." See, also, in this connection, the account of the war between the Lamb and the beast and false prophet, &c., Rev. xix. 19: also, chap. xvii. 14.

In these times, all rule, and all authority and power are put down, and dissolved. Not a thing of power, or thing of validity left. Power and institutions are in chaos. All forms are put in pie. As our Apostle expresses it: "This shaking signifies the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." Heb. xii. 27. This is preparatory to the establishment of the kingdom. "Wherefore we receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear, for our God is a consuming fire."

Third: All things dissolved—there is a new formation, a new construction. Hear our Lord from his throne. "Behold I make all things new." The new Jerusalem is that new thing. In this interim matters come off supposed to belong to what is called, the future age. Here is the place for Jacob to achieve certain triumphs, and serve as the Lord's battle-axe. Here the remnant are like a torch in a sheaf among the Gentiles, and like a lion among them, &c.

If the above be the true state of the case, then the 2300 days do not bring the advent. What shall we do? "Look up, lift up our heads, for our redemption draweth nigh"—"Know that the kingdom is at the door."

The number 1335, say some, will surely reveal the Son of man. Quite willing they should: will be most happy to have it so; but do not really see it. It is a blessing to come to this period—to its beginning, through its period, or to the end of it. It is a blessing. In what respect? What do you think? Of doubt—a time "neither clear nor dark: a mist morning and evening—night and day—lights and shadows; alternate hopes and fears; dying, suffering, and sickness; fearfulness and fainting? Do they bring you to the time of mutation, such as you have had already a large experience? I hope not

"Blessed is he that waiteth and cometh, to the thousand three hundred and five and thirty days." Blessed in what? To what extent? Blessed! God gives you a blank with his signature at the bottom. It is for you to be bold and confiding; fill it up to your heart's content. Open thy mouth wide and I will fill it, saith the Lord.

But it is insisted that the Advent will be sudden, even abrupt, the very instant that the times of the Gentiles are out; as soon as the term of service of our Saviour expires, at the right hand of God, he makes his appearance on earth! Alas, for us, if this were true. Who are prepared for such an event? The Adventist of course! They are in a most amiable situation for that blessed time. All standing ready for the first occasion for division! Questions evolved by inevitable logic sunder us as quick as a thunder bolt. The forces prevailing are repulsive. The sudden advent would find us in an awkward plight. We would find it difficult to adjust ourselves to the requisite condition, namely, of affinity and attraction, till we all come into the unity of the *faith* and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

God knows how to graduate the advent of his dear Son; and we ought to know how to understand the programme, and believe, and perform our part in the series. Then we will pass from grace to grace, and glory to glory. As it is written, "We all, as with open face, behold as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. B. M.

Armonk, N. Y.

HAS THE PROMISE BEEN FULFILLED?

BY JACOB GRIM.

If others cannot see two promises referred to in the article of Herald No. 9, I cannot help it, but it does refer to them both, and couples them together as one. We said, the first is contained in Gen. xii. 1–3, and promises to make of Abraham a great nation; and David, in his confession before God, declares the fact, and I believe him. The second promise refers to Abraham and his seed; and relates to the land; and Paul, who was a good logician, says, this seed did not refer to the many, but to *one* seed; and that one seed was Christ; and I believe Paul. We have not said in our article the land belonged to the nation, and was fulfilled in it. We only said, that God had fulfilled his one promise to Abraham and made of him a great nation; and that fact would be true if there was never another Jew on the earth; and we then distinctly said, that God made another promise to Abraham, and gave him and his seed, Christ, the land, and described the boundaries; and our argument has been all the way through the "Title to the Land." If others cannot see two promises in God's words to Abraham, I cannot help it. Our object has been the Inheritor of the land, and we have never said the promise of, or concerning the land has been fulfilled.

Some speak of conditional prophecies as being an absurdity. We have been speaking of conditional promises; and the fact was admitted. It is said, "The God who has predicted the restoration of Israel in the flesh, has also predicted that the *conditions* will be complied with." Do such believe predictions are prophecies? If so, then they say the *conditions* will be complied with.

It is a great mistake to suppose that our position is based on promises made under the law, Deut. xxix. 1. The first words in the chapter begin with the covenant with the children of Israel.

It is maintained by some, that "those who inherit the land AS SUBJECTS will be in Christ; but they are none the less Abraham's natural seed." Where is it taught that any one in Christ will be a subject? Paul says, "If ye be Christ's, then are ye Abraham's seed, and HEIRS according to the promise." In Christ, and a subject, and not an *heir!* I am very glad those who hold such a view are so particular in calling our attention to what they have stated elsewhere.

It is said, that "a kingly dynasty has been established to get clear of the difficulties of the age to come doctrine. We must say, that this is a very cool thrust at the rights of David and his house." Not at all; but in the language of him who spake as never man spake, he said unto the Jews, that after the husbandman had sent his servants to receive of the fruits due him, and they beat and ill treated them, and then, last of all, He sent his Son, the heir, they said, Come let us kill him (the heir) and seize on HIS inheritance, (thereby acknowledging that the inheritance belonged to him, Christ); and Jesus said, Therefore I say unto you, The kingdom of God SHALL be taken from you, and given to a NATION bringing forth the fruit thereof.

Now, in order to get away from the force of the Lord's remarks, all that I have read on the future age, or Israel in the flesh kingdom, say, this is a nation of priests or rulers; but Jesus says, they shall have the inheritance, and they will bring forth the fruits thereof. This is no thrust at David and his house. Paul says in Heb. iii., Moses was faithful over his house as a servant; [that was the *house* of the Jews] but Christ as a Son over his own *house*, whose house are *we*, if we hold fast the confidence, and the rejoicing of the *hope* firm unto the end. Think you it is no thrust to say, that those in Christ, and of his *house*, are subjects in the land?

"He thinks it is better to annihilate them." We only indorse the language of themselves. "They say unto him, He will miserably destroy those wicked men. And Jesus said, did ye never read in scripture, the stone which the builders rejected has become the head of the corner....but on whomsoever it [this stone] shall fall it will grind him to powder ....and they perceived that he spake of them." Isaiah, Amos, and other prophets speak of the sinners being destroyed. We have nothing to say: we only quote what we understand the prophets and our Lord to say.

It is said, "Some are afraid that *ungodly* persons will posses the inheritance. Never fear, the same word....says, the people will be all righteous." Can a man be righteous without being in Christ? Can he be in Christ without being a new creature? and can he be a new creature without being like Christ and the rest of his brethren?

"'For as in Adam all die, even so in Christ, shall *all* be made alive.' We were particular in saying, that those who inherit the land AS subjects will be in Christ." Well then, Paul says they shall be made alive, and we believe him; "But *every man* in his own order: Christ the first fruits; afterwards they that are Christ's at his coming: then cometh the *end*, [when?] when he shall have delivered up the kingdom to God....when he shall put down *all* rule, and all authority and power, for he must reign till he hath put all enemies under his feet; the last enemy shall be destroyed, DEATH." Now, this does not mean conversion; for Jesus does not put his people, when converted, under his feet. "Now this I say brethren, that flesh and blood (the natural man) cannot inherit the kingdom of God, neither doth corruption inherit incorruption." What does Paul refer to as incorruption? "We shall not all sleep, but we shall ALL be changed. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall have been brought to pass the saying that is written, death is is swallowed up in victory." The last enemy, death, is destroyed; and Paul says, this is the end.

SELFISHNESS.

Selfishness is the very essence of human depravity. It has existed in all ages of the world, and has been the chief cause of all sin. It first showed itself on the earth in the garden of Eden, and was the cause of our first parent's being ejected from that beautiful place; because they indulged in self-gratification, rather than obedience to their maker; therefore God drove them out. It was the ruling spirit in Pharaoh, and resulted in his untimely death in the Red sea. And so down through to the present time, you will find, upon examination, that selfishness has been the moving element in all the list of crimes that have been committed, and has always been severely punished by God. This is the one, and only cause of the present bloody war in our land. What but selfishness ever held four millions of human beings in bondage? And what causes the war to drag on year after year, filling the land with mourning from butchered fathers, sons, and brothers? Is it love to God? Is it in accordance with the life, and spirit of Christ? No, the demon selfishness is the cause of all.

This principle is the opposite of christian principle, and must be entirely crucified before one can hope for a home in Christ's kingdom. It must all be cast out before one can love his neighbor as himself.

Paul marks it as being a striking feature of the last days, "For men shall be lovers of their own selves....having a form of godliness, but denying the power thereof." Now look around you, and see how many there are even among those having a form of godliness, that are not actuated by selfish motives in all business transactions. We would suppose that this principle would not be found to any great extent among those looking for the speedy coming of that being who gave his life a ransom for us; yet even among them we find it. Christ says, "Lay not up treasures on earth." Selfishness says, Lay up all you can on earth. The Spirit of Christ says, Sell that ye have and give alms. The spirit of self says, Sell nothing unless you get a good profit.

Dear reader, you profess to believe the word of God, and that soon his Son is coming from heaven to receive his prepared Bride, the waiting Church. Now God is making a dividing line, so that all can see who is for God, and who for Mammon. Selfishness will be the standard on one side, and love for the commandments of God and the faith of Jesus on the other. God commands you, as he did Lot, to flee from coming judgments. Will you do it? or are you wedded to your houses and lands in such a manner, and has the god of the world blinded your minds, so that you can not see the truth in this matter? Examine yourselves and see if every trace of selfishness is rooted from your hearts, and your wills wholly swallowed up in God's will.

I would not be understood as teaching a following after a "lo here, or lo there," for Jesus says, Go not after them. But I mean our affections should be brought under and kept in subjection to the will of God, and placed on things eternal. The wheat and tares must grow together till the harvest, when the *angels* (not man) will do the gathering. Then if we are found devoid of selfishnes, looking for Jesus, an abundant entrance will be administered to us unto God's kingdom.

D. EDSON SMITH.

Vesper, Onon. Co., N. Y.

HOLINESS.

This most blessed theme ought to be uppermost in the minds of all true Christians, and exhibited in every act of their lives. Especially those who profess to love the appearing of Jesus, and to believe it is near even at the door, ought to be practically affected by this heaven-inspiring reality. We are expressly commanded to be holy by the Almighty; "Be ye holy, for I am holy." I understand holiness to be harmony with the mind and will of God in our faith and practice; and an entire consecration to God of our lives and all we possess. This I firmly believe is the position we should occupy; and, blessed be God, I believe it is attainable; indeed, how can we be saved without it? for the apostle exhorts us to follow holiness, without which no man shall see the Lord. O that there might be a waking up on this subject among God's dear saints; for, bear in mind, Paul says, "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

What a spotless character is here brought to view! I bless God that his grace is all-sufficient to perfect this blessed work in our lives and character if we will only yield our members servants to righteousness unto holiness. Surely we ought not to possess any thing that we are unwilling to sacrifice in obedience to the Lord who has accomplished so great a work for us, and is yet to perform such glorious things for us in the world to come! O that we might at once yield ourselves servants to obey the Lord in every respect, from henceforth till the warfare is ended; and not lower the standard of christianity by a life of sinfulness, but let us raise the standard on high by attaining the position spoken of by Paul in his epistle to the Romans. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness;" and it will most surely end in eternal life.

Time is short; the Lord is at hand; wicked men and seducers are waxing worse and worse; scoffers are mocking; sinners are cursing; evil servants are smiting; and satan is working with great power to deceive if possible the very elect; but, thanks be to God he is our hiding place from the present evil, and our refuge from the coming storm. O that the "Lord would make us to increase and abound in love one toward another, to the end he may establish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," is the prayer of your unworthy brother,

Springfield, Mass. G. L. RICE.

A JOYFUL DISCOVERY.

A poor old woman who has read her Bible and loved it for forty years, came the other day, looking for some help to bring her to see her only child—a married man—before she should die. We gave her some assistance and instruction. She then asked us if we knew that the Lord Jesus Christ was to come to this earth again?

We said, "To be sure; that is the joy of his waiting Church."

"Did you ever hear," she said, "that if we are alive when he comes, we'll be lifted up without dying, to meet him in the air?"

We said "Yes."

"Well, dear, that's the joyfullest thing I ever heard—the pleasantest news I ever read, except salvations, joyful sound," said the old creature.

"Long as I'm reading the word of God, I never read that sweet news before; and sure the world does not know it."

We said, "No, nor does the world care about it."

"Well, dear, I just want to see if my son and grandchildren is livin', and be ready to meet the Lord when he comes again, for he may come any minute; and oh! it would be a great mistake to have the notice of his coming before our eyes all our lives, and yet be taken unawares."

Reader, do you believe that Christ is coming? And if you believe it, are you ready to meet him.—*Selected.*

FORTUNES OF WAR.

A friend contributes to the *American Agriculturist* the following incident, which recently occurred in Brooklyn, New York. Several military gentlemen who had served during the present war, happened to meet, and were recounting their experiences. One of them was formerly a Union citizen of Texas, but he had been forced into the rebel army, made prisoner, and afterward released on taking the oath of allegiance. He was asked, "Where were you captured?"

"At the battle of Spottsylvania, near the Court House," was the reply.

"I was there," remarked the Colonel; "and I, also," said a captain; "and I, too," said a third, a lieutenant.

The Texas gentleman continued: "During the battle General Lee rode near us and asked, 'What regiment is that?' and was told, 'The —th Mississippi.' 'Just the one I want,' exclaimed Lee, and gave orders for them to retake an earthwork from which your Union forces had driven us and posted artillery. We started across an open field through a storm of death, arrived in a hollow in front of the work, where we were sheltered from its fire, and formed ranks. There were only 267 men remaining. We carried the earthwork, but it availed little, for soon from your infantry, which must have been arrayed in four lines of battle, came a perfect sheet of minie balls across the top of the parapet, cutting down every man who showed his head above it. A ball struck the bow of my spectacles, grazing my temple, carrying away a lock of hair, as you see (showing a small scar). A tree twenty two inches in diameter, near which I stood, was literally chipped in two by a storm of balls, and fell, killing two men. Out of that 267 men, only two beside myself escaped unharmed."

"I can corroborate your story," remarked the Colonel. "I was in command of the infantry who made that attack. We were in four lines, and after the action I measured the tree you mentioned."

"When you were taken, did you not wear a haversack bearing a masonic emblem?" asked the Lieutenant.

"Yes," was the reply.

"And I am the man who made you a prisoner," said the former speaker. "Your countenance seemed familiar, but I could not at once recall where we had met before."

Strange as is this account, it may be fully relied on in all its details: and it forms a most striking illustration of the curious chances of war.

Children's Department.

A YOUNG GIDEON.

A boy belonging to one of the schools established by the missionaries in the South Seas, had heard so much of the sin and folly of idolatry, that his confidence in idols was shaken, and he longed to know for a certainty whether the images he had been accustomed to worship were really possessed of power or not. One day his father and mother went out, and left him at home alone. He had spent some time in reading his tasks, and thinking over what he had been taught at the school the day before. At last the idea came into his mind that it would be a good thing to burn the idols. He was, however, afraid, partly on account of his parents, and partly from the dread he had of offending the gods, and bringing down upon him swift destruction. In this difficulty he knelt down, and entreated the God of the Christians to take care of him, and help him. He then rose, and, taking up one of the smallest idols, he put it on the fire; the flames kindled about it and in a short time not a vestige of it remained. The terrified child looked on with astonishment; but no sooner was the first consumed than he threw on another, and another, and another, till, like Gideon of old, he had thoroughly cleansed his father's house. When, however, the flames had subsided, and all was over, the boy became alarmed at his own temerity. He had no more fear of the gods of wood and of stone, but he trembled at the thought of what his father might say, and he was half inclined to repent of his rashness.

In this extremity he shut up the dwelling, and went into the woods; and there, in the best way he could, he devoted himself to God, promising that if God would befriend him and be his God, he would serve him all the days of his life. While he was there, his father and mother returned, and missing at once the idols and the boy, they feared some spirit had come and taken them away together. As soon as they could recover themselves a little, they went to the missionary and asked him if he knew any thing about their son. He said he did not; but suspecting what had been done, he offered to accompany them and find him out. After going in various directions, they bent their steps to the wood, and there, at some distance, under the shadow of a large tree, they saw the lad kneeling before God. The parents were so thankful to see him again, and to find that not a hair of his head was hurt, that they forgot their rebukes, were persuaded to renounce their heathenish customs, and henceforth gave themselves up to the study of the Holy Scriptures. The boy, encouraged by the Divine goodness, was confirmed in his resolution to be the Lord's, and afterwards became a zealous teacher in the schools, and a preacher of the Gospel among his brethren.

WE MUST ALL MIND SOMEBODY.

Annie and Nettie, Mrs. Gray's twin children, lay snugly tucked in their little bed, where their mother had just left them. They had said their evening prayers at her knee in the sweet summer twilight, and she had been speaking with them about the past day's conduct. They kept talking after she had left them.

Annie was the larger and stronger of the two, and took the lead in every thing. "Dear me, Nettie, said she, "don't you wish it was mamma's duty to mind us, instead of our's to mind her? I would let her go visiting every day, and she should wear her best dresses all the time."

"Then what could we have her wear Sundays?" asked Nettie.

"Oh!" said Annie. "Well, then, perhaps she better not. But now, Nettie! it isn't a bit pleasant to mind, is it? Every body is always saying, 'Annie, don't do this; Annie, don't do that.' The more I want to, the more I can't. How nice it would be to have papa and mamma ask if they might go to spend the day at grandma's instead of our having to ask them. I'd always let 'em go!"

"But then you know, Annie," replied Nettie, "they would not ask to go if it wasen't best. They would always know. Don't you remember how you cried because you couldn't go to Lottie Frost's that afternoon when there was such an awful storm? Mamma thought it was coming, and it did, and how scared we were. I we had gone, we should have been all wet through, and perhaps the thunder would have struck us on the road."

"Don't let us talk any more," said Annie; "I'm going to sleep."

"Wait a minute, Annie," said their mother, who had been sitting in the next chamber, and had overheard them. "Let me sit by you a little longer and talk about this tiresome minding. Do you suppose, dear, that you children are the only ones that have to mind? Why, we must all mind some one."

"Now, mamma!" began Annie. "Why, mamma! you know you can do just any thing you want to. You could buy all the candy in Mr. Brown's store, and you could go to ride all the time. I wish I was grown up."

"But if you were grown up," said Mrs. Gray, "you would have to obey your conscience, and that is harder than obeying me. You would have to think, and think. You would have to say, 'Is this right? Is it best? Will it wrong others?' You could easily decide then about buying candy, but there would be much harder questions to settle. You would have more difficult 'minding' to do, and I want you to get a good habit of it now, so as to make it easier then."

"But who shall I have to mind, mamma? Who do you?"

"It is our heavenly Father, Annie. He speaks to me in the Bible, and in my conscience, and when I obey him I am happy. But if I don't mind directly, every thing goes wrong, and I am miserable. We are all God's children, and he is training us here to live with him in his kingdom. And as we are ignorant, and do not know what is best for us, he wants us to obey what he tells us."—*Congregationalist.*

"I'M GOOD FOR SOMETHING."

A young man, whose bluntness was such that every effort to turn him to account in a dry-goods store was found to be unavailing, received the customary notice from his employer that he did not suit and must go.

"But I'm good for some thing," remonstrated the poor fellow, loth to be turned into the street.

"You are good for nothing as a salesman anyhow," retorted the principal, regarding him from a business point of view.

"I am sure I can be useful," repeated the young man.

"How? Tell me how."

"I don't know, sir; I don't know."

"Nor do I," and the principal laughed as he saw the eagerness the lad displayed.

"Only don't put me away, sir; don't put me away. Try me at some thing else besides selling; I can not sell. I know that I can not sell."

"I know that too; that is what there is wrong."

"But I can make myself useful somehow, I know I can."

The blunt boy who could not be turned into a salesman, and whose manner was so little captivating that he was nearly sent about his business, was accordingly tried at some thing else. He was placed in the counting-house, where his aptitude for figures soon showed itself, and in a few years he became not only the chief cashier in the concern, but eminent as an accountant throughout the country.

Boys, be sure and be "good for some thing."

FREDDY'S PRAYER.

A bright eyed boy of four years was saying his prayers the other night to his mother, and with his hands folded and eyes closed he said:

"Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take
God bless papa, mamma, and—"

He stopped all at once, opened his eyes and exclaimed:

"Mother, mother, what shall I say if I have been a bad boy?"

"You should not stop to ask questions, my son, while you are saying your prayers," replied his mother.

"But, mother, I have been bad; what shall I say?"

"Ask God to forgive you; but you should say your prayers all through, when you begin, without stopping."

His question answered, he reverently folded his hands and closing his eyes, continued:

"And will God forgive me for killing a hop-toad with a big stick, and throwing it down a big hole? Amen."

Children of larger growth will do well to copy.

The Herald of Life

AND OF THE COMING KINGDOM.

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TO CORRESPONDENTS.

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Poetry.

DARE TO BE RIGHT.

Dare to be right! Dare to be true!
You have a work which no other can do.
Do it so kindly, so bravely, so well
As to gladden all heaven and silence all hell.
Dare to be right! Dare to be true!
Cowards and bigots dread every thing new.
If you can't stand at your post in a storm,
How can you fight in the ranks of reform.

Dare to be right! Dare to be true!
Foes may be many and friends may be few:
Truth and her champions oft are disowned—
Stand by her banner although you're alone.
Dare to be right! Dare to be true!
Other men's failures can never save you
Stand by your conscience, your honor, your faith;
Stand like a hero, and battle till death.

Dare to be right! Dare to be true!
Keep the great Judgment Seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.
Dare to be right! Dare to be true!
Love may deny you its sunshine and dew;
Let the dew fail, for showers shall be given,—
Dew is from earth, but the showers are from
heaven.

Dare to be right! Dare to be true!
God who created you cares for you too:
Bottles the tears that his striving ones shed,
Counts and protects every hair of your head.
Dare to be right! Dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true and be right?
—*Selected.*

MISSION OF THE KINGDOM.

The kingdom to be set up by the God of Heaven has a mission to break in pieces and consume all these kingdoms, and stand for ever. In the symbol they are reduced to the lightness of chaff, which the wind carries away, so that no place is found for them. Rev. xx. 11, have the same thing taught. "I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away. And there was found no place for them."

Chapter xxi. 1, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea." In the first of these texts, we read no place was found for worldly powers; for the "stone becomes a great mountain and fills the whole earth." "And the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." In the second, the same thought. "And there was no more sea." Not that there will be no more oceans. Where would the rivers flow, if there were no oceans? but no more seas such as the beasts of Daniel and John came up out of.

I think the true theory of this whole matter is something like this:

First: There is a prescribed time fixed for Gentile rule, in what is called "the kingdom of men." That time is said to be 2300 years; which number must be understood in the whole of its meaning and use, when the time of the end comes. Not that the *wise* should be subjected to a guessing process for twenty years or more.

Second: When this number ends, the trial of all earthly powers, civil and ecclesiastical, comes off, involving time. "When the Son of man shall sit upon the throne of his glory, then shall all *nations* be gathered before him." See Rev. vi. 12–17. The 17th reads, For the great day of his wrath is come. Rev. xvi. 14, 20, 21. Compare with the parables of the wheat and the tares, and the net and fishes, Matt. xiii. 24, and v. 47.

This is called, perhaps, "The dispensation of the fulness of *times*;" prophetic times; (why not?) See Eph. i. 8–11. This is also what Paul calls *his* times: "Which in his times, he shall show who is the blessed, and only Potentate, the King of kings and Lord of lords." See, also, in this connection, the account of the war between the Lamb and the beast and false prophet, &c., Rev. xix. 19: also, chap. xvii. 14.

In these times, all rule, and all authority and power are put down, and dissolved. Not a thing of power, or thing of validity left. Power and institutions are in chaos. All forms are put in pie. As our Apostle expresses it: "This shaking signifies the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." Heb. xii. 27. This is preparatory to the establishment of the kingdom. "Wherefore we receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear, for our God is a consuming fire."

Third: All things dissolved—there is a new formation, a new construction. Hear our Lord from his throne. "Behold I make all things new." The new Jerusalem is that new thing. In this interim matters come off supposed to belong to what is called, the future age. Here is the place for Jacob to achieve certain triumphs, and serve as the Lord's battle-axe. Here the remnant are like a torch in a sheaf among the Gentiles, and like a lion among them, &c.

If, the above be the true state of the case, then the 2300 days do not bring the advent. What shall we do? "Look up, lift up our heads, for our redemption draweth nigh"—"Know that the kingdom is at the door."

The number 1335, say some, will surely reveal the Son of man. Quite willing they should: will be most happy to have it so; but do not really see it. It is a blessing to come to this period—to its beginning, through its period, or to the end of it. It is a blessing. In what respect? What do you think? Of doubt—a time "neither clear nor dark: a mist morning and evening—night and day—lights and shadows; alternate hopes and fears; dying, suffering, and sickness; fearfulness and fainting? Do they bring you to the time of mutation, such as you have had already a large experience? I hope not

"Blessed is he that waiteth and cometh, to the thousand three hundred and five and thirty days." Blessed in what? To what extent? Blessed! God gives you a blank with his signature at the bottom. It is for you to be bold and confiding; fill it up to your heart's content. Open thy mouth wide and I will fill it, saith the Lord.

But it is insisted that the Advent will be sudden, even abrupt, the very instant that the times of the Gentiles are out; as soon as the term of service of our Saviour expires, at the right hand of God, he makes his appearance on earth! Alas, for us, if this were true. Who are prepared for such an event? The Adventist of course! They are in a most amiable situation for that blessed time. All standing ready for the first occasion for division! Questions evolved by inevitable logic sunder us as quick as a thunder bolt. The forces prevailing are repulsive. The sudden advent would find us in an awkward plight. We would find it difficult to adjust ourselves to the requisite condition, namely, of affinity and attraction, till we all come into the unity of the *faith* and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

God knows how to graduate the advent of his dear Son; and we ought to know how to understand the programme, and believe, and perform our part in the series. Then we will pass from grace to grace, and glory to glory. As it is written, "We all, as with open face, behold as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. B. M.

Armonk, N. Y.

HAS THE PROMISE BEEN FULFILLED?

BY JACOB GRIM.

If others cannot see two promises referred to in the article of Herald No. 9, I cannot help it, but it does refer to them both, and couples them together as one. We said, the first is contained in Gen. xii. 1–3, and promises to make of Abraham a great nation; and David, in his confession before God, declares the fact, and I believe him. The second promise refers to Abraham and his seed; and relates to the land; and Paul, who was a good logician, says, this seed did not refer to the many, but to *one* seed; and that one seed was Christ; and I believe Paul. We have not said in our article the land belonged to the nation, and was fulfilled in it. We only said, that God had fulfilled his one promise to Abraham and made of him a great nation; and that fact would be true if there was never another Jew on the earth; and we then distinctly said, that God made another promise to Abraham, and gave him and his seed, Christ, the land, and described the boundaries; and our argument has been all the way through the "Title to the Land." If others cannot see two promises in God's words to Abraham, I cannot help it. Our object has been the Inheritor of the land, and we have never said the promise of, or concerning the land has been fulfilled.

Some speak of conditional prophecies as being an absurdity. We have been speaking of conditional promises; and the fact was admitted. It is said, "The God who has predicted the restoration of Israel in the flesh, has also predicted that the *conditions* will be complied with." Do such believe predictions are prophecies? If so, then they say the *conditions* will be complied with.

It is a great mistake to suppose that our position is based on promises made under the law, Deut. xxix. 1. The first words in the chapter begin with the covenant with the children of Israel.

It is maintained by some, that "those who inherit the land AS SUBJECTS will be in Christ; but they are none the less Abraham's natural seed." Where is it taught that any one in Christ will be a subject? Paul says, "If ye be Christ's, then are ye Abraham's seed, and HEIRS according to the promise." In Christ, and a subject, and not an *heir!* I am very glad those who hold such a view are so particular in calling our attention to what they have stated elsewhere.

It is said, that "a kingly dynasty has been established to get clear of the difficulties of the age to come doctrine. We must say, that this is a very cool thrust at the rights of David and his house." Not at all; but in the language of him who spake as never man spake, he said unto the Jews, that after the husbandman had sent his servants to receive of the fruits due him, and they beat and ill treated them, and then, last of all, He sent his Son, the heir, they said, Come let us kill him (the heir) and seize on HIS inheritance, (thereby acknowledging that the inheritance belonged to him, Christ); and Jesus said, Therefore I say unto you, The kingdom of God SHALL be taken from you, and given to a NATION bringing forth the fruit thereof.

Now, in order to get away from the force of the Lord's remarks, all that I have read on the future age, or Israel in the flesh kingdom, say, this is a nation of priests or rulers; but Jesus says, they shall have the inheritance, and they will bring forth the fruits thereof. This is no thrust at David and his house. Paul says in Heb. iii., Moses was faithful over his house as a servant; [that was the *house* of the Jews] but Christ as a Son over his own *house*, whose house are *we*, if we hold fast the confidence, and the rejoicing of the *hope* firm unto the end. Think you it is no thrust to say, that those in Christ, and of his *house*, are subjects in the land?

"He thinks it is better to annihilate them." We only indorse the language of themselves. "They say unto him, He will miserably destroy those wicked men. And Jesus said, did ye never read in scripture, the stone which the builders rejected has become the head of the corner....but on whomsoever it [this stone] shall fall it will grind him to powder ....and they perceived that he spake of them." Isaiah, Amos, and other prophets speak of the sinners being destroyed. We have nothing to say: we only quote what we understand the prophets and our Lord to say.

It is said, "Some are afraid that *ungodly* persons will posses the inheritance. Never fear, the same word....says, the people will be all righteous." Can a man be righteous without being in Christ? Can he be in Christ without being a new creature? and can he be a new creature without being like Christ and the rest of his brethren?

"'For as in Adam all die, even so in Christ, shall *all* be made alive.' We were particular in saying, that those who inherit the land AS subjects will be in Christ." Well then, Paul says they shall be made alive, and we believe him; "But *every man* in his own order: Christ the first fruits; afterwards they that are Christ's at his coming: then cometh the *end*, [when?] when he shall have delivered up the kingdom to God....when he shall put down *all* rule, and all authority and power, for he must reign till he hath put all enemies under his feet; the last enemy shall be destroyed, DEATH." Now, this does not mean conversion; for Jesus does not put his people, when converted, under his feet. "Now this I say brethren, that flesh and blood (the natural man) cannot inherit the kingdom of God, neither doth corruption inherit incorruption." What does Paul refer to as incorruption? "We shall not all sleep, but we shall ALL be changed. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall have been brought to pass the saying that is written, death is is swallowed up in victory." The last enemy, death, is destroyed; and Paul says, this is the end.

SELFISHNESS.

Selfishness is the very essence of human depravity. It has existed in all ages of the world, and has been the chief cause of all sin. It first showed itself on the earth in the garden of Eden, and was the cause of our first parent's being ejected from that beautiful place; because they indulged in self-gratification, rather than obedience to their maker; therefore God drove them out. It was the ruling spirit in Pharaoh, and resulted in his untimely death in the Red sea. And so down through to the present time, you will find, upon examination, that selfishness has been the moving element in all the list of crimes that have been committed, and has always been severely punished by God. This is the one, and only cause of the present bloody war in our land. What but selfishness ever held four millions of human beings in bondage? And what causes the war to drag on year after year, filling the land with mourning from butchered fathers, sons, and brothers? Is it love to God? Is it in accordance with the life, and spirit of Christ? No, the demon selfishness is the cause of all.

This principle is the opposite of christian principle, and must be entirely crucified before one can hope for a home in Christ's kingdom. It must all be cast out before one can love his neighbor as himself.

Paul marks it as being a striking feature of the last days, "For men shall be lovers of their own selves....having a form of godliness, but denying the power thereof." Now look around you, and see how many there are even among those having a form of godliness, that are not actuated by selfish motives in all business transactions. We would suppose that this principle would not be found to any great extent among those looking for the speedy coming of that being who gave his life a ransom for us; yet even among them we find it. Christ says, "Lay not up treasures on earth." Selfishness says, Lay up all you can on earth. The Spirit of Christ says, Sell that ye have and give alms. The spirit of self says, Sell nothing unless you get a good profit.

Dear reader, you profess to believe the word of God, and that soon his Son is coming from heaven to receive his prepared Bride, the waiting Church. Now God is making a dividing line, so that all can see who is for God, and who for Mammon. Selfishness will be the standard on one side, and love for the commandments of God and the faith of Jesus on the other. God commands you, as he did Lot, to flee from coming judgments. Will you do it? or are you wedded to your houses and lands in such a manner, and has the god of the world blinded your minds, so that you can not see the truth in this matter? Examine yourselves and see if every trace of selfishness is rooted from your hearts, and your wills wholly swallowed up in God's will.

I would not be understood as teaching a following after a "lo here, or lo there," for Jesus says, Go not after them. But I mean our affections should be brought under and kept in subjection to the will of God, and placed on things eternal. The wheat and tares must grow together till the harvest, when the *angels* (not man) will do the gathering. Then if we are found devoid of selfishnes, looking for Jesus, an abundant entrance will be administered to us unto God's kingdom.

D. EDSON SMITH.

Vesper, Onon. Co., N. Y.

HOLINESS.

This most blessed theme ought to be uppermost in the minds of all true Christians, and exhibited in every act of their lives. Especially those who profess to love the appearing of Jesus, and to believe it is near even at the door, ought to be practically affected by this heaven-inspiring reality. We are expressly commanded to be holy by the Almighty; "Be ye holy, for I am holy." I understand holiness to be harmony with the mind and will of God in our faith and practice; and an entire consecration to God of our lives and all we possess. This I firmly believe is the position we should occupy; and, blessed be God, I believe it is attainable; indeed, how can we be saved without it? for the apostle exhorts us to follow holiness, without which no man shall see the Lord. O that there might be a waking up on this subject among God's dear saints; for, bear in mind, Paul says, "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

What a spotless character is here brought to view! I bless God that his grace is all-sufficient to perfect this blessed work in our lives and character if we will only yield our members servants to righteousness unto holiness. Surely we ought not to possess any thing that we are unwilling to sacrifice in obedience to the Lord who has accomplished so great a work for us, and is yet to perform such glorious things for us in the world to come! O that we might at once yield ourselves servants to obey the Lord in every respect, from henceforth till the warfare is ended; and not lower the standard of christianity by a life of sinfulness, but let us raise the standard on high by attaining the position spoken of by Paul in his epistle to the Romans. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness;" and it will most surely end in eternal life.

Time is short; the Lord is at hand; wicked men and seducers are waxing worse and worse; scoffers are mocking; sinners are cursing; evil servants are smiting; and satan is working with great power to deceive if possible the very elect; but, thanks be to God he is our hiding place from the present evil, and our refuge from the coming storm. O that the "Lord would make us to increase and abound in love one toward another, to the end he may establish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," is the prayer of your unworthy brother,

Springfield, Mass. G. L. RICE.

A JOYFUL DISCOVERY.

A poor old woman who has read her Bible and loved it for forty years, came the other day, looking for some help to bring her to see her only child—a married man—before she should die. We gave her some assistance and instruction. She then asked us if we knew that the Lord Jesus Christ was to come to this earth again?

We said, "To be sure; that is the joy of his waiting Church."

"Did you ever hear," she said, "that if we are alive when he comes, we'll be lifted up without dying, to meet him in the air?"

We said "Yes."

"Well, dear, that's the joyfullest thing I ever heard—the pleasantest news I ever read, except salvations, joyful sound," said the old creature.

"Long as I'm reading the word of God, I never read that sweet news before; and sure the world does not know it."

We said, "No, nor does the world care about it."

"Well, dear, I just want to see if my son and grandchildren is livin', and be ready to meet the Lord when he comes again, for he may come any minute; and oh! it would be a great mistake to have the notice of his coming before our eyes all our lives, and yet be taken unawares."

Reader, do you believe that Christ is coming? And if you believe it, are you ready to meet him.—*Selected.*

FORTUNES OF WAR.

A friend contributes to the *American Agriculturist* the following incident, which recently occurred in Brooklyn, New York. Several military gentlemen who had served during the present war, happened to meet, and were recounting their experiences. One of them was formerly a Union citizen of Texas, but he had been forced into the rebel army, made prisoner, and afterward released on taking the oath of allegiance. He was asked, "Where were you captured?"

"At the battle of Spottsylvania, near the Court House," was the reply.

"I was there," remarked the Colonel; "and I, also," said a captain; "and I, too," said a third, a lieutenant.

The Texas gentleman continued: "During the battle General Lee rode near us and asked, 'What regiment is that?' and was told, 'The —th Mississippi.' 'Just the one I want,' exclaimed Lee, and gave orders for them to retake an earthwork from which your Union forces had driven us and posted artillery. We started across an open field through a storm of death, arrived in a hollow in front of the work, where we were sheltered from its fire, and formed ranks. There were only 267 men remaining. We carried the earthwork, but it availed little, for soon from your infantry, which must have been arrayed in four lines of battle, came a perfect sheet of minie balls across the top of the parapet, cutting down every man who showed his head above it. A ball struck the bow of my spectacles, grazing my temple, carrying away a lock of hair, as you see (showing a small scar). A tree twenty two inches in diameter, near which I stood, was literally chipped in two by a storm of balls, and fell, killing two men. Out of that 267 men, only two beside myself escaped unharmed."

"I can corroborate your story," remarked the Colonel. "I was in command of the infantry who made that attack. We were in four lines, and after the action I measured the tree you mentioned."

"When you were taken, did you not wear a haversack bearing a masonic emblem?" asked the Lieutenant.

"Yes," was the reply.

"And I am the man who made you a prisoner," said the former speaker. "Your countenance seemed familiar, but I could not at once recall where we had met before."

Strange as is this account, it may be fully relied on in all its details: and it forms a most striking illustration of the curious chances of war.

Children's Department.

A YOUNG GIDEON.

A boy belonging to one of the schools established by the missionaries in the South Seas, had heard so much of the sin and folly of idolatry, that his confidence in idols was shaken, and he longed to know for a certainty whether the images he had been accustomed to worship were really possessed of power or not. One day his father and mother went out, and left him at home alone. He had spent some time in reading his tasks, and thinking over what he had been taught at the school the day before. At last the idea came into his mind that it would be a good thing to burn the idols. He was, however, afraid, partly on account of his parents, and partly from the dread he had of offending the gods, and bringing down upon him swift destruction. In this difficulty he knelt down, and entreated the God of the Christians to take care of him, and help him. He then rose, and, taking up one of the smallest idols, he put it on the fire; the flames kindled about it and in a short time not a vestige of it remained. The terrified child looked on with astonishment; but no sooner was the first consumed than he threw on another, and another, and another, till, like Gideon of old, he had thoroughly cleansed his father's house. When, however, the flames had subsided, and all was over, the boy became alarmed at his own temerity. He had no more fear of the gods of wood and of stone, but he trembled at the thought of what his father might say, and he was half inclined to repent of his rashness.

In this extremity he shut up the dwelling, and went into the woods; and there, in the best way he could, he devoted himself to God, promising that if God would befriend him and be his God, he would serve him all the days of his life. While he was there, his father and mother returned, and missing at once the idols and the boy, they feared some spirit had come and taken them away together. As soon as they could recover themselves a little, they went to the missionary and asked him if he knew any thing about their son. He said he did not; but suspecting what had been done, he offered to accompany them and find him out. After going in various directions, they bent their steps to the wood, and there, at some distance, under the shadow of a large tree, they saw the lad kneeling before God. The parents were so thankful to see him again, and to find that not a hair of his head was hurt, that they forgot their rebukes, were persuaded to renounce their heathenish customs, and henceforth gave themselves up to the study of the Holy Scriptures. The boy, encouraged by the Divine goodness, was confirmed in his resolution to be the Lord's, and afterwards became a zealous teacher in the schools, and a preacher of the Gospel among his brethren.

WE MUST ALL MIND SOMEBODY.

Annie and Nettie, Mrs. Gray's twin children, lay snugly tucked in their little bed, where their mother had just left them. They had said their evening prayers at her knee in the sweet summer twilight, and she had been speaking with them about the past day's conduct. They kept talking after she had left them.

Annie was the larger and stronger of the two, and took the lead in every thing. "Dear me, Nettie, said she, "don't you wish it was mamma's duty to mind us, instead of our's to mind her? I would let her go visiting every day, and she should wear her best dresses all the time."

"Then what could we have her wear Sundays?" asked Nettie.

"Oh!" said Annie. "Well, then, perhaps she better not. But now, Nettie! it isn't a bit pleasant to mind, is it? Every body is always saying, 'Annie, don't do this; Annie, don't do that.' The more I want to, the more I can't. How nice it would be to have papa and mamma ask if they might go to spend the day at grandma's instead of our having to ask them. I'd always let 'em go!"

"But then you know, Annie," replied Nettie, "they would not ask to go if it wasen't best. They would always know. Don't you remember how you cried because you couldn't go to Lottie Frost's that afternoon when there was such an awful storm? Mamma thought it was coming, and it did, and how scared we were. I we had gone, we should have been all wet through, and perhaps the thunder would have struck us on the road."

"Don't let us talk any more," said Annie; "I'm going to sleep."

"Wait a minute, Annie," said their mother, who had been sitting in the next chamber, and had overheard them. "Let me sit by you a little longer and talk about this tiresome minding. Do you suppose, dear, that you children are the only ones that have to mind? Why, we must all mind some one."

"Now, mamma!" began Annie. "Why, mamma! you know you can do just any thing you want to. You could buy all the candy in Mr. Brown's store, and you could go to ride all the time. I wish I was grown up."

"But if you were grown up," said Mrs. Gray, "you would have to obey your conscience, and that is harder than obeying me. You would have to think, and think. You would have to say, 'Is this right? Is it best? Will it wrong others?' You could easily decide then about buying candy, but there would be much harder questions to settle. You would have more difficult 'minding' to do, and I want you to get a good habit of it now, so as to make it easier then."

"But who shall I have to mind, mamma? Who do you?"

"It is our heavenly Father, Annie. He speaks to me in the Bible, and in my conscience, and when I obey him I am happy. But if I don't mind directly, every thing goes wrong, and I am miserable. We are all God's children, and he is training us here to live with him in his kingdom. And as we are ignorant, and do not know what is best for us, he wants us to obey what he tells us."—*Congregationalist.*

"I'M GOOD FOR SOMETHING."

A young man, whose bluntness was such that every effort to turn him to account in a dry-goods store was found to be unavailing, received the customary notice from his employer that he did not suit and must go.

"But I'm good for some thing," remonstrated the poor fellow, loth to be turned into the street.

"You are good for nothing as a salesman anyhow," retorted the principal, regarding him from a business point of view.

"I am sure I can be useful," repeated the young man.

"How? Tell me how."

"I don't know, sir; I don't know."

"Nor do I," and the principal laughed as he saw the eagerness the lad displayed.

"Only don't put me away, sir; don't put me away. Try me at some thing else besides selling; I can not sell. I know that I can not sell."

"I know that too; that is what there is wrong."

"But I can make myself useful somehow, I know I can."

The blunt boy who could not be turned into a salesman, and whose manner was so little captivating that he was nearly sent about his business, was accordingly tried at some thing else. He was placed in the counting-house, where his aptitude for figures soon showed itself, and in a few years he became not only the chief cashier in the concern, but eminent as an accountant throughout the country.

Boys, be sure and be "good for some thing."

FREDDY'S PRAYER.

A bright eyed boy of four years was saying his prayers the other night to his mother, and with his hands folded and eyes closed he said:

"Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take
God bless papa, mamma, and—"

He stopped all at once, opened his eyes and exclaimed:

"Mother, mother, what shall I say if I have been a bad boy?"

"You should not stop to ask questions, my son, while you are saying your prayers," replied his mother.

"But, mother, I have been bad; what shall I say?"

"Ask God to forgive you; but you should say your prayers all through, when you begin, without stopping."

His question answered, he reverently folded his hands and closing his eyes, continued:

"And will God forgive me for killing a hop-toad with a big stick, and throwing it down a big hole? Amen."

Children of larger growth will do well to copy.

The Herald of Life

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TO CORRESPONDENTS.

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GEORGE STORRS : : : EDITOR.

WITNESS TO THE TRUTH.

BY CHARLES FITCH.

"He being dead yet speaketh." Heb. xi. 4.

The following letter, though published in the *Bible Examiner*, years ago, is so valuable, and at this time important, that we republish it; hoping it may quicken some, and carry conviction to others, who, having seen light, have apostatized from it, or refused to follow it, through shame, or some other cause. Br. Fitch was an able Minister in the Congregational Church for some years; much loved and esteemed for his devotion to Christ. He became a Preacher of the Advent faith in 1841 or 2, and fell asleep in Jesus in the fall of 1844. He was a lovely man, and many listened to his ministry with intense interest and great profit. Had he lived, we doubt not he would have been with us in proclaiming, "No life out of Christ." This letter will show how his mind was led. It was written only a few months before his death.—Editor.

Philadelphia, July 3d, 1844.

Dear Br. Storrs:—You remember that our blessed and adorable Lord and Master said, at the bar of Pilate, "for this end was I born, and for this cause came I into the world, that I should bear witness to the truth." He having left the world, it is now the business of all his followers, who hope for eternal life through him, to walk in his steps, and like him to feel and act on the admission that the end of their present life is to "bear witness to the truth." For bearing witness to the truth our glorious Lord was crucified by wicked men who hated the truth, and would not bear its light. For bearing witness to the truth, fifty or sixty millions of his followers have sacrificed their lives, sealing their testimony with their blood. It is still as truly as it ever was, the sole business of Christ's followers to bear witness to the truth, and still there are conflicts to be sustained, and sacrifices to be made, and trials to be endured, by those who will be faithful witnesses for Christ. It is true that such are not now called to a martyr's death, and yet I fully believe that the faithful witness for truth in this day, will find himself in the midst of conflicts and trials, from unbelieving men, who hate the truth, which will make him feel sometimes that it would be a relief and a privilege, to be permitted to seal his testimony with his blood, and thus end the struggle. It may be said, doubtless with truth, that such may not know how they would feel if really brought to the test; yet, in the midst of their struggles the feeling will come over them at times with great power, that it would be gain to die for the truth and sleep in Jesus till the resurrection.

It has often been a great pleasure to me, to learn from those who have come out from preconceived opinion, and prejudice, and hatred of truth, to stand up fearlessly in its defence, and meet the scorn and derision and hatred and contempt of those professing godliness, who were yet haters of truth, the trials and conflicts through which they passed, and the convictions and feelings and facts, which have led them to their present position. It has also been a sweet relief and consolation to my own mind, in the midst of such conflicts as I have passed through for the truth's sake, to be permitted to relate to others the dealings of the Lord with me, and the process of mind through which I have been led to see, embrace and defend truth, for which truth's sake I have been scorned and set at nought, by those professed friends of Christ who hate it.

I know that with many who claim to be Christ's, and who make high pretensions to an unusual acquaintance with spiritual things; fanatic, fool, maniac, and knave, are epithets sufficiently kind, to be applied to those who will sacrifice all for truth that is unpopular; and that to say they are dupes of designing men and under the influence of the devil, is a common thing, and those who say these cruel things are righteous in their own eyes for having done so, and feel that they ought on account of them to stand higher than before in the estimation of God.

But, thanks be to God, there are hearts in the world who have in them enough of the meekness and gentleness of Christ, to appreciate the feelings of those who are willing to sacrifice all for truth; and to listen with candor and kindness to what they say in its defence. It is for such hearts that I write, and should I be the means of leading such, to clearer and more consistent views of any precious truth of God than they have hitherto entertained, to God be all the praise.

END OF THE WICKED—FIRST IMPRESSIONS.

It is now several years since, as I was crossing the ferry from Jersey city to New York, some one placed in my hands your first pamphlet on the final destruction of the wicked. I can hardly express to you the aversion, the loathing, with which I turned from it. I do not know what could, at that time, have been a sufficient inducement for me to enter upon the examination of such a subject, as one that might with any possibility be true. I regarded it in the light of something totally, eternally, and necessarily false, and in the highest degree pernicious. I should think it was eight or nine months afterwards, that for the first time in my life I met with an individual who avowed his belief in it, and urged it upon me as a truth. I revolted from it and kicked against it, as Saul of Tarsus did against the truth that Jesus of Nazareth was the true Messiah. I was at that time delivering a course of lectures on the coming of the Lord; and having been told that report in the place accused me of holding to the annihilation of the wicked, I had taken good care to shield my reputation from such a stain, by a public disavowal of belief in any such sentiment, and a strong asseveration of my full and firm adherence to the opposite opinion. The day after the subject had been presented, as I was riding, my thoughts were again turned to the subject. In connection with the coming of the Lord, I had been preaching holiness of heart and life as the indispensable preparation for such an event; telling the people that without a perfect readiness in all things to do the will of Christ, without any reserve or stipulation, and that at the expense of any sacrifice or suffering, even to the laying down of life for the truth's sake, they could not be saved; as He had said, "He that saveth his life shall lose it." The thought now rushed upon my mind, would I be willing to preach the destruction of the wicked for Christ's sake, should I find it true? I shrank from answering the question more than I can express. I hoped that it was not true: I felt ashamed of such a sentiment, and most ardently desired that I might never be called to the extreme mortification of avowing my belief therein. A few scriptural facts, however, at that time were fastened upon my mind, which, together constituted an argument which I could not meet, and never has been met, to my knowledge; and I am fully persuaded never can be.

PROCESS OF CONVICTION.

They were the following:—1 Tim. vi. 16, "Who only hath immortality, dwelling in light which no man hath seen or can see."

I now saw that if God only hath immortality, it does not belong to man. It is of no use to say that man's body does not possess immortality, while his soul does, for it is expressly declared that none but the invisible God, "dwelling in light which no man hath seen or can see," hath immortality. It is therefore true only of God as a Spirit; and now to say that the spirit of man has immortality is to rob God of this perfection and give it to fallen man, whom God has declared is dust, and to dust must return. God did not say to man, thy body is dust and thy soul immortal. Dust *thou* art and unto dust shalt *thou* return. The current philosophy teaches that the body is not the man, but a mere appendage, and that when that is dropped the man is more alive and active than ever. According to this philosophy, it is not true that man is dust and to dust returns; for this notion ascribes to man an immortality in spirit, which the Bible declares to be possessed by none but the invisible God.

In 2 Tim. i. 10, we are taught that our Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the gospel. I was led to inquire at once, if immortality comes through the gospel, how are those to gain it who reject the gospel? This question was also to me unanswerable, and is equally so to all the world. In the 2d chapter of Romans we read that at the revelation of the righteous judgment of God, he will render eternal life to those who by patient continuance in well doing, seek for glory, honor, and *immortality.* Again I enquired, why should man, who is declared by the current philosophy to be immortal, be enjoined in the Scriptures to seek immortality by patient continuance in well doing, if he possess it already? All these Scriptures I found to be wholly irreconcileable to the common notion that man is immortal, and produced a strong conviction in my mind, that the philosophy which taught the immortality of all mankind might prove false. It is perfectly idle here to divide man into parts, and say that some part of man is mortal, and some immortal; for if part of man is immortal, it is not true that God only hath immortality.

Being entirely unwilling, however, to embrace so unpopular a doctrine, as that "all the wicked God will destroy," I rested upon the declarations that the wicked shall go away into everlasting punishment, be tormented day and night for ever; and though at times I could not but admit that the destruction of the wicked might be true; yet so unwilling was I to embrace the sentiment, that I would go back again and rest on those same passages touching the duration of future punishment. In this state of mind I struggled onward, with many misgivings that I might be rejecting truth, because ashamed of it, until at Oberlin, last fall, reasoning with them concerning the kingdom of God.

To overthrow a position I had taken respecting the future inheritance of the saints in the earth, Pres. Mahan one evening went into a scriptural examination of the terms, everlasting, eternal, for ever and ever. He showed clearly from the scriptures that these terms were sometimes applied to objects that must have an end,—as the everlasting mountains, the everlasting priesthood of the Jews, and the land of Idumea, whose smoke is to ascend for ever;—and thus clearly established the position, that these terms could only mean the entire duration of the object to which they are applied. When applied to God, these terms mean, as long as God exists. When applied to the righteous, as long as the righteous exist: to the mountains, or Jewish priesthood, while they exist: and of course, I said, when applied to the wicked, they mean as long as the wicked exist.

I immediately told the audience that President Mahan had thrown light upon my mind, for he had fairly established the foregoing position from Scripture, and as an honest man I could not deny it. I now saw clearly that while the wicked exist, they will exist to suffer; but I was led at once to inquire how long will they exist? Have they any promise of immortality? or is there any thing in the Bible that proves them immortal? The terms everlasting, eternal, &c., applied to their punishment, do not prove them immortal, because these terms are applied to objects which do come to an end; and hence, notwithstanding these terms, the wicked may come to an end; and now I wish to ascertain from Scripture whether the wicked are to have an end. If they are immortal, then these terms when applied to their punishment, prove it endless; but if they are not immortal, then these terms prove that while they exist, they exist to suffer. Are they immortal?

President Mahan had a very curious way of attempting to get out of the difficulty into which he had brought himself, by the position which he had fully established touching the meaning of these terms. He said, when applied to the endless future, they expressed endless duration; and hence, as the punishment of the wicked had reference to the endless future, these terms expressed endless duration when applied to the punishment of the wicked.

But the point was this: Does the punishment of the wicked have reference to the endless future? The terms everlasting, for ever and ever, eternal, &c., are applied to objects which have an end. Will the wicked have an end? But, says the President, these terms, when applied to the interminable future, mean endless duration. This is admitted: but I am wishing to know what these terms mean when applied to the wicked: some objects to which these terms are applied have an end—will the wicked have an end! I now saw clearly that if I could prove the wicked immortal by other Scriptures, then I could prove by the foregoing terms that their sufferings were interminable; but if they were not immortal, then their sufferings would run parallel with their existence until they should be punished with everlasting destruction from the presence of the Lord and from the glory of his his power.

HIS CONVERSION.

Thus President Mahan completely demolished the last prop on which I had been leaning, to support the immortality of the wicked; for I knew full well, that the Bible contained nothing which began to promise immortality to the wicked, if these terms everlasting and eternal applied to their punishment did not. On the contrary, we are told that, "Yet a little and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be; as the whirlwind passeth so is the wicked no more; the wicked are overthrown, and are not; they are utterly consumed with terrors; they shall utterly perish in their own corruption; when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever; they shall perish for ever as their own dung, they shall be chased away as a vision of the night; they shall be as though they had not been; the day that cometh shall burn them up, that it shall leave them neither root nor branch; thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee; thou shalt make them a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them; their fruit shalt thou destroy from the earth, and their seed from the children of men." All these I have found to be plain Scriptural declarations.

Now, as the wicked have not immortality, as the terms everlasting and eternal applied to them, do not necessarily imply endless duration, unless their immortality can first be established by other proof, and as the Bible does positively declare in repeated instances they shall not be, and shall be no more, and shall be as though they had not been, the argument is conclusive. They will be destroyed for ever. He that does not see and admit this conclusion is where I have been touching this very subject—ashamed to see and fully avow the truth.

Even after all this light was upon my mind, I had a severe struggle with myself before I could consent to become openly and fearlessly its advocate. I thought, or rather tried to think for a time, that it would be better to say nothing on the subject. But in that condition neither my own spirit nor the Spirit of God would give me any rest. I knew I had no right to be ashamed of God's truth any more than of himself, and that while professing to bear witness to the truth, I could not draw back from testifying to the whole truth, through shame or fear of man, without drawing back to perdition.

If such men as President Mahan can rest upon a mere quibble, a begging of the whole question, after admitting that these terms do not always imply endless duration, but claim that they do when applied to the wicked, because they do when applied to the interminable future, I must leave them with God. My Bible tells me that the wicked shall not be, and therefore the word everlasting, when applied to them, no more proves that they always will be, than it proves the same thing of other objects which have an end. Brother Miller also thinks that he has been preserved from great errors, by refusing to receive any thing for truth which has one plain text of Scripture against it. I admit the correctness of the principle, and therefore I cannot believe in the immortality of the wicked; for I am told that they shall be utterly consumed with terrors, and they shall not be—and I know that there are many very plain texts which do plainly teach the same thing. For the same reason I cannot believe that the wicked are to be taken to the moon or any other part of the universe to be punished: because the word of God plainly declares, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." They must therefore receive their recompense in the earth, and that recompense is to be, "burned up, root and branch." These truths, through great trials and struggles, I was at length constrained by the fear of God to avow and defend. I cannot shrink from them without offending God, any more than our dear brethren can withhold truth on the coming of the Lord. I see Christ exalted to give life and immortality. I see man in the dust destitute of immortality, because of sin. This honors Christ and abases man. I must glorify Christ by presenting him as the giver of life. I must abase man by showing him that he is dust, and then encourage him by pointing him to Christ for life. May the Lord guide us all into his blessed truth, and bring us quickly to his glorious kingdom.

LUTHER LEE ON THE DESTINY OF THE WICKED.

We now resume the question of the ultimate destiny of the wicked. And may God by his truth shine upon us, and illuminate our mind.

1. Mr. Lee admits that the punishment of sin is termed death; but denies that death involves the extinction, or cessation, of life. This amounts to this—that the punishment of sin is termed what *it is not!*

We do not "*assume* that death is the extinction of" life; for we have proved, in a previous article, that the punishment of sin is death in a literal sense of the word. We do not define death to be annihilation in the strict and philosophical sense of the term, and Mr. Lee evades a correct issue by the continued use of that term But let that pass. The question to be proved is, that death is the cessation, or extinction, of the functions of life.

2. Mr. Lee argues that because the term death is applied to both the righteous and the wicked, this is sufficient of itself to show the absurdity of relying upon the force of the word death, to prove what the punishment of sin is. It is absurd, then, to rely upon the words, or language, of a penalty, to determine what that penalty is! Mr. Lee certainly does not profess to be wiser than his Maker, for Jehovah has not left it to Mr. Lee, to me, nor to any other man, to infer what death is. God, himself, has defined it in the most explicit manner—"Dust thou art, and unto dust shalt thou return." This is death. The simple act of dying is not death. Dying is the process of entering into death. The dominion of death is the penalty of the divine law.

Mr. Lee quotes Heb. ix. 27.—"And as it is appointed to men once to die, but after this the judgment," as though this had anything to do with eternal torments. Death was appointed before the judgment; but Mr. Lee says men never die literally, and, upon the same principle of reasoning, he should do away with the judgment.

3. Mr. Lee affirms that, "there is nothing in the etymology, or common scriptural use of the word, to justify the assumption that it means annihilation." This word annihilation haunts Mr. Lee's brain like his faith in ghosts! But let us examine the etymology and scriptural use of the word, and see if the extinction of life is not found in it as the primary and radical meaning.

Mr. Lee quotes Rom. vi. 23.—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The word here rendered death, is, in the Greek, *thanatos,* which Mr. Lee's authority thus defines—"Death, i. e., the extinction of life; exposure to danger of death, disease, pestilence, spiritual death," &c. The reader will observe, that the first, or primary, meaning of *thanatos,* is "extinction of life." This is the literal, unfigurative, common, scriptural, and etymological meaning of the word. Grove's Lexicon thus defines it: "To die, fall, perish, expire." Here, again, we get the full force of the word *thanatos,* which involves the idea of the extinction of life, or a cessation of the functions of life.

But, reader, what is Mr. Lee's comment? "From this it is seen that by going back to the original, we get no nearer the idea of"—what? Death? No, but "annihilation!" This really looks dishonest; however, I hope better things of Mr. Lee, though he writes thus.

Mr. Lee remarks—"In the text above quoted, it will not be denied that death and eternal life are opposed to each other, and by their different significations, make the difference in the destiny of the saved and lost.' This is true, the penalty, or wages of sin, and the gift of God, run parallel with each other. Death in its dominion, is the wages of sin—death eternal; and eternal life, unmixed with evil, disease, or death, the reward of the righteous.

Mr. Lee says *thanatos* denotes the death of the body; but, then, he has taught us, that the body of itself, being matter, has no life! How then can it die?

Again, he says, the word *zoe* "denotes natural life, the life which we now live." We shall notice this presently. He then professes to give two instances where *thanatos* denotes the death of the body, as though any theologian was so simple as to suppose it was not used in that sense! Truly, Mr. Lee must suppose his readers are very ignorant. The death of the body is the death of the man—the cessation of the functions of life, whether he apply it to men before, or after the resurrection.

Again, what student of the Scriptures does not know, that *zoe* is applied to the present life, and the eternal life of the righteous? But this does not alter the meaning of the word—it has the same primary meaning, whether we apply it to the life that now is, or to that which is to come. The difference between them is expressed by another word—eternal. Mr. Lee makes a smoke where there was none, and then presumes his readers will not see his gross blunders.

It may be true, as Mr. Lee says, that "there is not the least proof that death signifies annihilation;" but there is abundant proof that it signifies the extinction of life. And what if these terms are used in a "figurative sense;" does that do away with their literal sense? And will Mr. Lee tell me what words are not, sometimes, used in a figurative sense?

"The word death," says Mr. Lee, "is often used when loss of life must be meant. The first text he quotes proves this—"Follow me; and let the dead bury the dead." Here it is used both in a figurative and in a literal sense, and he cannot put any other construction upon it. Let the dead, in sin, bury the literally dead, Matt. viii. 22.

In Eph. v. 14, Mr. Lee gives us another example:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give you light." Here the words sleep, arise, and dead, are all used in a moral, or figurative, sense; but shall we thence conclude that they are never used in a literal sense? That men never literally sleep, arise, or are dead? What sophistry Mr. Lee displays!

When Mr. Lee applies *thanatos* to physical death, he says it means the death of the body i. e., of a part of the man. In what sense will he apply it, when he uses it morally? Will he say, that a man is half dead to God? Or half dead in sin? I apprehend here is a chasm he did not see through the smoke and fog he raised! I suppose when a man is dead in sin, that he is without the life of God—he has no moral, or spiritual life. The term *thanatos,* therefore, when used morally, must imply the absence, or extinction of spiritual life. So your foundation crumbles.

The Bible speaks of some who "are twice dead," and then "plucked up by the roots;" but Mr. Lee is so benevolent that he will not suffer himself to believe that any man is more than half dead!

Mr. Lee quotes Col. ii. 20; Eph. ii. 1; 1 Tim. v. 6; Rev. iii. 1; but as all these passages speak of death in the sense defined above, we shall not offer any comment upon them. Mr. Lee insists they do not teach annihilation, and in this we agree.

Mr. Lee's last argument on this point has reference to the "second death." He says there is no annihilation in it; and there certainly is no eternal misery in it; and here, for the present, we shall leave it.

Mr. Lee concludes his essay thus—"We trust we have shown that death does not signify annihilation." Very well, Mr. Lee, now prove it does not signify extinction of life!

This you have never done yet. Homo.

THE PASSIONS.

To ascertain what degree of influence the passions ought to have on the Christian character, is a subject of considerable importance, to all who—having the high privilege of membership in the Christian church—are desirous of perfecting their characters, and fitting themselves for the enjoyment of a future life. I am aware that to treat upon this subject fully and in all its details, would require much metaphysical knowledge; but I purpose only to submit a few brief and popular remarks, tending to shew the importance of a due regulation of the passions; and that those individuals who have become members of the Christian church, are imperatively called upon to subject their minds and dispositions to the control and influence of reason, and the principles of Christianity.

The Apostle Paul, in writing to the churches in Galatia, says "Now they that are of Christ (Christianity) have crucified the flesh with the passions and the desires thereof;" (Gal. v. 24, 25.) meaning that the Christian should hold his mind and body equally in subjection, and by the control and mastery of his passions, be enabled, if necessary, to offer himself up, as it were, a sacrifice devoted to the cause of truth. Not, indeed, that the passions should be annihilated; Christianity does not extinguish the legitimate use of any one feeling or faculty of the mind; it only furnishes the mind with a strong and influential motive to bring them under the government of reason and religious principle.

Let us, in order to ascertain their due degree of influence, consider the use of the passions. They were implanted in the human breast for the wisest and best purposes; they are powerful instruments in the formation of our characters; they operate as an impetus to exertion in the acquirement of knowledge, and in the attainment of excellence; and upon their judicious or injudicious application will depend whether we become wise or foolish—virtuous or vicious—exalted or debased in our characters. The feelings and the passions are, as it were, the springs of action, without whose influence we should become inert, and possess no excitement to labor or exertion; when enduring pain or affliction, we could never act with fortitude; in the hour of danger, or in the day of trial we should be devoid of courage and firmness; and when our minds were exposed to gloom and despair, or our hearts oppressed with grief and sorrow, we should be incapable of that serenity and satisfaction which hope never fails to inspire, under the most adverse circumstances; neither should we be capable of being aroused to the performance of noble, disinterested, or exalted and benevolent actions.

Thus, then, it will be seen, that the passions are necessary to empower man to fulfil the functions of his nature. It is only when they are indulged to excess—when they lead and govern, instead of being subservient to the voice of reason and nature, to the dictates of principle, and the spirit of Christianity, that they become prejudicial to our well-being, and injurious in their influence. They are, indeed, bad masters, but excellent servants. It is, when so indulged, that, instead of emulation, we practice and cherish envy; instead of love, we imbibe hatred; instead of hope, we are depressed by slavish fear and timidity; instead of forbearance and forgiveness, we are actuated with resentment and revenge; and instead of humility and true self-respect, we manifest pride, vanity, and egotism. Now, surely, no one will say that these ought to influence the Christian character:—he who is commanded to "render to no one evil for evil;" to "let all bitterness, and passion, and anger, and noise, and evil speaking, be removed from him;" he who is called upon to furnish his "belief with virtue; his virtue with knowledge; his knowledge with self-command; his self-command with patience; his patience with piety; his piety with brotherly affection; his brotherly affection with universal benevolence." And yet, if we look into what is falsely termed the Christian world, we shall too often see the Christian name associated with the existence of those feelings, and the gratification of those passions, which, in their uncontrolled indulgence, and excessive influence, most disgrace and most degrade our nature.

There are, however, feelings or passions apparently of a milder or a less important kind, though, perhaps, equally injurious in their consequences, which are considered light and venial, and, therefore, become more dangerous. How often, for instance, do we not see persons, calling themselves Christians, become angry, irritable, and dogmatical, the moment you attempt to differ with them, about matters of religion; not content to reason or discuss the difference of opinion. How many indulge their inclinations and appetites, and are guided solely by feeling, in all their actions. Now this is wholly incompatible with that high and dignified tone of character, which ought to distinguish the Christian; the humble follower of the wisest, the most virtuous and enlightened man that ever existed—Jesus of Nazareth, It was his recommendation that, if the hand or the foot were leading to sin, to cut it off, and cast it from us; that, if the eye were leading to sin, to pluck it out. Now this, in figurative language, is descriptive of that line of conduct which the Christian ought to pursue: he is not to temporize—nothing should induce him to swerve from principle and consistency, however alluring the bait;—no indulgence,

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And of the Coming Kingdom.

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GEORGE STORRS : : : EDITOR.

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BY CHARLES FITCH.

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PHILADELPHIA, July 3d, 1844.

DEAR BR. STORRS:—You remember that our blessed and adorable Lord and Master said, at the bar of Pilate, "for this end was I born, and for this cause came I into the world, that I should bear witness to the truth." He having left the world, it is now the business of all his followers, who hope for eternal life through him, to walk in his steps, and like him to feel and act on the admission that the end of their present life is to "bear witness to the truth." For bearing witness to the truth our glorious Lord was crucified by wicked men who hated the truth, and would not bear its light. For bearing witness to the truth, fifty or sixty millions of his followers have sacrificed their lives, sealing their testimony with their blood. It is still as truly as it ever was, the sole business of Christ's followers to bear witness to the truth, and still there are conflicts to be sustained, and sacrifices to be made, and trials to be endured, by those who will be faithful witnesses for Christ. It is true that such are not now called to a martyr's death, and yet I fully believe that the faithful witness for truth in this day, will find himself in the midst of conflicts and trials, from unbelieving men, who hate the truth, which will make him feel sometimes that it would be a relief and a privilege, to be permitted to seal his testimony with his blood, and thus end the struggle. It may be said, doubtless with truth, that such may not know how they would feel if really brought to the test; yet, in the midst of their struggles the feeling will come over them at times with great power, that it would be gain to die for the truth and sleep in Jesus till the resurrection.

It has often been a great pleasure to me, to learn from those who have come out from preconceived opinion, and prejudice, and hatred of truth, to stand up fearlessly in its defence, and meet the scorn and derision and hatred and contempt of those professing godliness, who were yet haters of truth, the trials and conflicts through which they passed, and the convictions and feelings and facts, which have led them to their present position. It has also been a sweet relief and consolation to my own mind, in the midst of such conflicts as I have passed through for the truth's sake, to be permitted to relate to others the dealings of the Lord with me, and the process of mind through which I have been led to see, embrace and defend truth, for which truth's sake I have been scorned and set at nought, by those professed friends of Christ who hate it.

I know that with many who claim to be Christ's, and who make high pretensions to an unusual acquaintance with spiritual things; fanatic, fool, maniac, and knave, are epithets sufficiently kind, to be applied to those who will sacrifice all for truth that is unpopular; and that to say they are dupes of designing men and under the influence of the devil, is a common thing, and those who say these cruel things are righteous in their own eyes for having done so, and feel that they ought on account of them to stand higher than before in the estimation of God.

But, thanks be to God, there are hearts in the world who have in them enough of the meekness and gentleness of Christ, to appreciate the feelings of those who are willing to sacrifice all for truth; and to listen with candor and kindness to what they say in its defence. It is for such hearts that I write, and should I be the means of leading such, to clearer and more consistent views of any precious truth of God than they have hitherto entertained, to God be all the praise.

END OF THE WICKED—FIRST IMPRESSIONS.

It is now several years since, as I was crossing the ferry from Jersey city to New York, some one placed in my hands your first pamphlet on the final destruction of the wicked. I can hardly express to you the aversion, the loathing, with which I turned from it. I do not know what could, at that time, have been a sufficient inducement for me to enter upon the examination of such a subject, as one that might with any possibility be true. I regarded it in the light of something totally, eternally, and necessarily false, and in the highest degree pernicious. I should think it was eight or nine months afterwards, that for the first time in my life I met with an individual who avowed his belief in it, and urged it upon me as a truth. I revolted from it and kicked against it, as Saul of Tarsus did against the truth that Jesus of Nazareth was the true Messiah. I was at that time delivering a course of lectures on the coming of the Lord; and having been told that report in the place accused me of holding to the annihilation of the wicked, I had taken good care to shield my reputation from such a stain, by a public disavowal of belief in any such sentiment, and a strong asseveration of my full and firm adherence to the opposite opinion. The day after the subject had been presented, as I was riding, my thoughts were again turned to the subject. In connection with the coming of the Lord, I had been preaching holiness of heart and life as the indispensable preparation for such an event; telling the people that without a perfect readiness in all things to do the will of Christ, without any reserve or stipulation, and that at the expense of any sacrifice or suffering, even to the laying down of life for the truth's sake, they could not be saved; as He had said, "He that saveth his life shall lose it." The thought now rushed upon my mind, would I be willing to preach the destruction of the wicked for Christ's sake, should I find it true? I shrank from answering the question more than I can express. I hoped that it was not true: I felt ashamed of such a sentiment, and most ardently desired that I might never be called to the extreme mortification of avowing my belief therein. A few scriptural facts, however, at that time were fastened upon my mind, which, together constituted an argument which I could not meet, and never has been met, to my knowledge; and I am fully persuaded never can be.

PROCESS OF CONVICTION.

They were the following:—1 Tim. vi. 16, "Who only hath immortality, dwelling in light which no man hath seen or can see."

I now saw that if God only hath immortality, it does not belong to man. It is of no use to say that man's body does not possess immortality, while his soul does, for it is expressly declared that none but the invisible God, "dwelling in light which no man hath seen or can see," hath immortality. It is therefore true only of God as a Spirit; and now to say that the spirit of man has immortality is to rob God of this perfection and give it to fallen man, whom God has declared is dust, and to dust must return. God did not say to man, thy body is dust and thy soul immortal. Dust *thou* art and unto dust shalt *thou* return. The current philosophy teaches that the body is not the man, but a mere appendage, and that when that is dropped the man is more alive and active than ever. According to this philosophy, it is not true that man is dust and to dust returns; for this notion ascribes to man an immortality in spirit, which the Bible declares to be possessed by none but the invisible God.

In 2 Tim. i. 10, we are taught that our Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the gospel. I was led to inquire at once, if immortality comes through the gospel, how are those to gain it who reject the gospel? This question was also to me unanswerable, and is equally so to all the world. In the 2d chapter of Romans we read that at the revelation of the righteous judgment of God, he will render eternal life to those who by patient continuance in well doing, seek for glory, honor, and *immortality*. Again I enquired, why should man, who is declared by the current philosophy to be immortal, be enjoined in the Scriptures to seek immortality by patient continuance in well doing, if he possess it already? All these Scriptures I found to be wholly irreconcileable to the common notion that man is immortal, and produced a strong conviction in my mind, that the philosophy which taught the immortality of all mankind might prove false. It is perfectly idle here to divide man into parts, and say that some part of man is mortal, and some immortal; for if part of man is immortal, it is not true that God only hath immortality.

Being entirely unwilling, however, to embrace so unpopular a doctrine, as that "all the wicked God will destroy," I rested upon the declarations that the wicked shall go away into everlasting punishment, be tormented day and night for ever; and though at times I could not but admit that the destruction of the wicked might be true; yet so unwilling was I to embrace the sentiment, that I would go back again and rest on those same passages touching the duration of future punishment. In this state of mind I struggled onward, with many misgivings that I might be rejecting truth, because ashamed of it, until at Oberlin, last fall, reasoning with them concerning the kingdom of God.

To overthrow a position I had taken respecting the future inheritance of the saints in the earth, Pres. Mahan one evening went into a scriptural examination of the terms, everlasting, eternal, for ever and ever. He showed clearly from the scriptures that these terms were sometimes applied to objects that must have an end,—as the everlasting mountains, the everlasting priesthood of the Jews, and the land of Idumea, whose smoke is to ascend for ever;—and thus clearly established the position, that these terms could only mean the entire duration of the object to which they are applied. When applied to God, these terms mean, as long as God exists. When applied to the righteous, as long as the righteous exist: to the mountains, or Jewish priesthood, while they exist: and of course, I said, when applied to the wicked, they mean as long as the wicked exist.

I immediately told the audience that President Mahan had thrown light upon my mind, for he had fairly established the foregoing position from Scripture, and as an honest man I could not deny it. I now saw clearly that while the wicked exist, they will exist to suffer; but I was led at once to inquire how long will they exist? Have they any promise of immortality? or is there any thing in the Bible that proves them immortal? The terms everlasting, eternal, &c., applied to their punishment, do not prove them immortal, because these terms are applied to objects which do come to an end; and hence, notwithstanding these terms, the wicked may come to an end; and now I wish to ascertain from Scripture whether the wicked are to have an end. If they are immortal, then these terms when applied to their punishment, prove it endless; but if they are not immortal, then these terms prove that while they exist, they exist to suffer. Are they immortal?

President Mahan had a very curious way of attempting to get out of the difficulty into which he had brought himself, by the position which he had fully established touching the meaning of these terms. He said, when applied to the endless future, they expressed endless duration; and hence, as the punishment of the wicked had reference to the endless future, these terms expressed endless duration when applied to the punishment of the wicked.

But the point was this: Does the punishment of the wicked have reference to the endless future? The terms everlasting, for ever and ever, eternal, &c., are applied to objects which have an end. Will the wicked have an end? But, says the President, these terms, when applied to the interminable future, mean endless duration. This is admitted: but I am wishing to know what these terms mean when applied to the wicked: some objects to which these terms are applied have an end—will the wicked have an end! I now saw clearly that if I could prove the wicked immortal by other Scriptures, then I could prove by the foregoing terms that their sufferings were interminable; but if they were not immortal, then their sufferings would run parallel with their existence until they should be punished with everlasting destruction from the presence of the Lord and from the glory of his his power.

HIS CONVERSION.

Thus President Mahan completely demolished the last prop on which I had been leaning, to support the immortality of the wicked; for I knew full well, that the Bible contained nothing which began to promise immortality to the wicked, if these terms everlasting and eternal applied to their punishment did not. On the contrary, we are told that, "Yet a little and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be; as the whirlwind passeth so is the wicked no more; the wicked are overthrown, and are not; they are utterly consumed with terrors; they shall utterly perish in their own corruption; when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever; they shall perish for ever as their own dung, they shall be chased away as a vision of the night; they shall be as though they had not been; the day that cometh shall burn them up, that it shall leave them neither root nor branch; thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee; thou shalt make them a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them; their fruit shalt thou destroy from the earth, and their seed from the children of men." All these I have found to be plain Scriptural declarations.

Now, as the wicked have not immortality, as the terms everlasting and eternal applied to them, do not necessarily imply endless duration, unless their immortality can first be established by other proof, and as the Bible does positively declare in repeated instances they shall not be, and shall be no more, and shall be as though they had not been, the argument is conclusive. They will be destroyed for ever. He that does not see and admit this conclusion is where I have been touching this very subject—ashamed to see and fully avow the truth.

Even after all this light was upon my mind, I had a severe struggle with myself before I could consent to become openly and fearlessly its advocate. I thought, or rather tried to think for a time, that it would be better to say nothing on the subject. But in that condition neither my own spirit nor the Spirit of God would give me any rest. I knew I had no right to be ashamed of God's truth any more than of himself, and that while professing to bear witness to the truth, I could not draw back from testifying to the whole truth, through shame or fear of man, without drawing back to perdition.

If such men as President Mahan can rest upon a mere quibble, a begging of the whole question, after admitting that these terms do not always imply endless duration, but claim that they do when applied to the wicked, because they do when applied to the interminable future, I must leave them with God. My Bible tells me that the wicked shall not be, and therefore the word everlasting, when applied to them, no more proves that they always will be, than it proves the same thing of other objects which have an end. Brother Miller also thinks that he has been preserved from great errors, by refusing to receive any thing for truth which has one plain text of Scripture against it. I admit the correctness of the principle, and therefore I cannot believe in the immortality of the wicked; for I am told that they shall be utterly consumed with terrors, and they shall not be—and I know that there are many very plain texts which do plainly teach the same thing. For the same reason I cannot believe that the wicked are to be taken to the moon or any other part of the universe to be punished: because the word of God plainly declares, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." They must therefore receive their recompense in the earth, and that recompense is to be, "burned up, root and branch." These truths, through great trials and struggles, I was at length constrained by the fear of God to avow and defend. I cannot shrink from them without offending God, any more than our dear brethren can withhold truth on the coming of the Lord. I see Christ exalted to give life and immortality. I see man in the dust destitute of immortality, because of sin. This honors Christ and abases man. I must glorify Christ by presenting him as the giver of life. I must abase man by showing him that he is dust, and then encourage him by pointing him to Christ for life. May the Lord guide us all into his blessed truth, and bring us quickly to his glorious kingdom.

LUTHER LEE ON THE DESTINY OF THE WICKED.

We now resume the question of the ultimate destiny of the wicked. And may God by his truth shine upon us, and illuminate our mind.

1. Mr. Lee admits that the punishment of sin is termed death; but denies that death involves the extinction, or cessation, of life. This amounts to this—that the punishment of sin is termed what *it is not!*

We do not "*assume* that death is the extinction of" life; for we have proved, in a previous article, that the punishment of sin is death in a literal sense of the word. We do not define death to be annihilation in the strict and philosophical sense of the term, and Mr. Lee evades a correct issue by the continued use of that term But let that pass. The question to be proved is, that death is the cessation, or extinction, of the functions of life.

2. Mr. Lee argues that because the term death is applied to both the righteous and the wicked, this is sufficient of itself to show the absurdity of relying upon the force of the word death, to prove what the punishment of sin is. It is absurd, then, to rely upon the words, or language, of a penalty, to determine what that penalty is! Mr. Lee certainly does not profess to be wiser than his Maker, for Jehovah has not left it to Mr. Lee, to me, nor to any other man, to infer what death is. God, himself, has defined it in the most explicit manner—"Dust thou art, and unto dust shalt thou return." This is death. The simple act of dying is not death. Dying is the process of entering into death. The dominion of death is the penalty of the divine law.

Mr. Lee quotes Heb. ix. 27.—"And as it is appointed to men once to die, but after this the judgment," as though this had anything to do with eternal torments. Death was appointed before the judgment; but Mr. Lee says men never die literally, and, upon the same principle of reasoning, he should do away with the judgment.

3. Mr. Lee affirms that, "there is nothing in the etymology, or common scriptural use of the word, to justify the assumption that it means annihilation." This word annihilation haunts Mr. Lee's brain like his faith in ghosts! But let us examine the etymology and scriptural use of the word, and see if the extinction of life is not found in it as the primary and radical meaning.

Mr. Lee quotes Rom. vi. 23.—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The word here rendered death, is, in the Greek, *thanatos*, which Mr. Lee's authority thus defines—"Death, i. e., the extinction of life; exposure to danger of death, disease, pestilence, spiritual death," &c. The reader will observe, that the first, or primary, meaning of *thanatos*, is "extinction of life." This is the literal, unfigurative, common, scriptural, and etymological meaning of the word. Grove's Lexicon thus defines it: "To die, fall, perish, expire." Here, again, we get the full force of the word *thanatos*, which involves the idea of the extinction of life, or a cessation of the functions of life.

But, reader, what is Mr. Lee's comment? "From this it is seen that by going back to the original, we get no nearer the idea of"—what? Death? No, but "annihilation!" This really looks dishonest; however, I hope better things of Mr. Lee, though he writes thus.

Mr. Lee remarks—"In the text above quoted, it will not be denied that death and eternal life are opposed to each other, and by their different significations, make the difference in the destiny of the saved and lost." This is true, the penalty, or wages of sin, and the gift of God, run parallel with each other. Death in its dominion, is the wages of sin—death eternal; and eternal life, unmixed with evil, disease, or death, the reward of the righteous.

Mr. Lee says *thanatos* denotes the death of the body; but, then, he has taught us, that the body of itself, being matter, has no life! How then can it die?

Again, he says, the word *zoe* "denotes natural life, the life which we now live." We shall notice this presently. He then professes to give two instances where *thanatos* denotes the death of the body, as though any theologian was so simple as to suppose it was not used in that sense! Truly, Mr. Lee must suppose his readers are very ignorant. The death of the body is the death of the man—the cessation of the functions of life, whether he apply it to men before, or after the resurrection.

Again, what student of the Scriptures does not know, that *zoe* is applied to the present life, and the eternal life of the righteous? But this does not alter the meaning of the word—it has the same primary meaning, whether we apply it to the life that now is, or to that which is to come. The difference between them is expressed by another word—eternal. Mr. Lee makes a smoke where there was none, and then presumes his readers will not see his gross blunders.

It may be true, as Mr. Lee says, that "there is not the least proof that death signifies annihilation;" but there is abundant proof that it signifies the extinction of life. And what if these terms are used in a "figurative sense;" does that do away with their literal sense? And will Mr. Lee tell me what words are not, sometimes, used in a figurative sense?

"The word death," says Mr. Lee, "is often used when loss of life must be meant. The first text he quotes proves this—"Follow me; and let the dead bury the dead." Here it is used both in a figurative and in a literal sense, and he cannot put any other construction upon it. Let the dead, in sin, bury the literally dead, Matt. viii. 22.

In Eph. v. 14, Mr. Lee gives us another example:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give you light." Here the words sleep, arise, and dead, are all used in a moral, or figurative, sense; but shall we thence conclude that they are never used in a literal sense? That men never literally sleep, arise, or are dead? What sophistry Mr. Lee displays!

When Mr. Lee applies *thanatos* to physical death, he says it means the death of the body i. e., of a part of the man. In what sense will he apply it, when he uses it morally? Will he say, that a man is half dead to God? Or half dead in sin? I apprehend here is a chasm he did not see through the smoke and fog he raised! I suppose when a man is dead in sin, that he is without the life of God—he has no moral, or spiritual life. The term *thanatos*, therefore, when used morally, must imply the absence, or extinction of spiritual life. So your foundation crumbles.

The Bible speaks of some who "are twice dead," and then "plucked up by the roots;" but Mr. Lee is so benevolent that he will not suffer himself to believe that any man is more than half dead!

Mr. Lee quotes Col. ii. 20; Eph. ii. 1; 1 Tim. v. 6; Rev. iii. 1; but as all these passages speak of death in the sense defined above, we shall not offer any comment upon them. Mr. Lee insists they do not teach annihilation, and in this we agree.

Mr. Lee's last argument on this point has reference to the "second death." He says there is no annihilation in it; and there certainly is no eternal misery in it; and here, for the present, we shall leave it.

Mr. Lee concludes his essay thus—"We trust we have shown that death does not signify annihilation." Very well, Mr. Lee, now prove it does not signify extinction of life!

This you have never done yet. HOMO.

THE PASSIONS.

To ascertain what degree of influence the passions ought to have on the Christian character, is a subject of considerable importance, to all who—having the high privilege of membership in the Christian church—are desirous of perfecting their characters, and fitting themselves for the enjoyment of a future life. I am aware that to treat upon this subject fully and in all its details, would require much metaphysical knowledge; but I purpose only to submit a few brief and popular remarks, tending to shew the importance of a due regulation of the passions; and that those individuals who have become members of the Christian church, are imperatively called upon to subject their minds and dispositions to the control and influence of reason, and the principles of Christianity.

The Apostle Paul, in writing to the churches in Galatia, says "Now they that are of Christ (Christianity) have crucified the flesh with the passions and the desires thereof;" (Gal. v. 24, 25.) meaning that the Christian should hold his mind and body equally in subjection, and by the control and mastery of his passions, be enabled, if necessary, to offer himself up, as it were, a sacrifice devoted to the cause of truth. Not, indeed, that the passions should be annihilated; Christianity does not extinguish the legitimate use of any one feeling or faculty of the mind; it only furnishes the mind with a strong and influential motive to bring them under the government of reason and religious principle.

Let us, in order to ascertain their due degree of influence, consider the use of the passions. They were implanted in the human breast for the wisest and best purposes; they are powerful instruments in the formation of our characters; they operate as an impetus to exertion in the acquirement of knowledge, and in the attainment of excellence; and upon their judicious or injudicious application will depend whether we become wise or foolish—virtuous or vicious—exalted or debased in our characters. The feelings and the passions are, as it were, the springs of action, without whose influence we should become inert, and possess no excitement to labor or exertion; when enduring pain or affliction, we could never act with fortitude; in the hour of danger, or in the day of trial we should be devoid of courage and firmness; and when our minds were exposed to gloom and despair, or our hearts oppressed with grief and sorrow, we should be incapable of that serenity and satisfaction which hope never fails to inspire, under the most adverse circumstances; neither should we be capable of being aroused to the performance of noble, disinterested, or exalted and benevolent actions.

Thus, then, it will be seen, that the passions are necessary to empower man to fulfil the functions of his nature. It is only when they are indulged to excess—when they lead and govern, instead of being subservient to the voice of reason and nature, to the dictates of principle, and the spirit of Christianity, that they become prejudicial to our well-being, and injurious in their influence. They are, indeed, bad masters, but excellent servants. It is, when so indulged, that, instead of emulation, we practice and cherish envy; instead of love, we imbibe hatred; instead of hope, we are depressed by slavish fear and timidity; instead of forbearance and forgiveness, we are actuated with resentment and revenge; and instead of humility and true self-respect, we manifest pride, vanity, and egotism. Now, surely, no one will say that these ought to influence the Christian character:—he who is commanded to "render to no one evil for evil;" to "let all bitterness, and passion, and anger, and noise, and evil speaking, be removed from him;" he who is called upon to furnish his "belief with virtue; his virtue with knowledge; his knowledge with self-command; his self-command with patience; his patience with piety; his piety with brotherly affection; his brotherly affection with universal benevolence." And yet, if we look into what is falsely termed the Christian world, we shall too often see the Christian name associated with the existence of those feelings, and the gratification of those passions, which, in their uncontrolled indulgence, and excessive influence, most disgrace and most degrade our nature.

There are, however, feelings or passions apparently of a milder or a less important kind, though, perhaps, equally injurious in their consequences, which are considered light and venial, and, therefore, become more dangerous. How often, for instance, do we not see persons, calling themselves Christians, become angry, irritable, and dogmatical, the moment you attempt to differ with them, about matters of religion; not content to reason or discuss the difference of opinion. How many indulge their inclinations and appetites, and are guided solely by feeling, in all their actions. Now this is wholly incompatible with that high and dignified tone of character, which ought to distinguish the Christian; the humble follower of the wisest, the most virtuous and enlightened man that ever existed—Jesus of Nazareth. It was his recommendation that, if the hand or the foot were leading to sin, to cut it off, and cast it from us; that, if the eye were leading to sin, to pluck it out. Now this, in figurative language, is descriptive of that line of conduct which the Christian ought to pursue: he is not to temporize—nothing should induce him to swerve from principle and consistency, however alluring the bait;—no indulgence,

however tempting—no habit, however long it may have been practiced—no feeling, however acute or sensitive, should be continued, or at all influence the conduct, unless they can bear the test of truth, and the scrutinizing eye of reason and religion. If they will not pass through this rigid ordeal of the judgment, then we should pluck them out—cut them off—and cast them from us.

This language of Jesus shews that we are imperatively called upon to annihilate such bad feelings from our minds—to emancipate ourselves from their slavery; and if we do not, we must pronounce our own condemnation, and the consequences will be upon our own heads. But what can be the cause of this irregularity in the passions, and the abuses to which they are liable? As Cogan, in his Ethical Treatise on the Passions, asks, "Is it the irrevocable law of our constitution, that we shall be incited to pursue what we are never to attain? Has some evil being blinded our eyes—perverted our judgment—destroyed our power—and blasted all our fairest hopes? Or, are we ourselves the culpable causes of so much misery, while, apparently, surrounded by so many means of happiness?" He then says, "No one has ever denied the existence of the following causes: ignorance, the influence of present objects, and of inordinate self-love." And, after considering briefly the influence of each of these causes, in rendering affections irregular, and the passions excessive, he says, "since each of these causes above mentioned produces separate effects, so inimical to human welfare—since each has its own characteristic perversion of the passions and affections, and is chargable with the correspondent evils, what misery may not be diffused by their union? What can be conceived more fatal to the welfare of mankind than the darkest ignorance—the presence of subjects, either exciting desire or aversion—and ungovernable self-love, united in the persons of those who possess the power to accomplish every purpose of their hearts? This dire assemblage constitutes the perfection of tyranny, with all its baneful consequences. It diffuses the agonizing sensations of fear, dread, consternation, grief, anguish, and horror, in every direction, and fills those regions of the earth with misery, which become subject to its wretched empire."

Here, then, we have the causes and consequences of an irregular influence of the passions, on the character and conduct of man. That they exist to the extent pointed out, is certain; and that they are injurious and destructive to the best interests of the human character, is equally certain. The Christian, I have shown, is particularly called upon to free himself from their trammels.

"Man know thyself: all wisdom centers
there"—

is a maxim which the Christian can not too often attend to; for, if he would let his passions have their due influence, and would guard against their improper bias, he must practice self-examination, and with it, private prayer; he must endeavor to attain that purity of character which Paul recommends, when he says, in his epistle to the Romans, "I beseech you therefore, brethren, by these compassionate kindnesses of God, to present your bodies for a living sacrifice, and holy, well pleasing unto God; that religious service of reason, which ye owe; and conform not yourselves to the present manner, but transform yourselves by the renewal of your minds, that ye may shew in yourselves what is that good, and acceptable, and perfect will of God." (*Wakefield.*) B. M.

War News.

The war news is briefly told. Gen. Sherman has marched from Savannah, Ga., into South Carolina; and, almost unopposed, has marched his army nearly across that State, destroying railroads, capturing the principal towns, seized on Columbia, the Capitol of the State, compelled the evacuation of Charleston, the nest and hot-bed of this wicked rebellion; thus manifesting God's righteous judgments on the instigators and upholders of rebellion against lawful authority: a rebellion to uphold and perpetuate human slavery, the vilest system "that ever saw the sun;" teaching all men who disregard and trample underfoot the "inalienable rights" of men "to life, liberty, and the pursuit of happiness," that though God may bear long with such iniquity, his "justice will not sleep forever." The righteous judgments of God are seen in the present war, and are a warning to all men, the world over, to beware of framing "iniquity by law," as has been done in this nation in upholding slavery heretofore. Now that God's judgments are abroad in the land, let "the inhabitants thereof learn righteousness;" lest a worse thing come upon us. Let the nation accept the punishment of our sins, and do works meet for repentance, so that judgment shall not need to rise up the second time on the land. Honestly "undo the heavy burdens, let the oppressed go free, and break every yoke." Truly, the punishment for the sin of slaveholding is heavy on the land; but it has been provoked and challenged by those who have upheld this wickedness. The end of it we trust has come. May YAHVEH speed its overthrow.

The Boston Debate.

The Discussion between Bro. Miles Grant and myself has been arranged to commence on Monday evening, March 13th. The question is—"Do the Scriptures teach the non-resurrection of the wicked?" The undersigned affirms—Br. G. denies. S. W.

The Herald of Life.

NEW YORK, FEBRUARY 22, 1865.

The Wages of Sin.

Moses said—"I call heaven and earth to record this day against you, that I have set before you life and death. . . . Therefore choose life, that both thou and thy seed may live." Acts iii. 22 23—"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you; . . . and it shall come to pass, that whosoever will not hear [obey] that prophet [Christ] shall be destroyed from among his people." In the first place he sets life and death before them, and advises them to choose life. He then declares the penalty. None were judged or destroyed at the first advent, hence this destruction is yet future.

So writes a correspondent in the *Voice of the West.* His premise is correct. Is his conclusion equally so? Were none judged and destroyed at the first advent? and is their destruction yet future? Did not Jesus behold Jerusalem and weep over it, saying, "If thou hadst known....in this thy day, the things which belong to thy peace; but now [about to be] hid from thine eyes: for the days shall come upon thee that thine enimies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee," &c. Lk. xix. 41–44? And did he not further say, "When ye shall see Jerusalem compassed about with armies, then know the desolation thereof is nigh....for these be the days of vengeance, that all things which are written may be fulfilled?" Lk. xxi. 20–22.

Is here not abundant evidence that that people [the Jews] "were judged" at that time, and the "penalty," executed? or, those who did not obey the voice of Christ were destroyed? If their "destruction is yet future" the words of our Lord must have failed. But they did not fail, and the vengeance written, or the penalty, was executed, having been first judged by the things "written" by Moses.

The writer in the *Voice* well says:

"You will notice, the penalty is the same with God for sin the in days of Moses as in the days of Adam. It is one and the same through all the dispensations of this world."

That is so: and death to the animal man, unbroken by a revival into life, is the penalty. The penalty is not revival from the dead and another death after resurrection. No such doctrine is found in the word of God; it exists only in the traditions of men. Death's dominion over the Adamic nature is the consummation of the penalty of God's law. This writer in the *Voice* says many very good things, but struggles hard by being entangled in the tradition of a reliving of the wicked dead to get the wages of sin. In combatting the doctrine of eternal torment, he says:

"Whatever may be the penalty for man's sins, if Christ offered himself for man, and in his stead, then he must have suffered the whole penalty of the law. If the penalty was suffering in a lake of fire and brimstone to all eternity, then Christ will endure this."

Very true: but if the penalty is death after resurrection, "then Christ will endure this." But he has not yet done it? Is that "yet future?" Alas, for the theory of death after resurrection, "Christ being raised from the dead, dieth no more; death hath no more dominion over him." So our friend of the *Voice* will find himself without a redeeming sacrifice as truly as the endless misery believers. The fact is, Christ died to rescue men from the dominion of death, if they would believe in him, or take hold of his divine life. He was "put to death in the flesh;" thus condemning the fleshly or animal nature as unfit for an endless life, and the life by blood is extinguished forever; but Christ was "quickened by the Spirit;" and so are all others that ever revive from the dead "at the last day;" hence, "neither can they die any more;" but they are "the children of God, being the children of the resurrection." Our friend when he has studied the subject more will see that all attempts to revive the wicked dead are as vain as attempts to find inherent immortal souls or endless misery in the book of God. The resurrection is a conditional event. He that "*believeth* in Christ shall not perish."

The Jubilees.

In the discussion of the question of chronology, by Messrs. Stevenson and Thurman, each of the disputants laid great stress on the Sabbatic years and jubilees. Mr. Thurman's position was, that the jubilee year embraced the last half of every forty-ninth year, and the first half of the fiftieth year, which was the first year of the next week of years. If this is so, then there is no such thing as a jubilee year. The jubilee, according to this theory, was half of it a Sabbatic year, and half a secular year. But the law of the jubilee (Lev. xxv. 11) made it as much a year of rest as the Sabbatic year. Here it is, "A jubilee shall that fiftieth year be unto you. Ye shall not sow, neither reap that which groweth of itself." According to Mr. Thurman, the Sabbatic year began with the new moon nearest the vernal equinox, and lasted till that moon again. Then commenced a new series of six secular years. But if Mr. Thurman is correct, they must not reap even that which grew of itself in the first half of the first of the six years. But the law expressly provided that "six years thou shalt sow thy field; six years thou shalt prune thy vineyard, and gather in the fruit thereof." This, of itself, settles the question, with Mr. Thurman's theory, that it is baseless. But it is only a part of its inconsistencies in the light of the law of the jubilee.

When questioned in reference to the sowing and reaping for six consecutive years, he said "Yes, they might sow in the fall of the sixth year, if they could sow anything which ripened before the Sabbath or seventh year came in." We did not think this ingenuous, for he very well knew that even the barley harvest which first ripened in Judea, was not ripe till after the middle of the first month. Whereas, the law providing that the sixth year preceding the forty-ninth year and jubilee should "bring forth fruit for three years." The Sabbatic year, the 7th; the jubilee, the 8th; and they should sow in the 9th year, and eat the old store in the ninth year till the new came in, which was not till after the Passover, at the full moon of the month Abib. But if the jubilee was half the 7th year and half the 8th, they could sow and reap in the 8th year; nay, they were commanded to do so. Mr. Thurman is in error.

Mr. Stevenson's theory is, that the series or cycles of sevens began in the fall, at the sounding of the trumpet at the new moon of the 7th month. Their sowing time was in the fall; their harvest in spring and early summer. They could then sow and reap six consecutive years and not infringe on the Sabbatic year. The jubilee year began in the fall at the close of the forty ninth year, and ended the next fall, when at its close, at the opening of the secular year, a new week of years they were prepared to sow in the fall and reap the next spring. With this theory every item of the law of the Sabbaths and jubilees agrees.

Mr. Thurman's main or strongest argument for his theory, is, that taking a separate year for the jubilee, destroys the harmony of the cycles of sevens. But he should remember that the Bible points out no such series. It calls for continuous cycles of fifties; seven Sabbaths of years, and the fiftieth year a jubilee. Then another forty-nine years and a jubilee. The supposed cycles of seven is a creature of his own imagination.

But Mr. Thurman's chronological system is based to a considerable extent on his system of jubilees. And having lost as many years in his reckoning as there are fifties in the period from Joshua to us; nearly seventy years are thus lost. But we will allow him to gain forty-nine of them by introducing another jubilee; and still he has a loss of from seventeen to twenty years. We have not made an exact estimate. But if he errs seventeen years, his system is destroyed; for in breaking the links of his chain,

"Tenth or ten thousandth,
Breaks the chain alike."

Mr. Thurman has truthfully said that his whole system is so interwoven that any part of it shown to be erroneous, destroys the whole.—*Advent Herald.*

God's Individual Plan.—No. 9.

BY JOSEPH T. CURRY.

As the condemnation by Adam introduces the Atonement and the reconciliation through the Atonement by Christ, so the reconciliation introduces the justification. Justification is the opposite of condemnation. This is the act of declaring anything unrighteous; while that is the act of declaring anything righteous. As condemnation carries us into death, it is evident that there can be no escape into life without the removal of condemnation, which is justification. Hence if there had been no redemptive plan, no justifying scheme, death would have been the eternal extinction of each individual of the entire Adamic genus. There is no salvation without justification. "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life—who was delivered for our offences, and was raised again for our justification." Rom. v. 10, iv. 25.

The Apostle Paul presents the philosophy of condemnation and justification in parallels. "If by the offence of one [Adam] the many [in Adam] died, much more the grace of God, and the gift by grace, by one man, Jesus Christ, hath abounded unto the many [in Christ]. And not as by one that sinned, is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's [Adam's] offence death reigned by one; much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by one offence judgment came upon all men [in Adam] to condemnation [to death]; even so by one righteousness the free gift came upon all men [in Christ] unto justification of life. For as by one man's [Adam's] disobedience the many [in Adam] were made sinners, so by the obedience of one [Jesus Christ] shall the many [in Christ] be made righteous. Moreover, law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death [by Adam unto all in Adam], even so might grace reign through righteousness, unto eternal life, [to all in Christ] by Jesus Christ our Lord." Rom. v. 15–21.

Still further to elaborate the Apostle's argument, we offer seven parallels which involve the whole matter. 1. The condemnation is on the animal nature. So the justification is on the spiritual nature. The actions of individuals cannot affect the case on either side. It is a question of nature alone. The law, being spiritual, condemns everything that is not spiritual, and justifies everything that is spiritual. "Great is the mystery of godliness, which was manifest in the flesh, *justified in the Spirit.*" 1 Tim. iii. 16. "But ye are washed but ye are sanctified, but ye are *justified* in the name of the Lord Jesus and by *the Spirit* of our God," 1 Cor. vi. 11.

2. Adam, as the representative of the animal, was condemned; so Jesus, the last Adam, as the representative of the spiritual, was justified. "This is my beloved Son, in whom I am well pleased." Matt. iii. 17. He "was in all points tempted like as we are, yet without sin." Heb. iv. 15. "For such an high priest became us, holy, harmless, undefiled, separate from sinners, ...who is perfected for evermore." vii. 26–28. "We have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1.

3. The condemnation is on every one that has the animal nature—hence all men are condemned: so the justification is on every one who has the spiritual nature. Here is the ground of our denial of universal, and affirmation of conditional, justification.

4. Those who have the animal nature get it from the first Adam by animal generation: so those who have the spiritual nature get it from the last Adam by spiritual generation. Here we see the importance of being begotten from above of incorruptible seed by the ever-living Logos of God. "That which is begotten of the flesh is flesh"—fleshly generation produces a fleshly nature—"that which is begotten of the Spirit is spirit—spiritual generation produces a spiritual nature. John iii. This great revelation extinguishes water-fleshology—a word roughly compounded, quite unclassical, but easily interpreted. Let him that readeth understand. "The Logos of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividassunder of soul and spirit [so that the spirit may be saved in the day of the Lord Jesus, although the soul—the animal identity—being separated from the newly begotten child of God, may perish]. Heb. iv. 12. This doctrine of the new nature—the new man—begotten from above of incorruptible seed, we call Samuel. The doctrine of the salvation of the animal nature, we call Agag. Without pretending to the gift of prophecy, we predict that the Logos-sword of Samuel will hew Agag in pieces.

5. We, as animal men, were condemned in our representative, the first Adam, before we were naturally begotten: so, we as spiritual men, were justified in our representative, the last Adam, before we were spiritually begotten. The latter member of this parallel, however, only applies to those who have received the Spirit since the first Advent. Men were begotten again before Christ, just as they have been since, but the mystery was not explained until Christ brought life and incorruption to light through the gospel. Our parallel throws light on Rom. v. 8. "While we were yet sinners, Christ died for us." So it might be said that while we were yet non-existent, Adam sinned for us.

6. We were condemned in the first Adam, with reference to our condition after natural birth: so we were justified in the last Adam, with reference to our condition after spiritual birth. The first part of this parallel is merely a setting for the second. It is true in itself, but of no importance; whereas the second part is both true and important. It shows the working of justification by faith. The child of God is not *born* until the resurrection. He is begotten now, "his seed remaineth in him," a new nature is begun, but he is not perfected until Christ, his life, shall appear. As he is now in his embryonic state, he does not know what he shall be, but he waits until the appearance of his Saviour, that he may be like him, and see him as *he is.* While in this life we are connected with the condemned nature—"the body is dead because of sin;" hence we fail of that absolute perfection which is required by the law. Owing to our imperfect state we groan, waiting for complete redemption. If it were not for the fact that we *shall be* perfect, the curse of the law would rest upon us. We are not, then, justified at present in ourselves, for the law allows not the slightest imperfection. And here the advocacy of Christ obtains. The spiritual nature of Christ Jesus was put on trial, and found spotless, and he represented us as we shall be after birth. Until then, Christ intercedes for us. "He is able to save evermore all that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. "If any man sin [through the weakness of the flesh], we have an advocate with the Father, Jesus Christ the righteous." It is a great error that Christ intercedes for all men; he only intercedes for those who are begotten from above for the future and incorruptible inheritance. Our connection with the spiritual through Christ is the only ground of our present justification—we are justified by faith. Hereafter we shall be justified in fact. Our doctrine gives no encouragement to sin, for "every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 3.

7. The death of our animal representative, the first Adam, indicated the lot of all the animal race: so the resurrection of our spiritual representative, the last Adam, indicated the lot of all the spiritual race. In the light of this parallel, 1 Cor. xv. 20–22 must be interpreted. By our connection with both Adams, we both die and live; but all those who, being in Adam, fail to be in Christ also, are as certainly doomed to remain in death as they are to die. "Affliction shall not rise up a second time," but in one stroke, God's executioner—unrelenting death—will destroy them forever. "But God will redeem my soul from the power of sheol, for he shall take me out of it." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Ps. xlix., 1 Cor. xv.

The Holy Spirit.

"Behold what manner of love the Father has bestowed upon us" that he should give unto us the Holy Spirit. For this purpose it was needful that Christ should go away, for if he went not away, the Comforter would not come; so he must leave that little band of brethren to whom he was attached by the strongest ties of love, and whose affections in turn were all swallowed up in him. Yes, the most lovely of all loving circles, that ever this earth witnessed, must be severed in order that the Spirit might come to us. And, O, how important that we should have it. Without it, we should not be reproved of sin, neither could we learn righteousness, or understand the judgments of God. Without it, we could not be baptized into one body; aye, without it, we are miserable indeed; we can do nothing as we ought; know nothing as we ought, or be anything that we ought; for we are left without it to the fickle influence of human reason and wisdom, which is foolishness to him who is truly wise.

By the Spirit the Lord raised Jesus Christ, and will raise us up also, at the last day. By it, the people of God are builded together in a compact body; and time would fail to speak of all its wondrous benefits; and how sadly true that men will turn away from its holy influences and be guided by human influence, even after they have seen their folly. But so it is. They not only disregard its movings upon their own hearts, but, being prepared by this, they go on to do and teach contrary to it, until at last they are prepared to deny it of its most glorious work, even the raising of the dead. And somewhere in their wisdom (or where they are "foaming out their own shame") dam up the inexhaustible fountain of its waters, even "the river of water of life," and conclude that it will cease to flow with the present dispensation, which they fondly anticipate will be accomplished in their own short life; so they are gratified with the thought, that they shall witness not only the besom of destruction that shall destroy the enemies of God, but also the final stop off of all benefits floating from God to man on the river of life.

It is frequently asked, What good does the doctrine of life in Christ do? and I have often felt that I wished to tell some of the good that it did me; it is this: It opened my mind to see the plan of redemption, which God had so wisely devised, carried forward until the Redeemed family—instead of being a "little flock"—"a remnant"—"a few"—shall be a gathering from the four winds, from one part under heaven to the other part under heaven, as recognized by the scriptures, at the setting up of the kingdom. They shall be as the stars of heaven for multitude, and as the sand by the sea shore is innumerable. The goodness of the Lord God of hosts shall perform this. O, my soul does magnify his name, and say, Bless the Lord forever more. This will be done by his Holy Spirit. Amen, even so let it be, good Lord; for so it seemeth good in thy sight.

The denial of the utility of the Holy Spirit was fairly illustrated in the city of M., about a year ago, by one who is held up by the organ of his party (a religious periodical) as a faithful laborer and efficient minister. After preaching a discourse, the intent of which was to persuade his audiance of the benefit of organization, he seemed to think he could bring the thing a little nearer by exhortation, in which he engaged with apparent zeal, and gave utterance to the following very plain expression in reference to former times. After speaking of the humility and power, and love of the church he said:

"As long as we kept humble, and kept the Spirit of God, we got along well enough; but experience has taught us since, that in order to prosper, it is necessary to have some kind of a system." He then cited a number of cases where after they systematised they flourished and increased in numbers. O my soul, my preaching brethren, there is something to be done besides counting noses, if we have stars in the crown of our rejoicing. I could forbear no longer. I thought it a propitious moment to speak a word in vindication of God's insulted Spirit. I did so, to the blessing of my poor soul.

This opens the whole matter of human organization. It is as much (in my mind) as to say, Farewell to the Holy Spirit; if it does not deign to stop with us we will let it know that we can get along quite as well without it; for we can organise and regulate all our members by our articles of organization, and prosper inasmuch as we can increase in numbers; "and so they wrap it up."

It is no marvel with me that men who go with such an influence are prepared to take up the weapons that they once laid down, even the scourge of proscription from which their own backs have smarted. No wonder that Peter, when he saw, in the prophetic glass "many following their pernicious ways," compared them to the loathsomeness of the canine species, and to the filthy habit of the swine.

It is not strange to me that men under such tutors are prepared to meet the argument of the Spirit's quickening the dead, by assumptions like this: "Now, nothing can be farther from the truth than this."

Having lost the spirit of truth, by which (if they ever had it) they were united to Christ, they have become severed from him, and by receiving the spirit of the age, which is selfishness, they have become the members of an harlot, inasmuch as they follow in the steps of their predecessors; and some of them claim the action of churches, which they in former times have repudiated, as a precedent to justify their present position. Alas, I weep for their folly, and my heart-felt prayer is, Lord have mercy. And now, dear brethren, although I wish to say much more, lest I am tedious, allow me to close with Peter's exhortation;

"Beware lest being led away by the error of the wicked, ye fall from your own steadfastness." DANIEL.

Hebron, N. H., Feb. 9, 1865.

Letters and Extracts.

Tidings from Philadelphia.

BR. STORRS:—A new era has occurred in our goodly city of Penn, since the opening of the present year (1865) commencing with the first of January.

The children of "the light" and of "Life in Christ only," have, for the past five years, as you well know, in Philadelphia, been in a scattered condition, because they were shut out by their brethren who differed with them at their former place of worship. But now, after patiently waiting these long years for a change of feeling and action in them to occur, to weld the broken fragments, the good providence of our Heavenly Father has opened the way for us to have a new meeting for the friends of "truth" at one of your old localities, N. E. Corner of 9th and Callowhill Sts., where you often held forth in 1850–51, now fourteen years ago.

Br. Rufus Wendell was with us the first Sunday in January, and inaugurated the meetings, and gave us four good and convincing discourses on the life theme, besides one during the week. Next Sunday after, Br. Charles H. Sutton gave us two discourses. Three following Sundays, W. S. Campbell lucidly magnified the Law of life in Jesus Christ. And now, for the past two Sundays, Br. Joseph T. Curry has continued the theme of "the way, the truth, and the life," in Christ Jesus. It is, as I remarked, a new era for the "scattered flock" in Philadelphia, to have "the truth as it is in Jesus"—as the one only source of a future life—thus freely and fully portrayed, untrammelled by reluctant dissenters, who would permit *you*—as an old friend, personally,—occasionally to visit them and recall their attention to an unwelcome theme. But now, thank the good Lord, the truth can be made freely and clearly by an unbroken line of representatives of it, speaking of it in all its applications and far reaching conclusions. The working result of which is, a constantly increasing interest and larger attendance of hearers—many of whom are entire strangers; but who are noticed to come again and again. So that we have good reason to hope that soon we shall be necessitated to procure a larger hall, in which to hold meetings as the spring advances: "for the truth is mighty, and it will prevail." All glory be to GOD and the Lamb!

Br. Storrs, you will pardon me, I trust, here, in connection with this hall where we now meet, in alluding to an incidental remark, made by a now sleeping sister in Christ, who, in 1851, after listening to one of your discourses on the "Destruction of the wicked," said, "Br. Storrs will be compelled, by the legitimate following out of his present views, to come to the conclusion, that the wicked dead will have no resurrection; for they, having no interest in Christ, can not be raised, because his Spirit did not dwell in them when they lived." And I could not but recall the prediction; and while our Br. Joseph was speaking, thinking also, that not only Br. Storrs and ourself were now so believing and preaching, but it had so many able co-adjutors, and eager listeners on the precious word of life—eternal life—in the future, only for the righteous, by a resurrection from the dead. Br. George, by the grace of God *we move;* and, through his blessed Spirit, the world will be moved—does even now move—onward into truth. GOD speed it!

Your brother in Christ's life, JAMES.

Phila., Feb. 20, 1865.

From Thos. W. Smith.

WEBSTER CITY, IOWA, Feb. 7, 1865.

Some folks in this mundane sphere think that a woman has no right to preach. But why not, if they are capable of expounding the word of life? The negative on this question must go somewhere beside the book of books to negate the truth that woman's sphere is, wherever she can labor as usefully, and as acceptably as man. There has been a general conversion to the belief in "woman's right to preach," in this section, during the past few weeks; for Sister HENRY, of Bunker Hill, Ill., has been with us dispensing the word of truth to crowded houses.

Woman's no right to preach? In the name of reason, what are such talents as Sr. Henry's for? To bury in drear silence, to waste in story-writing, or lecturing on free-lovism; because some unreflecting souls think Paul forbids their preaching, when he says, "Let your women keep silence in the Churches?" Friend, read on, and reflect; don't draw inferences too hastily.

Not many years ago, somewhere in the East, a female preacher was introduced as "an effectual laborer in the West," and who has helped amazingly in "putting down the non-resurrectionists in the West." Well, this was'nt Sr. Henry. But permit me to introduce her to the readers of the Herald, as one of the most able and successful preachers of the word of life in the West, and who is worthy of the confidence and love of all who look for the soon coming of Jesus, and can convert a hundred to the view of no future life for the ungodly, to one that our giant opposers overthrow.

Sr. Henry reached Alden, Iowa, Sunday, Jan. 22; having been invited by numerous friends. She spoke to crowded houses from Sunday till Thursday night; when, on account of the inclement weather, the meeting was postponed till Saturday morning. Sunday the house was claimed by the Methodists, Congregationalits, and Baptists. Finding that no time could be conveniently obtained, it was put to a vote, whether the house of a friend, that was kindly, offered, should be used, or

have no meeting; when the unanimous desire of the people was shown, that the meeting must go on.

The "Alden House" was turned to a Church; four rooms were crowded with attentive listeners; while not more than twenty-five attended the other meetings. The people generally assisted Sr. H. with "material aid."

Sunday night, she spoke on this "present war in the light of scripture." And truly, it was made apparent, that this war is neither "useless or causeless." Many eyes were moist, as our sister in words of touching eloquence, and with graphic clearness, pictured the scenes of cruelty and outraged innocence that came under her observation, and in fact formed part of her own experience in Southern Missouri.

Ah, none but those who have realized the brutalizing power of slavery, and have lost home and friends in defence of freedom, and have been forced to witness scenes that would make angels weep, and powerless to help the injured ones, can paint the system in its proper diabolical colors.

Monday we went to Oakland—but on account of the selfishness of some, who were holding uninteresting meetings, the house in the village could not be obtained; so we had to go to another, about two miles, where a house full of curious hearers was found. Next night the Lyceum had the house at Oakland. Sr. H. was invited to take part, which she agreed to do, and would take the negative of the question, "Is this present war anti-christian?"

After singing, and the reading of the journal, and a speech of ten minutes by a gentleman on the affirmative, Sr. H. spoke amid much applause. As she was about to sit down, the gentleman to follow gave her his time, and a half hour more was spent in able arguments to show that the war is not anti-christian—or against christianity. "Voted her the question."

After preaching once more, we returned to Alden, where Sr. H. spoke twice; and on Sunday we left, in company with Br. Maffit, for Webster City. Here we found the large Hall well filled; and last night many could find no room to sit. Thus far we have been greatly edified, and much benefitted, and think the cause at Alden, and elsewhere, has been greatly strengthened. Many have heard the truth who would not come to hear us, men; and have thereby been warned of the coming of the Son of Man, and the "doom of the ungodly."

There is a class of people who can be reached by female preaching, who cannot be induced to listen to us. True, many come from curiosity; but if they get within shooting distance, there is some chance of hitting some of them. Well, we have written enough this time. Sr. H. has other places to visit in this section yet. She preaches here till Sunday next, then to Fort Dodge.

Yours in hope of life.

From Elizabeth Smith.

Lyons, Iowa, Feb. 12, 1865.

Father Storrs:—It has been a long time since I last wrote to you, but in all that time you have not been forgotten by poor unworthy me. You indeed seem like a father to me; although I never saw your face, except the photograph you so generously sent me.

This world looks very hard on those who have given all for the truth. How little they know how to sympatize with all your sorrows, because you have stood like a rock and steeled your heart against the flatteries of men. They forget in their prejudice that you are but mortal, and that you are still capable of appreciating christian sympathy as you ever were. Never mind, dear father; although those around, for whom you may be laboring and for whom your warm heart may often have gone out in prayer, to your Father, that they might receive the truth which God has revealed in his word, although they, so often may have returned cold looks and harsh treatment, for your earnest endeavors, which may have caused you many an hour of sadness and repelled and withered the tenderest, warmest feelings of your soul, still there is one whose sympathy you have, which is dearer than the whole world. He looks down on you with the greatest love, and is ever ready to strengthen and cheer, all along life's weary pilgrimage; for, He once was a pilgrim, and for our sakes bore the scorn of this wicked world, was forgotten of men, went about doing good, and was once heard to exclaim, "My soul is exceeding sorrowful even unto death."

He was a sweet Saviour, was he not? and he loves us all just as tenderly, and feels for all of our infirmities. What a long and blessed rest he has in store for you; how happy we all shall be when we get home; how we shall enjoy one another's company with the Saviour in our midst. It will be a meek and holy throng.

May God bless your grey hairs, and ever give you peace and joy in him, in spite of all the enemy may do to prevent. The kingdom will be a great deal sweeter after giving up all for Christ in this world.

Note by the Editor.—We thank our youthful friend for her kind words. May the Lord preserve her unto life eternal, in Jesus Christ.

From Maria Mathews Weaver.

Br. Storrs;—At present we find our lot cast in Canada. Came here in December. Find the cause of Christ prospering in some places, and spirituality lacking in others. *One* church that boasts of having had nearly all the ablest advent preachers' labors among them, and of being "well instructed in doctrine," is, with a few exceptions, without life. Prayer meetings have gone down; and Sunday finds most of these intelligent professors *at home!* If your views of the resurrection had ever been introduced among them, no doubt the cry would be, "The non-resurrection has killed us."

We lost four or five of the November and December Heralds. I am studying on the subject of Redemption, with its intimate points, and hope to "hold fast that which is good."

As for Rev. xx. 5, there is nothing positive as to "the rest of the dead" being the wicked. This text does not *fasten* like Jno. v. 28, 29. And by the way, I would be gratified if you would explain, through the Herald, Numbers xxiv. 17. Husband procured you one subscriber in Canada, and his paper will probably be read by several to whom your views are new; and we would be glad to know your opinion of the text mentioned.

I await the forthcoming of a pamphlet on the subject of two resurrections, hoping to see all the scriptural arguments on both sides. If it is truth that there is no future life for the impenitent, it is solemn and important truth, and deserves prominence. I can conceive no gloomier condition than to be entirely overlooked by the searching eye of Omnipotence; forgotten like an insignificant blot, utterly exterminated!

I am sorry to see so much variance between those who are looking for the Lord. Am glad I went into the Boston tent last camp-meeting if I did feel as though the Non-resurrectionists would carry me off bodily. I was full of miserable prejudice, but ignorant of it, till listening to the warm exhortations of those whose "hobby" was the love of God. Doubtless some who hold your views are fanatical or extremists. We have them all about us. It is the temperament of the person, and not the doctrine he believes, that drives him too far either way.

The last Herald, Feb. 8th, has a gem in it. It is your sharp hit on tobacco. I do thank the Lord for it. Tobacco and rum in a christian's mouth, every time he feels faint! shame! Br. Gardener's article on conference meetings was right to the point. I can glean some precious things out of the Herald of Life. The Lord bless us with wisdom and grace sufficient for our day.

Danville, C. E., Feb. 14, 1865.

Remarks by the Editor.—The obscurity in the text, Numbers xxiv. 17, is removed by the reading of the Septuagint. It is as follows:—

"I will point to Him, but not now; I bless him, but he draws not near; a star shall rise out of Jacob, a man shall spring out of Israel, and shall crush the princes of Moab, and shall spoil all the sons of Seth."

The first half of this verse, probably, points to the Messiah. The last half to some other ruler that should arise in Israel, who should put down the rulers or princes of Moab, and spoil the sons of Seth, or Sheth. This latter work, most likely, was accomplished long before the Christian era.

A Friend in Philadelphia, writes:—I send you one dollar, which I think I received in answer to prayer, and I felt to bless the Lord. I thought to send it to help buy "that horse," but do with it as you think best. May the Lord put in the hearts of them who can give to do so, till the horse is paid for.

[Remark by the Editor:—We have applied it as you desired. In a private letter from Br. Thos. W. Smith, he tells us he used to live in Philadelphia, and heard us preach there, years ago. He speaks of knowing David W. White and others there. We hope Philadelphia will feel free to help one of her sons in his western mission. New York has contributed between $30 and $40 already, and will do something more for him yet.

A. F. Cressy, Shelburn Falls, Mass., writes:—I feel to thank God for the Herald of Life. How it cheers my heart, after the toils of the day, to sit down and peruse its pages. My health is poor, but I am enabled, through the goodness of the Lord to support my little family. How blessed to feel the time is coming when the ills of life will be no more; when war shall cease. I had two brothers and a brother-in-law who went into the army two years ago; but they are all dead. Two of them died in hospitals, the other, my younger brother, fell, pierced with bullets, before Atlanta, Ga., the 24th of July last. Thus died my last and only brother. His dying words were, "Tell my wife, it is well with me." He had long been striving to serve the Lord; and took great pleasure in reading your works. I have afflictions, but sorrow not as those who have no hope.

David H. Baker, Italia, Kansas, writes:—Since my discharge from the army my health has been such as to prevent me from following any employment; and being poor I have not yet been able to send pay for Volume II. of the Herald of Life. If you see fit, you can discontinue it till I can pay for it, which I shall do as soon as possible. The paper is all I desire it to be; but I do not wish to be a bur. then to it. May our heavenly Father furnish us all with wisdom, food and raiment while our trial lasts, and then give us part in his kingdom for his Son's sake, is my prayer.

[Remark by Editor.—We continue your paper: pay when you can, or accept it from the Lord. He will provide. We have not yet done "knocking on" him.

Mrs. Lucy Ann Salter, Young America, Ill., writes:—Last Sept., while on a visit to some friends near you, I was at a meeting in New York City. I had heard something of the second advent views talked of in my own State, but not enough to convince me of the truthfulness of the doctrine of no life out of Christ, or the righteous only will live again. While at meeting in New York, by a friend's request, I subscribed for the Herald of Life for six months, as much out of curiosity, to see its arguments, as anything else; but must say, I am well pleased, and convinced of the truthfulness and force of its arguments with regard to what the Bible teaches, and with the spirited and high tone in which it is written; also with the beauty and harmony of its teachings; according so well with the word of God. Enclosed is $—. Please continue the paper.

A Lady in New Jersey sends money, and writes:—I want the book "Life only in Christ." The rest of the money is for the "Knocker's fund." I am a firm believer in the doctrine you advocate. Thanks to you, for leading me to the light. I see a beauty in the Scriptures now which I never saw before. I sometimes wonder that I did not see the truth sooner, it is so plain the wicked will be destroyed. I like the Herald very much. I should not know how to get along without it.

G. H. Danforth, Norwich, Conn., writes:—Mrs. D. and myself are all alone in this vicinity. I cannot hear of any one in this place that knows any thing about the doctrine; but I have prevailed with a Universalist to read "Bible vs. Tradition," and he is very much interested; and it is reported that he is so afraid of dying that he said, that he had rather go to hell than to be struck out of existence. I have lent my papers, and tried to get some to read; but there does not seem much interest to do it; yet I shall keep trying.

Remark by the Editor.—Those who think there is nothing alarming in the idea of no future life out of Christ, had better become firm believers in the matter first, and they will find there is a more rational and effective alarm in it than in temporary or eternal torment hereafter.

Dr. E. C. Balcom, Bishan, Ohio, writes:—I rejoice to learn that Life only in Christ is as extensive as it is. I had sought for such friends, yet found but few. Since I have read the Herald of Life I learn they are more numerous than I had any hope of. Yet I am here alone, with no one to help me in argument; no books to read, and too poor to buy; yet I must read. Please send me "Bible vs Tradition."

Mrs. R. W. Pierce, Milwaukee, Wis., writes:—There is a good deal being said in our our paper about the future of *infants*. As far as I can understand, I feel to say with David, "It is well with the child." I think as they do not know what sin is, they must be in harmony with Christ, so that it will be impossible for the grave to keep them; for they have not known sin. If *we* are to become as little children, in order to be subjects of the kingdom of heaven, we shall meet the little children there. God is just and doeth all things well.

E. M. Kingsbury, Mass., writes:—I am pleased with the Herald of Life; though I have not had the privilege of examining the subject much till I heard Br. Bishop, when he had a discussion with Br. Durfee in Providence. It seems to look as if it must be there is no life out of Christ. I am greatly obliged to the brother who said I could have the paper, as I am alone in the world, and it is quite a comfort to me to have such a privilege granted me, as I am not able to pay for it; but I hope and pray the Lord will reward you for your labor of love towards me.

[The writer of the following wished a sample of the Herald of Life, which we sent, and received this note in return:

Dear Sir:—I received your package of papers with many thanks. I find much interest in reading them; yet I find principles that clashes with my understanding of the resurrection of the saint and sinner; or the good and the bad; the just and the unjust. With my limited information and understanding, I have supposed the teaching of the Bible was plain that there was a resurrection for the good and a resurrection for the evil; and that there must be a "resurrection" before there can be a second death, the final doom of the wicked. My understanding of the few "Heralds of Life," I have received, it advocates no resurrection to the wicked. If so, please explain Acts xxiv. 15; John v. 28–29; xx. 13–15.

My faith in Christ is, that he is the only being that hath eternal life to give; and that it is never possessed by man, only on certain conditions.

If you will publish in the Herald of Life your views on the above passages, and any others that may suggest themselves to your mind, to convince a mind seeking after truth, the writer of this request will feel his mind more confident on the subject.

John N. Waterbury.

[Remark by the Editor.—If our friend will furnish himself with "Life only in Christ" (See Catalogue) he will find all the texts examined to which he refers, and probably all others that may suggest themselves to his mind.

Christ Our Example.

BY B. K. WHITCOMB.

Much is being said in regard to the duty of christians, in this country, at the present day. No subject is more disputed, and yet, to my mind, none so plain. Nearly all the Ministers of the different denominations strive to convince their hearers of their duty in regard to national affairs. But I believe abundant evidence is given, in God's word, that Christ should be our example, and a pattern for all those who would be his disciples in sincerity and in truth.

Some may say, perhaps, Who then can be saved? So they did in our Saviour's day. "Nevertheless, the foundation of God standeth sure; the Lord knoweth them that are his." A great effort is being made to make it appear right for every one, saint or sinner, to take weapons of death and go to the field of battle. Now is this right? Is it in accordance with the teachings of our Saviour who said, "He did not come to destroy the lives of men, but to save them?"

But, says one, We must be subject to the powers that be. But, does being subject, require voluntary action on our part? If so, how far can it be carried? are there no limits? I thing there are. If we have no rule whereby to determine what is right, then, every man's opinion would be his standard. But I have not so learned Christ.

We hear on every side, the call of our country, is the voice of God. And it is urged, as an incentive to action, if you fall in your country's defence, you are nobly doing your duty, and are sure of being saved.

Some may perhaps think it speaking in strong terms, but yet its true, as far as my knowledge extends; and I have had a chance to know some thing about the matter, having been drafted twice, and was subject to the powers that be for six weeks, before they concluded to exempt me. The conclusion we arrive at then is, if this be true, we have a celestial railroad that will give free transportation to all the blood-thirsty characters, as well as christians (if those there be) who may be engaged in crushing the rebellion. But this I do not believe, neither do I think God's word will uphold the position.

That American slavery is a great evil, I always believed; and it is among the many, in which man, left to his own natural inclinations, will indulge. Now, if it be right for christians to take up arms to abolish slavery, why not other evils, and so cleanse the earth from sin before Christ comes? But pray show me in all the teachings of Christ, or his Apostles, where you find any such liberty given, or doctrine taught. Some may seek to evade the point in this manner; say they; We do not believe christians should *fight*, but they should uphold the President by their sympathy and influence, and perhaps their balot.

But God does not have to behold our works, to determine our character. If our hearts are filled with hatred and revenge, is that like the pattern? Let us see. Jesus says, "My kingdom is not of this world, if my kingdom was of this world, my servants would fight." Again, "Ye are not of the world, even as I am not of the world." If we are pilgrims and strangers, and seek a country or a kingdom, we cannot tarry to build up any earthly governments; for they have always been maintained by the sword, and our weapons are not carnal, neither will our feet go that way, if shod with the preperation of the gospel of peace.

Again, says Jesus,—Resist not evil; and if thine enemy hunger feed him, if he thirst give him drink." In fact, the teachings of the New Testament are all one way. Then is it hard to know duty in this respect? The grand difficulty is in trying to make God's word teach what it does not. I think it better to submit to God's ways, and be saved by his plan, than to seek to climb up some other way. May the Lord help us to follow Christ our example, and be meek and lowly in heart, that when the Life-giver returns, we may have an abundant entrance into the everlasting kingdom, to go no more out forever.

Corinna, Me.

May Christians Vote and Fight?

On the subject of citizenship and taking up arms to aid the government to suppress this wicked rebellion, I had doubts, and at one time did not see how christians could fight with carnal weapons. But further reflection has somewhat changed or modified my views on this subject.

If we take the position (as most all do who think it wrong to fight) that christians are to have nothing to do with earthly governments, except obedience to just laws, or cheerfully to take the penalty of disobedience to unchristian laws, we must not even identify ourselves with the government by voting. Well now, let us for a moment look at this.

A christian must not vote—a christian then must not take office under the government; or if he holds an office, when converted, he must resign and give place to some other man not a christian. Apply this to the President of the United States. Suppose he accepts office when an unconverted man—he may be a very good and moral man—he may be a very corrupt and wicked man; but if he becomes a christian he must resign and give place to some other unconverted or wicked man. The consequence on that principle is, we never can have a christian ruler, from the President down to the lowest office under him.

Adopt and act upon the principle that a christian is not to take office under the government and the consequence will be, we will have none but wicked rules—no christians to vote. How long would it be before the whole making of the laws and the administration of the laws will be in the hands of, and wholly controlled by the most wicked men in the land.

It is bad enough now; but *then* the country would speedily be overrun with vice and all manner of wickedness. As long as christians vote so long will there be some salt to preserve the body politic from corruption.

But "Resist not evil"—"if smitten on one cheek turn the other also." Well, so it is, and ought to be in our efforts to extend the gospel. In that work Christ instructed his disciples to "Resist not evil." The gospel is not to be propagated by violence, not even by resistance when we are violently assailed. "My Kingdom," says Christ, "is not of this world, if it were my servants would fight." We are not to force the gospel upon men with the sword; nor are we in that work to oppose force to force. It seems to me, that in these instructions to his disciples, Christ had reference only to the work of spreading the Gospel. But if we make such instruction of universal application, the tendency will be to destroy all social order and government; and invite anarchy and every evil work. O.

Hartford, Conn.

M. Proudhon, the noted socialist and eccentric reformer of the human race, died at Passy [Paris] January 18th. Mr. P. was in the fifty-sixth year of his age. Although at variance with nearly all branches of his party [the democratic] on account of his extravagant doctrines, among which "Property is robbery," is the most remarkable, he was much respected for his integrity, sincerity, and disinterestedness. He fortunately leaves no disciples, and although a powerful intelligence, has been but a passing meteor in the political sky.

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of Dodworth's Hall, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That Leonard O. Thorne act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "Life and Advent Union," be held in New York, about the time of the Passover in April ensuing.

The following named persons were elected officers for the ensuing year:

George Storrs, President.
George K. Carroll, Vice President.
Richard Martin, Treasurer.
Leonard O. Thorne, Corresponding Secretary.
William H. Thorne, Recording Secretary.

John Kemp,
John Spiers,
George K. Carroll,
Charles A. Righter,
A. W. McDonald,
George Kemp,
} Committee on Finances.

William Roworth,
Joseph Cherry,
William H. Hanford,
James E. Sebring,
Philo Richardson,
} Committee on Sunday Meetings.

That the proceedings of the meeting be published in the Herald of Life.

That the meeting do now adjourn, which was carried.

Richard Martin,
Secretary Protem.

APPOINTMENTS.

J. T. Curry will preach in Philadelphia, Feb. 26th, at such place as shall be designated by David W. White.

S. W. Bishop will preach in,

Newark, N. J., Sunday, Feb. 26th.

Pawling, N. Y., Thursday evening, March 2d, and over Sunday the 5th.

Albany, N. Y., Sunday, March 12th.

Rufus Wendell will preach in:

New York, at Botanic Hall, Feb. 26th; and at Cooper Institute, Room 24, on the evenings of Feb. 21st and 28th.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head," Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A Word to Correspondents.

"Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings."

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Our Israelitish Origin.—A work on Prophecy It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

BUSINESS MATTERS.

Subscription Moneys Received.

One dollar each *from* Theo Langehr, G H Danforth (The previous $1 was received.), H N Patten, Saml L Walter, A F Servis, H J Smith, Harlow Eno.

Various Sums.—John S Shed, $5; John H Waterbury, $3; J F Travis, $4; Hattie M Town, $1 50; A F Cressy, $2; Samuel Page, $1 10; John Goodwin, 2d, $1 25.

Tract and Army Fund'

Previous Receipts	$459 50
L. N. Olmsted, E. Hartford, Conn.	2 00
J. F. Brewster, Williamsburg, N.Y.	1 00

Our friends will understand that the above fund embraces the "*knockers fund;*" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear Lord."

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa.*

Previous Pledges	Paid	$51 00
"Berkshire," N. J.	Paid	3 00
A friend in Philadelphia	Paid	1 00
J F Brewster, Williamsburg, N. Y.	Paid	1 00

*Br. Smith's Post Office address is Alden, Hardin Co., Iowa.

On Pledges.

"A Friend" (in part of $35)	$5 00

Books and Pamphlets
FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two cents* postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"Geo. Storrs,
Box 4458, New York.

Poetry.

"THAT'S WHAT'S THE MATTER."

A PARODY, BY T. W. SMITH, V. D. M.

Dedicated to Mrs. N. M. Henry, Bunker Hill, Illinois

What does this excitement mean?
What's now the matter?
The world in great alarm is seen;
What's now the matter?
The statesman wise appear perplexed,
The nations too are greatly vexed,
The people cry, what's coming next?
What's now the matter?

CHORUS—What is the matter, say?
What's now the matter?
Is there not a brighter day?
What, *what's* the matter?

Darkened clouds are gathering fast;
What's now the matter?
The waves of peace are flowing past;
What's now the matter?
Men leave the plow the sword to wield
And hasten to the tented field,
They say, the country's law to shield;

CHORUS—What's the matter, say? &c.

Nations are reeling to and fro;
What's now the matter?
Like a drunken man they go;
What's now the matter?
Pray what is the answer given,
While the world is death-ward driven,
And with strife, and discord riven?
What's now the matter?

CHORUS—What is the matter, say?

Hear the blinded leaders say,
This now's the matter;
Soon will dawn a better day;
That's what's the matter!
The world is being purified,
Though by fire it must be tried,
Still t'will turn to Him that died,
That's what's the matter.

CHORUS—That is what's the matter now,
That's what's the matter;
All the world with peace shall flow;
That's what's the matter.

The politician too, can tell
What's now the matter;
He can read oppression's knell,
That's what's the matter;
Kings and despots sure must fall;
Liberty must reign o'er all
Who live on this terrestial ball,
That's what's the matter.

CHORUS—That's what's the matter now
That's what's the matter;
Slavery now, we won't allow;
That's what's the matter.

Does the word of God explain
What's now the matter?
Yes, it teaches us most plain
What is the matter,
This but just precedes the day
When the nations must obey
And submit to Jesus sway;
That's what's the matter.

CHORUS—That's what's the matter now;
That's what's the matter;
Rebels there he wont allow;
That's what's the matter.

Men may peace and safety shout,
That wont help the matter:
They know not what they're about;
That's what's the matter.
Dangers thicken all around,
Warnings many still abound,
Soon the trumpet loud will sound;
That's what's the matter.

CHORUS—That's what's the matter now;
That's what's the matter,
All the world to Christ must bow:
That's what's the matter.

ON THE IMMATERIALITY OF THE SOUL:

OR, MAN ENTIRELY DEPENDENT UPON HIS ORGANIZATION FOR HIS MORAL AND MENTAL POWERS.

BY THOMAS READ.

It has often been sufficiently proved that the whole nature of man is material, and we might well pass over the discussion of immateriality, till the immaterialists should condescend to define what they term immateriality, in intelligible language. But as many have been misled, and continue in error, by mistaking vague assertions and assumptions for proofs and arguments, we will examine it in connection with the mechanical laws of the human mind.

As immateriality is based upon what Paul calls "a vain philosophy," and metyphysics, and as our argument will be partly philosophical, and partly scriptural, we will, at the outset disclose our views of science. A sound philosophy develops those principles which God has established for the government of the universe, and which, therefore, must always be consistent with his written word. The recognized principles of the philosophy of the present day are demonstrated by direct experiment; and such as will not stand this test, and are not deducible, by fair inference, from the word of God, are very properly discarded. Moreover, we cheerfully concede, that if there be any clearly demonstrated facts, from reason or science, or nature, opposed to the plain teachings of the word of God, it would diminish our confidence in it; because, as all proceed from the same author, all must necessarily agree. But "The words of the Lord are pure words;—as silver tried in a furnace of earth, purified seven times;" and "His truth endureth to all generations." We have no fear, then, that the advocates of the "immateriality" and "the natural immortality of the soul," will be able to overturn the word of God.

Remember, our position is, That man has a perfectly organized body, which, with the breath that imparts life, is sufficient for the development of all moral and mental powers, or faculties. That the soul is an essential attribute of the living man; and that man has no immaterial principle or thing, or substance, essence, or natural immortal soul, that can develop any moral or mental powers, or acts, or the powers of life, without a moderately perfect system of bodily organs. We do not say that the soul is material, though we repudiate the idea of its immateriality. We say the manifestations of the soul, of life, of mind, of sight, thought, feeling, love, and envy, and the effects of electricity, sound, heat, and so on, are all alike the effects of physical, or, if it please you, of material causes. We say that the blood is magnetic and electric, and having imbibed oxygen and heat from the air we breathe, becomes instinct with life; "For the blood is the life;" and playing upon the brain, which contains different organs suited to the development of different functions, and upon the nerves, the nerves being modified forms of brain, and the blood thereby produces all the phenomena of mind.

Thought, then, being the effect of a cause, is not absolutely material; but being produced by material organs, and being something of which we can form a definite idea, it can not possibly be immaterial. It can have no existence apart from the causes that produce it. Sound is not material, but as it is occasioned by concussion and vibration communicated to the atmosphere by material agents, it can not be immaterial. The sun and the post are material, but the shadow produced by them is not material. But a shadow or sound are not immaterial, because we can see the one and hear the other. They have no existence independent of their material causes. All these things are tangible. So then, as thought may be perceived, manifested by the countenance, communicated to others by the voice, or spread out on paper, and sent by steam or lightning to the ends of the earth, it can not possibly be immaterial. Thought can no more be produced without the material agents, than a shadow without a substance.

Vision is not material. The inverted image of the object, so admirably diminished by refraction, in passing through the lens of the eye, is painted on the interlacing of the minute arteries and optic nerves, and conveyed by the action of the arterial blood, along the telegraphic-electrical-nerve conductors to the brain, and is there registered by the memory, or excites to other mental, moral or physical action, or passes away unheeded. We say that the diminished image, though caused by the refraction of the rays of light by the eye, is not of itself material; neither is it immaterial. Destroy the beautiful mechanism of the eye, or of the optic nerve, or take away the blood, and sight is destroyed. Thought and vision are alike operations of mind. Destroy the organs of thought and memory, and thought and memory are destroyed. Stop the breath till the blood ceases to circulate and becomes coagulated, and all the organs of mind become dissolved by chemical laws, and become utterly incapacitated to perform their functions, and the man is dead. And thus "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4. "Also his love and his hatred, and his envy is now perished." Eccl. ix. 5.

Here, then, is our position proved, alike by Reason, Nature, stubborn facts, and by the word of God. That man is entirely dependent upon his organization for all his thoughts, feelings, sensations, and for all the developments of his soul or life. And now let the advocates for immateriality bring forth their strong reasons.

The creed of the advocates for immateriality may be summed up thus:

1. That man, while on the earth, has a perfectly organized body.

2. That besides his body, man has also a rational soul.

3. That this soul is spiritual, simple, uncompounded, immaterial, indivisible, indissoluble, indestructible, intangible, without exterior or interior surface, is not extended, and can never come into contact with matter.

4. That this soul, from its essential nature is immortal, and independent of the body; and therefore, that it can exercise the functions of life, of the understanding, affections and will, without the concurrence of the body, and does indeed perform these functions, while the body is mouldering in the dust.

5. That these souls continue in a state of conscious enjoyment or suffering, between death and the resurrection; the good going to paradise or heaven, where Christ is, and the wicked to hell.

6. That the resurrection refers only to the body, the soul having never died.

7. That the wicked, as well as the righteous, from the necessity of their own immaterial natures, will live for ever.

The position we assume, conflicts with the words "besides" and "also," in the second article, as implying independent rationality; and with the 3d, 4th, 5th, 6th, and 7th articles.

The reflecting will readily perceive, that notwithstanding the grand flourish of terms, but one word, "immateriality," supports the whole weight of the position to which we object. Strike out that one word, and the whole fabric falls to nought, crushed by its own weight.

And now, gentlemen, where are your proofs? From nature, none; for all nature is material. From reason, none; for reason can not possibly be made to comprehend even the very existence of immateriality. And from revelation, none; for that emphatically declares, that man is dust, and that his mind is carnal. You assume that matter cannot possess life, or consciousness. We prove that matter is organized by God for this very purpose. Suppose I were to assume that matter could not possess the power of gravitation, because I cannot comprehend it. But if we throw a stone up, it falls, and what becomes of my assumption. It had been better for science, better for religion, and better for truth, if these gratuitous assertions had never been made.

Let us examine some of these high sounding words. If "the soul be simple and uncompounded," how did God compound it, or make it to possess so many parts as will, consciousness, love, and so on? If reason, will, and the affections, are more than one, then it is compounded. If simple and uncompounded, it cannot be different in different individuals, and different and more extensive in man than in beasts. But it is different and more complex (compound) in the one than in the other; man having several mental or moral faculties that beasts have not. If it be indivisible, how can man be divested of a part, his memory or his imagination, and yet possess his will and consciousness? How can he be partly deranged, and at the same time rational on some subjects? If each part separately may become diseased, deranged, lost, or destroyed, the whole can most assuredly be destroyed. If indivisible, how can it be propagated from father to son and transmitted to posterity? It must be the one soul in the whole, or it is divided. If no exterior or interior at surface, it can have no locality And if it cannot come into contact with matter, of course it cannot be in man, and can not possibly influence the man or his body in any way! And were there such a thing as an "immaterial soul," it would neither add to, nor detract from the otherwise perfectly formed man.

And may we not, therefore, conclude, that of all created things, that which is immaterial, not resulting from material agencies, not consisting of matter, nor any way affecting or being affected by it, nor consisting of anything, is nothing, a blank in nature? It is assumed that the soul is immaterial, and hence indestructible, and therefore immortal. We concede, that that which is immaterial is nothing, and can not be made less than nothing, and therefore can not be destroyed. Immortal nothingness is about as bad as annihilation, a term so often used by "immortal-soulists," who cannot afford to deal fairly with the arguments of their opponents. They affirm that man has an immaterial soul that can live, think and be happy, independently of his organization. On the contrary, we affirm that man has a living soul, so dependent on the organization of the body that when that is destroyed the soul is unconscious, dead. The destruction of the organization, causing the death of the soul, they are pleased, improperly, to call annihilation. We will compare the two terms, immateriality and annihilation. The one is nothing, as we have already proved, and continues nothing for ever; the other was some thing, but if annihilated, it is reduced to nothing; that is, it is made immaterial, gentle reader, and continues immaterial for ever. So that the "annihilated soul" and the "immaterial soul" have embraced each other; both alike have become immaterial and immortal nothingness!

We have heard of a certain philosopher who denied the existence of progressive motion. For, said he, a thing must either move where it is, or where it is not, and both propositions are equally absurd. We commend this logic to the consideration of the immaterialists, for surely

"They have given to airy nothingness,
A local habitation and a name."

If in opposing it we have been beating the air, ye have compelled us, for we cannot allow error to entrench itself behind these metaphysical subtleties. May every disciple of Christ forsake the shadowy foundation of immateriality and inherent immortality, and hereafter base his hopes of everlasting life upon faith producing obedience to all the commandments of Him, who by the sacrifice of himself, having redeemed our souls from the power of the grave, raiseth the dead, and quickeneth whom he will; and thus glorify God in the person of his Son.

DOUBTING AND BELIEVING.

The great tragedy had been enacted. In rapid succession the different acts of the drama had been performed. Jesus had been taken into custody by his relentless foes. Accusations—trifling, groundless, malicious accusations, had been brought against him. In Pilate's judgment hall a mock trial had taken place; and though the Roman governor manifested in various ways a desire to show clemency, and deliver Christ from the hands of his persecutors, he was at length frightened into acquiescence. Washing his hands before the clamorous and vindictive crew, saying, "I am innocent of the blood of this just person," he timidly yielded to their wishes, and delivered Jesus into their hands to be crucified. The scourgings, the mockings, the insults, had all been meekly endured by the Lord of Life and glory. The crown of thorns, prepared in malice and envy, had been rudely thrust upon his head; in cruel mockery the sour and bitter draught had been put to his parched lips; the nails had been driven through his hands and feet, thus fastening him in an excessively painful manner to the cross! The "cup" which he had prayed might pass from him, if consistent with the Father's will, had been drained. The incomparably sweet and holy words of prayer on behalf of his persecutors and murders had gone heavenward from the depths of his earnest and loving soul—"Father, forgive them, for they know not what they do." And now the bitterness of death was past; and the body of Jesus, prepared by friendly hands for burial, had been carefully laid in the garden-sepulchre, and a great stone rolled to the door thereof. Moreover, at the special request of the Jews, fearing, as they affirmed, that the disciples would steal the body away, and thus it should be reported that he had risen from the dead, Pilate gave orders that a company of Roman soldiers should for three days and nights guard the tomb. Thus the sepulchre was made sure, the governor's seal was put upon the stone, and the Roman guard ordered to its post of duty.

At this unlooked for and unexpected position of affairs—their leader crucified, dead and buried, the hearts of the disciples grew faint—their courage failed them. Evidently, they had not comprehended Christ in his true character; the full purport of his teachings, and the grand and crowning object of his mission, they had not clearly seen. Their minds, it would seem, were more intently fixed on temporal than on spiritual things. The idea of his resurrection was not a living verity in their souls. Concerning his words on this subject, their minds were confused, bewildered—in a labyrinth of doubts, uncertainty, and unbelief. Very great was their incredulity. After what they had witnessed in the life of Christ; having given ear to his superior moral teachings; having been eye-witnesses of his miracles, it would seem that their unbelief ought not to have been so deeply rooted. But so it was. When the news was communicated to them by the two Marys and the other women who were early at the sepulchre, that Jesus had risen from the dead, they could not credit the strange report; to the stricken and disheartened disciples these words of the overjoyed women seemed merely as idle tales, and they believed them not. This incredulity was common to all the disciples—the minds of the eleven were thoroughly permeated with this belief. Probably they regarded the report of the resurrection of Jesus from the dead, as news too good to be true—precisely as many affirm of our holy and blessed faith.

But gradually, before the rumors and strong proofs that were presented to their minds, the stubborn unbelief of the disciples gave way. A short time after the resurrection, on the evening of the first day of the week—our Christian Sabbath—the disciples, with the exception of Thomas, were assembled together, probably for devotional purposes, when Jesus surprised them by his living presence, saying, as he stood in their midst, "Peace be unto you." Suddenly the shadows fled, and light from heaven streamed into their souls. Joyful emotions undoubtedly thrilled every nerve and fiber of their moral and religious being. In the simple yet expressive language of the record, "they were *glad* when they saw the Lord"—when they knew of a certainty that Jesus lived.

Ought not that memorable evening to have passed pleasantly? Yea, verily. It marked undoubtedly a period in their lives that was never forgotten. With great joy the disciples hastened to communicate with Thomas; they desired that he should know what they knew. "We have seen the Lord!" was their direct and earnest exclamation. But Thomas said, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." Here was stubborn skepticism, to be sure—no less than an utter disinclination to believe on the testimony of others; a settled determination to accept only the evidence of the senses. There are probably many such unbelievers at the present day; though we can scarcely regard it as either reasonable or satisfactory to occupy such a doubting position. But the evidence required by the unbelieving disciple could in this case be furnished, and was forthcoming. On the following first day evening the disciples were again assembled, and the incredulous Thomas was among them. Again came Jesus into their midst, saying, "Peace be unto you." Addressing Thomas, he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing."

The scales fell at once from the unbeliever's eyes; the cloud of incredulity vanished; his doubts were all gone, and the cheering sunlight of faith shone round about him. In language expressive probably of his astonishment, and the deeply stirred emotions of his soul, he cried out—"My Lord and my God!"

Thomas is now fully prepared to enter upon the Christian course and do the work of an evangelist. The well-spring of faith has been opened in his soul. Now he sees with a clearer spiritual vision than ever before. The moral "light of the world" has dawned upon his mind. Now he believes that Jesus is the Christ; that in a high and holy sense he is the Son of God. He sees him now clothed with spiritual power; he contemplates him no longer as a prince in any earthly or temporal sense, but joyfully regards him as the divinely appointed agent or representative by and through whom the moral characteristics of the infinite Father were to be made known to mankind; by whom life and immortality were brought to light; by whom great moral truths were enunciated for the enlightenment and benefit of the human race; by whom glorious spiritual realities were to be brought into the dominion of faith. His views of Christ and Christian doctrine were unquestionably of the most satisfactory kind. No darkness now; no more yielding to sadness and gloom. Light and love and joy predominate in his soul. Faith having taken the place of incredulity, Thomas goes out into the gospel vineyard to perform his duty in teaching the nations, according to his Master's word. He felt that the spiritual Christ would be with him wherever he might go. In Parthia and and India, where Pagan priests held sway, he lifted up the standard of the cross, and preached boldly the name of Jesus. Incurring in some way the displeasure of the Pagan leaders, he fell a victim to their superstition and cruelty. So he lived, faithful to his trust; so he died a martyr to the cause of Christ.

If the incredulity of Thomas was once strong, his faith was afterwards stronger! A significant question arises here: Would this disciple have labored and suffered and died a martyr's death, had he remained doubtful or wavering in his attachment to Christ? No. Had he been lacking in gospel faith, he would not have been the earnest and faithful preacher that he was. The truth is, he believed in Jesus, as the Son of the living God, as the Saviour of the world; and he was therefore strong to labor and suffer, and endure unto the end. Well may we say, "O Lord increase our faith."—*Selected.*

DON'T BE A GLOOMY CHRISTIAN.

1. Because we have too many of that sort now. Numbers of the disciples are shady, not sunny, have more of November in their countenances than of June. They do not seem happy as Christians, and probably are not. Let there not be added even one more to this number.

2. Because there is every thing to make you a lively, animated, cheerful Christian. You trust you are forgiven and accepted in the Beloved, which is the greatest blessing infinite love could bestow upon you, and that blessed fact should shed a brighter gleam of gladness over all your days of prosperity, and chase away all the gloom of the trials of life. With such a Saviour as you have to love and enjoy, such a home in prospect, such a Comforter as the Holy Ghost, such travelling companions as the saints, and such blessed work to do as that of leading others to read the word of light, it is a shame to hang ones harp on the willow.

3. Gloomy disciples misrepresent religion. A gloomy sinner fairly represents the master he serves and the side he has chosen. But a gloomy Christian makes people believe religion is a gloomy affair, and leads them to believe that they shall have to be gloomy too, if they become religious, all of which is false. He is a proper interpriter of the Christian faith who rejoices in the Lord, and whose joy would not be more than is meet if it should become a "joy unspeakable and full of glory."

4. Gloomy disciples can do very little good. Sinners are not fond of this company, are likely to avoid it. Besides the gloom of such a mind snaps the sinews of all exertion for the good of others. How can such a disciple maintain a cheerful and lively and animated conversation about the glorious things of the kingdom of God, thereby stirring up the souls of sinners to enter into the joy of the Lord? The gloom of the soul implies that all the sin there has not gone out, and of course the lips are sealed, and usefulness is out of the question.

Therefore, let gloom find its victims where it can; but let every disciple of Christ feel that he is born to be the happiest person in the community where here lives—is sacredly bound to be a specimen of the hallowed joyfulness true religion is capable of producing—is bound to let the observing world know that God does "make Jerusalem a rejoicing and her people a joy"—is bound to make it appear that redeeming love can give such sacred peace, holy serenity, and substantial joy, as can not be produced by all that is loved and sought by the followers of the world.
—*Boston Recorder.*

Children's Department.

THE STOLEN BRACELET.

A few years ago, in one of the largest stores in Boston, one cold afternoon, there stood a small, young child. She could not have been more than ten or twelve years of age, and yet there was a look of intense thought on her face, rarely seen in one so young. A close observer would have known by watching the child's face that a struggle of some kind was going on, for various were the emotions manifested. Strange that no one noticed, for the struggle was strong; and as she walked backward and forward, she exhibited more than ordinary emotion. At length she stopped before a box filled with costly bracelets. "No one sees me," said she, and immediately her hand wandered to the box, and hastily slipping one of the bracelets into her pocket, she passed leisurely on. But as soon as the act was done, reflection began its work. "No one sees me—yes, God sees me. He is looking down and knows what I have done," said she; "and besides, I shall never feel right until it is restored, and if I leave the store, perhaps I shall not be able to find it again, and I wish I had never seen it."

And now the bitter thoughts that filled her mind were almost intolerable. At the best, if she was not discovered, she was miserable. Was that a fit return for a father's prayers, a mother's tears? and if she *was* discovered, thoughts of arrest, imprisonment, and disgrace, haunted her. She who had been instructed in the right way—she who had enjoyed every advantage—what would her father, her mother say, if they knew their little girl was a *thief*? "Oh! that I had never taken it," said she to herself, over and over again. The bracelet looked fairly hateful to her; but how to return it? But return it she would, and deeply humiliated and ashamed, she went back to the box, and cautiously putting her hand into her pocket, replaced the stolen gem, and with a greatly relieved mind left the store. "That hour decided my after life," said she to a friend a short time since. "If I had yielded that time I should have pursued a life of crime. That was the turning point with me, and I never see a box of bracelets without breathing a prayer of thankfulness that I was saved that time; for since that time I have never had any desire to take any thing belonging to another."

And now, my dear children, learn a lesson from this simple narrative. Strive to resist the *first* temptation. When temptation of any kind comes, stop and think. Remember that every time you resist temptation you strengthen your ability to do right; while on the contrary every time you *yield* to temptation you *weaken* your ability to do right. Remember every time you do wrong, you pave the way for a repitition of the same. Many a poor wretched criminal thinks with pain and sorrow of the time he committed the *first* offence. Many a poor degraded drunkard looks back with regret to the time he tasted the first drop. Youth is especially the time to form good habits; for habits formed in childhood and youth cling to us through life.

There is a very pretty verse, I learned when quite a child, which I would like you all to learn, and repeat to your mother or older sister:

Now that my journey's just begun,
My road so little trod,
I'll go, before I further run,
And give myself to God.

Do not dear children say, as I have often heard said, "When I am older." You may not live to be much older; the *present* time is yours, the *future* is uncertain. None are too young to begin to do right. None are too small. Christ said on one occasion, "Suffer little children to come unto me. . . .for of such is the Kingdom of Heaven." So you see that even *little* children are included in the invitations given to come to Christ. Many are the invitations given to the young, to seek the narrow way that leads to life. May you accept them and follow on in the way pointed out, that you may at last inherit Eternal Life.

COUSIN NAOMI.

PRAYING AND GIVING.

One of our friends keeps a family missionary box, and a little daughter of some six summers was very desirous of putting in her pennies, also, with the rest. Some time after she was saying her evening prayer at her father's knee, when, to his surprise, she hesitated a moment and then added: "Lord, bless my two pennies, for Jesus' sake. Amen." Waiting until she was in bed, he asked his wife, "What made Gracie say that?" and the reply was: "She has prayed thus every night since giving her pennies to the missionary box." May we not believe that the little one's pennies will surely be blessed, and learn from a child the lesson ever to send a prayer with our almsgiving?—*Vermont Chronicle.*

MAY I STICK TO THEE.

A little boy five years old tried to pick a snail from a rock, but the creature's hold was stronger than his tiny fingers, and he could not get it off. When he prayed that evening he thought of the snail, and said:

"O God, grant that I may stick to thee as the snail stuck to the rock to-day and couldn't be got off."

That was a good prayer. I hope it was answered, and that the noble little fellow was so helped that he did "stick to his Creator." May all my readers stick to their religion too!

MASTER IS WATCHING.

A lad was at work in a field. A man who was at work in an adjoining field said to him:

"You keep very steadily at work."

"Master is watching me," was the reply.

God's eye is ever upon us. He does not watch us with an unkind eye. Far from it. He watches and waits to see if we will not turn from sinning to holiness, that He may bless us. His eye is ever upon us. Let us do nothing, then, that is adapted to displease Him.

The Herald of Life

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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ON THE IMMATERIALITY OF THE SOUL

OR, MAN ENTIRELY DEPENDENT UPON HIS ORGANIZATION FOR HIS MORAL AND MENTAL POWERS.

BY THOMAS READ.

Besides the other properties of the immaterial soul, it is represented as intangible. We cannot see it, we cannot hear it, we cannot feel it, we can neither smell nor taste it. Indeed it is impossible to form any definite conception of its existence; and as such a being was never thought of, or dreamt of, 250 years ago; nor would it then, if the Scriptures could have been wrested so as to foster the notion of natural immortality, the sooner it is consigned to its former oblivion, the better for religion, for reason, for science, and for the truth of God. Luther Lee says, such is its intangible nature, that matter cannot touch it; and God cannot destroy the soul by an exertion of power upon it! If he meant that the soul is immaterial, and has no separate being, we might perhaps concede, that to destroy such a thing, would involve a contradiction, and therefore it might be impossible. But if he believes that it is a creation of God, then it must be easier to destroy than to create, and God is not only able to destroy the soul, but he says of him that worketh on the day of the atonement, that same soul would he destroy. But Christ says, that God is able to destroy the soul. To which agree the words of the prophets; "The soul that sinneth, it shall die," and "He spared not their souls from death." But who are ye, that would limit the Holy One of Israel—that practically deny his omnipotence!

This intangible chimera of immateriality, is worse than the poor man's flea, when he put his hand upon him, behold he was not there. Hamlet's ghost was visible, but this intangible phantom can neither come in contact with you, nor can you come in contact with it. Hence its wonderful facility in evading arguments. But these reasoners upon immateriality, by substituting their vain philosophy for the oracles of God, have at least proved that "the wisdom of this world is foolishness with God."

But to make, to create, means to combine; to arrange in order; to mould into form; to organize; to cause to exist. But how can an immaterial soul be made? If it be made, it must be made out of something that did exist before; or out of something that did not exist. If made out of something that did exist, it was altered and endowed with various faculties. It was therefore compounded, not simple, and therefore liable to be altered again, to be dissolved; and therefore it, the created soul, is mortal.

If you say that it was not altered, then we say it was not made, and must have been eternally endowed with reason, will, and the affections, and therefore it cannot be susceptible of change or progress. And thus you arrive at the pagan dogma that all our ideas are reminiscences of something that has occurred in some pre-existing state of being.

Again, if made of something that did exist, would it not be more in accordance with God's customary mode of working, to have at once endowed that something with moral and mental powers, rather than turn that something into nothing, or that some matter, into no matter, thus making it immaterial, and then endow it with moral powers; when for the reception of such endowment it was better adapted in its primitive state? But if you say it was made out of something that did not exist, or called out of blank nothingness; then God added the faculties it now possesses, and therefore these faculties can be taken away. A man may become deficient of memory, sight, or even consciousness, and if any one part of the immaterial soul can be lost, all may be lost, the whole consigned to blank nothingness again, and so immateriality does not confer immortality.

The beasts too have living souls, and as beasts think, choose, and love, according to the immaterialist's mode of reasoning, they too have immaterial souls, and are immortal. We cannot allow you to shrink away from this conclusion, unless you abandon the idea of immateriality altogether. But some affirm that the "immaterial soul is a part of the Deity;" which involves the idea that God is divided, a part of God sins, and a part of God is cast into hell. Thus immateriality and blasphemy are very nearly allied. Father forgive them, for they know not what they say.

Three of the attributes which God claims exclusively for himself, are Invisibility, Immortality, and Immutability. All of these the immaterialists claim for the human soul. "I have said ye are gods....but ye shall die like men."

Such are some of the difficulties, contradictions, and absurdities, which naturally grow out of the unphilosophical and unscriptural doctrine, of the immateriality of the human soul. And thus it is proved to be the legitimate daughter of the mother of harlots, and abominations of the earth, who in this doctrine has caused all nations to drink of the wine of the wrath of her fornication, denying that Christ is our life, and deifying the human soul. Is not this doctrine justly entitled to be branded on the forehead with the name MYSTERY?

We think that it may safely be asserted that nine-tenths of those who believe in the natural immortality of the human soul, are practically and truly materialists. They believe that the soul, when it leaves the body, assumes a sort of etherial body, or spiritual body, or some say, a body of light. The legitimate conclusion from which is, that the resurrection is past already, and they need not look forward for another resurrection. Indeed, this class think and speak very lightly of the resurrection. The Bible records but two states—this world, and the world to come; and but two bodies, the present animal body, or soul-body; and the resurrection-body, or spirit-body. Such believers are affectionately implored to come back to their bibles, lest their enemies should appropriately class them with Professor Bush, A. J. Davis, or Emanuel Swedenborg.

Indeed the only remedy for these fanciful fables, is to admit the scriptural exposition, that the whole compound nature of man was formed of the dust of the ground, with nothing super-added to the perfect organization, but breath to cause it to live. That the soul cannot originate a single indea, nor hold any intercourse with external nature, independently of the bodily organs.

In opposition to this simple and uncompounded phantom of immateriality, we find that every thing in the vegetable and intellectual world, from the lowest vegetable in nature, up to the hightest created intelligence, is material, and is organized. And as a general rule, the more complicated and diversified the organization, the more numerous and higher the functions and developments. That "man is much better than the fowls," because he has a superior organization, giving him a superior nature. Dust, in its primitive particles, is undoubtedly more simple and uncompounded, than the living body; but is it better fitted to develop mind, and glorify God? Indeed the body, by chemical analysis, can almost be brought back to its simple and uncompounded state. Does this improve it? Away then with such terms, as implying superior excellence.

All that God has made, of which the finite mind can form any adequate conception, is made of matter; and there is a beautiful gradation running upwards from the inanimate vegetable to the angels of God who do his pleasure, hearkening unto the voice of his word.

Amid the wild and varied exuberance of nature we find no waste of power, no waste of skill. In all organized beings, every organ, every function that we can fully trace, and fully comprehend, has its appropriate use; and is admirably adapted to promote the progressive perfection of the the creature. We are so accustomed to the beauties of nature, and the skill manifested by the Divine Author, that we cease to be astonished, when the tree, deprived of its vesture and apparently of its life, by the wintry blast, becomes animated by the balmy breath of spring, and puts on its beautiful foliage; then the blossom, and after that the ripened fruit. Nothing superfluous, nothing deficient. Why does the tree put forth its leaves, inhaling carbon and exhaling oxygen?

Because God has endowed it, material as it is, with these faculties, and these are necessary to its growth and production. What mean these lovely blossoms that so sweetly manifest the wisdom and goodness of God? and are so admirably calculated to call forth our admiration. They toil not, they spin not; yet Solomon in all of his glory was not arrayed like one of these.

But why so fragrant, so beautiful, so attractive? Because God hath made it necessary for the perfection of the fruit and seed, that the pollen dust should be carried from the anther of the one to the pistil of the other; and the insects, while following their natural instincts, attracted by their loveliness, sip the nectar for themselves, and carry the pollen dust from flower to flower, to perfect the embryo fruit. Whence this diversity and whence this perfection? All from the perfection of their organization. Again if we slip a scion from one tree, and ingraft it into the branch of another, the same identical sap that would have produced one species of fruit; passing through another system of tubes, and fibres, produces an entirely different fruit from the other branches. Why is this? The difference in the organization of the scion from that of the supporting stem has produced the different result.

Ascending the scale, we find beings more highly organized, and endowed with higher capacities, into whose nostrils has been breathed the breath of life, and hence they have become living souls which are flying in the atmosphere; gliding in the streams; and moving upon the face of the earth. What do we now find? More complicated and admirable organizations; developing the superior powers of life, will, sight, hearing, instinct, and indeed almost all the phenomena of the human mind. And if they have less of reason than their nobler masters, they possess more instinct, more acuteness of vision and hearing, and in many respects a stronger and more enduring muscular fibre. Still all is material. The heat, the light, the air, and the electricity, that cause their several organs to develop their functions; all, all, are material, and the more complex and intricate their organs, the greater their perfection. Without the organs of mind and sense, there can be no development of mind and sense. So true is this, that indeed the peculiar characteristics of the mind of an animal, can be learned even from the external features; particularly from the relative size and situation of the volume of the brain. The science of phrenology is an induction from these facts; and is wholly based upon the materiality of the organs of the soul. As soon as these organs are dissolved, or materially deranged, their appropriate functions necessarily cease. This ought not to be the case, if there were a principle, an abstract "immortal and immaterial soul," that could develop the powers of life without organization. But if there be no such principle—and there certainly is none—then shines the wisdom and power of God conspicuously in the construction of the living organism. But if there could be such an "immortal, independent, immaterial principle," then for all the purposes of life and happiness, their fearfully and wonderfully wrought frames would be superfluous. "Shall the thing framed say of him that framed it, He had no understanding?"

We ascend now to the nobler creature, man. Formed by the same hand; moulded of the same materials, the dust of the earth; animated by the same spirit of the breath of lives; in what consists the superiority or difference between him and the beasts of the field?

1. God has given to man a more complicated and diversified organization; which imparts to him more numerous, and superior faculties; a superior mind.

2. He has the gift of speech, and was created in the image of God.

3. He has a moral nature, and therefore responsible and accountable. A subject of praise and blame; of reward and punishment. He is a being for whom the Son of God has died, a candidate for immortality. He may be raised from the dead at the second coming of Christ.

He resembles the animals in these particulars.

Both are material—both are mortal—both have living souls—both have spirits—

And both alike are entirely dependent upon their organization for all their mental phenomena. Although there is a great difference in these three great natural organized orders of nature; and they are widely separated from each other as a class; yet they meet and overlap at their extremities: so that the highest of the vegetable class, is superior to the brute; and the highest of the brute is superior to the lowest of men. And pray where in the series does immateriality and immortality begin, and where is the dividing line? As they cannot be predicated of the one, so they cannot be predicated of the other.

LUTHER LEE ON THE DESTINY OF THE WICKED.

In Mr. Lee's article No. 21, he professes to meet "the assumption," as he is pleased to call it, "that the word destruction means annihilation, or loss of conscious existence." With what success he has done this, remains to be seen.

The principal text examined by Mr. Lee in this article, is 2 Thess. i. 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power."

Upon the word destruction, he remarks, it "does not necessarily mean loss of existence." I would ask Mr. Lee, if it necessarily means any thing? And, if it do, what is it? Does it necessarily mean eternal torments? I affirm it necessarily carries along with it its primary meaning; and that, therefore, when applied to the final destiny of men, it necessarily means loss of existence, or loss of life.

Mr. Lee has given the definitions of lexicographers, one of which is perdition. The Greek is *apoleian*, which is another form of *apoluo*, and signifies, among other things, to dismiss from life, permit to die. *Olethros* is derived from the verb *oleo*, and so are the words *apolluo* and *apollumi* also derived from *oleo*; so that the meaning and force of *olethros* is found in the word perdition, and the force of perdition is found in *apolluo*, which signifies to be destroyed, to perish, to render vain, to bring to nought. While, therefore, the text might be rendered—"Who shall be punished with everlasting perdition," or "everlasting ruin," it could not be rendered "everlasting misery" without discarding its primary meaning.

2. The word tribulation, in the 6th verse, is not the same punishment, as that in the 9th, as Mr. Lee has asserted. He also says that "the word everlasting cannot well be applied to any term denoting annihilation." This is an assumption, and a fallacy. For, first, the word annihilation does not express the condition of the destroyed They are not annihilated. And I cannot help thinking, that Mr. Lee has selected this word for the purpose of throwing dust in the eyes of his readers, lest they should see the nakedness of his arguments.

But why cannot the word everlasting be applied to destruction? If a thing be destroyed without the possibility of restoration, why may it not be termed everlasting? The word everlasting adds force to the term destruction—a force which is irresistible to you. It shows that it is no temporary destruction which may be repaired, but a never-ending perdition. The word destruction signifies disorganization, and the term everlasting prefixed indicates its eternal duration. What an abuse of all logic—all reason, and common sense! According to your argument, the words eternal, everlasting, and immortal, should never be applied to God! He is self-existent, and the word everlasting can add no force when applied to him. Of course the term everlasting implies that there may be a destruction which is not everlasting, and I will give you an instance; but this is not to "abandon the argument founded on the meaning of the term."

"O Israel, thou hast destroyed thyself, but in me is thy help," is an example in point. This destruction is not everlasting.

Mr. Lee remarks, that "God himself cannot restore a person thus destroyed." As a question of power, God could restore even that which he had annihilated, much more could he restore that which was resolved into its original elements. But he wills not to do it, and therefore the destruction is everlasting.

3. Mr. Lee argues that "the nature of this punishment called destruction, proves it not to be annihilation." This is a very singular sentence, and reads, when divested of its mysticism, "The nature of this punishment called destruction, proves it not to be destruction!" The punishment is destruction, this is its nature; and yet its nature proves it not to be destruction! Really! Mr. Lee is a logician!

Mr. Lee continues—"It consists in being banished from the presence of the Lord," &c. Not "banished," Mr. Lee, but "punished." Why substitute the word banishment, for punishment? The truth is better expressed without your glosses. The punishment is destruction; and the destruction shuts them out from the presence of the Lord and the glory of his power. What can be plainer? The everlasting destruction, then, is not a banishment from the presence of the Lord and the glory of his power, as Mr. Lee asserts; but a punishment consisting in destruction.

4. Mr. Lee introduces several passages for the purpose of showing the use of the word in other senses. His first text, Hosea xiii. 9, is a politico-ecclesiastical destruction, which is a metaphorical use of the word. He quotes 1 Cor. i. 19, where it signifies to render vain, or bring to nothing, the wisdom of the wise. He also refers to Rom. iii. 16, where he says, "destruction means ruin or perdition." Very well. He quotes Matt. xii. 13, where destruction is used to express the destiny of the wicked; he says—"it means to ruin or perdition." All right.

He refers to Luke xvii. 27, where it is used to express the destruction by the flood. In Acts ix. 21, where it is used to imply physical death. And to Matt. v. 17, where it is used analogically to signify abrogation. Thus we have its literal and metaphorical use before us, and the reader can judge of their import.

Mr. Lee has certainly failed to prove, that the word destruction, when applied to the destiny of the wicked, does not signify absolute destruction, or perishing. Our position remains just as it was before he discharged his artillery.

1. In Mr. Lee's article, No. 22, which is his last effort, he offers a "reply to the assumption" as he terms it, "that the word perish signifies annihilation."

He says "the words perish, perished, perisheth," are "nowhere used to describe or express the quality of the punishment of sin." This is a grand assumption. These words not only express the certainty but the nature of the sinner's punishment, as we shall see. Indeed the very passages he has quoted afford proof of this. "Except ye repent, ye shall all likewise perish." Luke xiii. 3. Pilate had mingled the blood of the Galatians with their sacrifices; and the tower in Siloam fell and destroyed eighteen persons: they perished; and Jesus said—"Except ye repent, ye shall likewise perish," or in like manner, "perish," die—come to nought.

The text in John iii. 15, 16, presents us with the word "perish" undeniably expressive of the destiny of the world, apart from the gift of Christ; and it fully expresses the destiny of those, who will not come to Christ that they may have life.

And in Rom. ii. 12, the word perish is used in the same sense. So also 1 Cor. xv. 18; 2 Pet. ii. 12, and Jude 2. Pe. says "shall utterly perish in their own corruption." McKnight, if anything, makes it stronger, when he renders it "*by* their own corruption," for this expresses the cause of perishing.

2. The original words remain to be examined in this place. *Apolluo* and *apollumi*, from the word *Oleo*, signify to destroy, kill; and, intransitively, to be destroyed, perish; to put to death, render vain to bring to nought. *Apolluo*, from *uso*, and compounded of *apo* and *luo*, signifies to loose, to send away, dismiss from life, permit to die.

"If the candid reader can see no certain proof" of destruction here, he must be blinded or greatly infatuated with an antiquated theory.

Mr. Lee blunders seriously over Cor. xv. 18. Does he really believe, that, if Christ had not risen, those who had fallen asleep in him would have suffered eternal misery? If so, I envy him not.

Mr. Lee's "illustrations" so far from proving that perish does not mean loss of conscious being, fully sustains this position. "Lord, save us, we perish." "Here perishing means only death by drowning," says Mr. Lee Very well, it means death. Chap. ix. 17. "The bottles perish." "Here," he says, "to perish is to be rendered useless or worthless." Very well. Luke xiii. 33. "It cannot be that a prophet perish out of Jerusalem." "Here to perish is to die, or be put to death," says Mr. Lee. All is well. Chap. xv. 17. "I perish with hunger." "Here perishing," says Mr. Lee, "means to die of hunger." All right again.

Mr. Lee also refers to Eccles. vii. 15: Isa. lvii. 1: Jer. ix. 12, in the first two instances it means death, in a literal sense; and, in the last, desolation.

Speaking of 1 Cor. xv. 17, 18, he says the "Apostle makes the virtue of the atonement depend upon the fact of the resurrection of Christ," &c. This may be true; for if Christ had remained among the dead, or under the dominion of death, there would have been "no profit in his blood." This the Psalmist teaches.

And, just at this point, having finished my review of Mr. Lee's last effort, I will make a few remarks on the death of Christ.

Did he die as a substitute? If so, he paid the penalty of the divine law, and God can have no further demand upon the race. If Christ died to save men from death, then none should ever die; but death is the common lot of all, and, therefore Christ did not die as a substitute in this sense. Neither did he die to save men from a second death, for Adam was not exposed to but one death; and the penalty of the law is one death, not two.

In whatever sense Christ died as a substitute, in that sense mankind will never suffer the penalty of the law; and, if in no sense he died as a substitute, then, unless men avail themselves of the redemption in Christ, they will perish in, and by, their own corruption, and remain under the dominion of death forever.

That the term perish means what we have previously defined it to mean, we have the following additional testimony: "If" God "should set his heart upon man, if he should gather to himself his spirit and his breath; all flesh would perish together, and man would turn again to dust." Job. xxxiv. 14, 15. Again, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." 1. Cor. x. 19. And so, also, "the preaching of the cross is to them that perish foolishness."

HOMO.

CHRONOLOGY AND HISTORY.

Historians and chronologists are anything but united on the exact time of many important events which are necessary to define with accuracy the time of the beginning or ending of most of those periods. The chronology of some of the events noted in the scriptures is based upon these conflicting and discordant materials; and too much reliance upon profane chronology and popular mistakes as to the reigning king of the times in which the scripture event happened, has led into great errors in the interpretation of the prophecies. This, we conceive, is especially the case with Daniel ix.

Let us take a view of the generally received chronology in the Bible in a few particulars. The chronology put against Ezra i. 1, or the Decree of Cyrus, is B. C. 536. Haggai i. commences with the second year of Darius, and the chronology is put down at 520 B. C., when the house of God or temple was put forward to its completion by Haggai and Zerubbabel at God's command; that is, just sixteen years after the decree of Cyrus; and Ezra vi. 15, tells us "this house was finished in the sixth year of the reign of Darius the king:" that is, according to the common received chronology, within *twenty-one* years after Cyrus' decree; and yet, strange to tell, commentators and chronologists have fixed upon the decree of Artaxerxes, II., B. C. 457, or fifty-eight years after the temple *was* finished, according to their chronology, as *the* commandment that went forth to restore and build Jerusalem! Also, according to their chronology of Dan. ix. B. C. 538, the "seventy years desolation of Jerusalem" (ending at that time, Dan. ix. 2,) ended *eighty-one* years before the commandment went forth to restore and build Jeruealem, i. e., if 457 B. C. is the true point from which to reckon that commandment; and Daniel must have been dead at least seventy-five years before Ezra went up to restore Jerusalem!

It has seemed to be taken for granted that the Darius of Dan. ix. is the same as the Darius who took Babylon. From a careful examination of the subject, we are fully satisfied this is a great mistake. In consequence of this mistake, that chapter has been thrust in between the 8th and 10th chapters, and thus led to inextricable confusion all who have based their calculations upon that theory.

Daniel, himself, if carefully examined, shows that these Dariuses were two different and distinct persons. Chapter v. 31, tells us, "Darius the *Median* took the kingdom;" the 9th chapter says, "In the first year of Darius the *son of Ahasuerus* of the seed of the Medes." The Scriptures give us the Ahasuerus as the husband of Esther, Esther ii. 16, and the chronology in the margin of our Bible gives this event B. C. 462. Artaxerxes I. reigned between Cyrus and Darius king of Persia, "son of Ahasuerus." Any one must be satisfied of this, we think, who, with an unprejudiced mind, carefully reads Ezra iv. Artaxerxes I. died B. C. 424. See Taylor's Manual of History, p. 66. Says Taylor—"On the death of Artaxerxes, his only legitimate son, Xerxes, ascended the throne; but within forty-five days was murdered by his natural brother, Sogdianus; and he again was deposed by another illegitimate prince, Ochus, who, on his accession, took the name of Darius II." This king was surnamed Nothus, that is, *illegitimate*. He was called illegitimate because the son of Ahasuerus, most likely born of Esther, a Jewess, and therefore would be accounted as not legitimately heir to the throne of Persia. It seems to us clear that Darius Nothus is the Darius of Daniel ix., and he came to that throne about 424 B. C., instead of B. C. 538, as would seem by the chronology now found in the margin of the Bible. If this be so, then all the other chronologcal dates in the margin of the Book of Daniel are equally erroneous.

Darius Nothus reigned at a latter period than Cyrus (whose Persian name is *Coresh*,) king of Persia. The communication, therefore, made to Daniel, chap. ix., was at a later period than that of the 10th, 11th, and 12th chapters; and its chronological position in the Book of Daniel is *after* the 12th chapter. Darius Nothus, or "Darius the son of Ahasuerus," is the same, we judge, as Ezra's "Darius king of Persia," Ez. iv. 5; and cannot therefore be identical with "Darius the Median," but corresponds with the Darius of Haggai i. 1, and Zech. i. 1; and what further confirms this idea is, that in the "second year" of this Darius, the seventy years indignation of the Lord against Jerusalem ceased. See Zech. i. 1, 12. The seventy years' indignation which the angel here declared was completed, in the second year of Darius, is identical with the seventy years' desolations which were terminating in "the first year of Darius, son of Ahasuerus;" for the desolations ceased when the work of rebuilding the temple had such a putting forward as resulted in its completion; that was from the "second year of Darius, king of Persia." See Ezra iv. 24, and v. 1–2; therefore, it follows conclusively that Darius the son of Ahasuerus, (Dan. ix. 1,) is the same as the Darius of Ezra, Haggai, and Zechariah; and hence reigned at a later period than the Scripture Cyrus (*Coresh*,) king of Persia, and king of Babylon, and therefore was not "Darius the Median," who reigned *before* Cyrus. If these things are so, it follows that the chronology relied on in fixing the dates of the prophetic periods is erroneous, and will forever delude those who follow it.

Again, as Cyrus reigned before Darius Nothus, or "Darius son of Ahasuerus," and as Daniel's seventy weeks, seven week, and sixty-two weeks, were given him under this latter king, it follows that the decree of Cyrus, to restore and build Jerusalem, was previous to the 9th chapter of Daniel; and it is abundantly evident that the decree of Cyrus, and not that of Artaxerxes, is the decree spoken of by Gabriel to Daniel. This we know will be startling to some who have labored to make the generally received chronology harmonize with the facts in history and prophecy; and yet it is demonstration, to our mind, that the decree of Cyrus is the decree of which Gabriel speaks, Dan. ix.

Let us turn to Isa. xliv. 28, and we shall see what the Lord saith concerning Cyrus. "Cyrus is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built, and to the Temple, thy foundation shalt be laid." This language exactly tallies with Gabriel's annunciation—"Know, also, from the going forth of the commandment to restore and to *build* Jerusalem," &c. Here is a distinct reference to some prophecy on the subject; no other prophecy can be found that so exactly corresponds as that which relates to the acts of Cyrus; and if we are correct as to the chronology of Dan. ix. that decree of Cyrus had been issued prior to Gabriel's announcement of the time at which

HERALD OF LIFE

And of the Coming Kingdom.

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GEORGE STORRS : : : EDITOR.

ON THE IMMATERIALITY OF THE SOUL

OR, MAN ENTIRELY DEPENDENT UPON HIS ORGANIZATION FOR HIS MORAL AND MENTAL POWERS.

BY THOMAS READ.

Besides the other properties of the immaterial soul, it is represented as intangible. We cannot see it, we cannot hear it, we cannot feel it, we can neither smell nor taste it. Indeed it is impossible to form any definite conception of its existence; and as such a being was never thought of, or dreamt of, 250 years ago; nor would it then, if the Scriptures could have been wrested so as to foster the notion of natural immortality, the sooner it is consigned to its former oblivion, the better for religion, for reason, for science, and for the truth of God. Luther Lee says, such is its intangible nature, that matter cannot touch it; and God cannot destroy the soul by an exertion of power upon it! If he meant that the soul is immaterial, and has no separate being, we might perhaps concede, that to destroy such a thing, would involve a contradiction, and therefore it might be impossible. But if he believes that it is a creation of God, then it must be easier to destroy than to create, and God is not only able to destroy the soul, but he says of him that worketh on the day of the atonement, that same soul would he destroy. But Christ says, that God is able to destroy the soul. To which agree the words of the prophets; "The soul that sinneth, it shall die," and "He spared not their souls from death." But who are ye, that would limit the Holy One of Israel—that practically deny his omnipotence!

This intangible chimera of immateriality, is worse than the poor man's flea, when he put his hand upon him, behold he was not there. Hamlet's ghost was visible, but this intangible phantom can neither come in contact with you, nor can you come in contact with it. Hence its wonderful facility in evading arguments. But these reasoners upon immateriality, by substituting their vain philosophy for the oracles of God, have at least proved that "the wisdom of this world is foolishness with God."

But to make, to create, means to combine; to arrange in order; to mould into form; to organize; to cause to exist. But how can an immaterial soul be made? If it be made, it must be made out of something that did exist before; or out of something that did not exist. If made out of something that did exist, it was altered and endowed with various faculties. It was therefore compounded, not simple, and therefore liable to be altered again, to be dissolved; and therefore it, the created soul, is mortal.

If you say that it was not altered, then we say it was not made, and must have been eternally endowed with reason, will, and the affections, and therefore it cannot be susceptible of change or progress. And thus you arrive at the pagan dogma that all our ideas are reminiscences of something that has occurred in some pre-existing state of being.

Again, if made of something that did exist, would it not be more in accordance with God's customary mode of working, to have at once endowed that something with moral and mental powers, rather than turn that something into nothing, or that some matter, into no matter, thus making it immaterial, and then endow it with moral powers; when for the reception of such endowment it was better adapted in its primitive state? But if you say it was made out of something that did not exist, or called out of blank nothingness; then God added the faculties it now possesses, and therefore these faculties can be taken away. A man may become deficient of memory, sight, or even consciousness, and if any one part of the immaterial soul can be lost, all may be lost, the whole consigned to blank nothingness again, and so immateriality does not confer immortality.

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Indeed the only remedy for these fanciful fables, is to admit the scriptural exposition, that the whole compound nature of man was formed of the dust of the ground, with nothing super-added to the perfect organization, but breath to cause it to live. That the soul cannot originate a single indea, nor hold any intercourse with external nature, independently of the bodily organs.

In opposition to this simple and uncompounded phantom of immateriality, we find that every thing in the vegetable and intellectual world, from the lowest vegetable in nature, up to the hightest created intelligence, is material, and is organized. And as a general rule, the more complicated and diversified the organization, the more numerous and higher the functions and developments. That "man is much better than the fowls," because he has a superior organization, giving him a superior nature. Dust, in its primitive particles, is undoubtedly more simple and uncompounded, than the living body; but is it better fitted to develop mind, and glorify God? Indeed the body, by chemical analysis, can almost be brought back to its simple and uncompounded state. Does this improve it? Away then with such terms, as implying superior excellence.

All that God has made, of which the finite mind can form any adequate conception, is made of matter; and there is a beautiful gradation running upwards from the inanimate vegetable to the angels of God who do his pleasure, hearkening unto the voice of his word.

Amid the wild and varied exuberance of nature we find no waste of power, no waste of skill. In all organized beings, every organ, every function that we can fully trace, and fully comprehend, has its appropriate use; and is admirably adapted to promote the progressive perfection of the the creature. We are so accustomed to the beauties of nature, and the skill manifested by the Divine Author, that we cease to be astonished, when the tree, deprived of its vesture and apparently of its life, by the wintry blast, becomes animated by the balmy breath of spring, and puts on its beautiful foliage; then the blossom, and after that the ripened fruit. Nothing superfluous, nothing deficient. Why does the tree put forth its leaves, inhaling carbon and exhaling oxygen?

Because God has endowed it, material as it is, with these faculties, and these are necessary to its growth and production. What mean these lovely blossoms that so sweetly manifest the wisdom and goodness of God? and are so admirably calculated to call forth our admiration. They toil not, they spin not; yet Solomon in all of his glory was not arrayed like one of these.

But why so fragrant, so beautiful, so attractive? Because God hath made it necessary for the perfection of the fruit and seed, that the pollen dust should be carried from the anther of the one to the pistil of the other; and the insects, while following their natural instincts, attracted by their loveliness, sip the nectar for themselves, and carry the pollen dust from flower to flower, to perfect the embryo fruit. Whence this diversity and whence this perfection? All from the perfection of their organization. Again if we slip a scion from one tree, and ingraft it into the branch of another, the same identical sap that would have produced one species of fruit; passing through another system of tubes, and fibres, produces an entirely different fruit from the other branches. Why is this? The difference in the organization of the scion from that of the supporting stem has produced the different result.

Ascending the scale, we find beings more highly organized, and endowed with higher capacities, into whose nostrils has been breathed the breath of life, and hence they have become living souls which are flying in the atmosphere; gliding in the streams; and moving upon the face of the earth. What do we now find? More complicated and admirable organizations; developing the superior powers of life, will, sight, hearing, instinct, and indeed almost all the phenomena of the human mind. And if they have less of reason than their nobler masters, they possess more instinct, more acuteness of vision and hearing, and in many respects a stronger and more enduring muscular fibre. Still all is material. The heat, the light, the air, and the electricity, that cause their several organs to develop their functions; all, all, are material, and the more complex and intricate their organs, the greater their perfection. Without the organs of mind and sense, there can be no development of mind and sense. So true is this, that indeed the peculiar characteristics of the mind of an animal, can be learned even from the external features; particularly from the relative size and situation of the volume of the brain. The science of phrenology is an induction from these facts; and is wholly based upon the materiality of the organs of the soul. As soon as these organs are dissolved, or materially deranged, their appropriate functions necessarily cease. This ought not to be the case, if there were a principle, an abstract "immortal and immaterial soul," that could develop the powers of life without organization. But if there be no such principle—and there certainly is none—then shines the wisdom and power of God conspicuously in the construction of the living organism. But if there could be such an "immortal, independent, immaterial principle," then for all the purposes of life and happiness, their fearfully and wonderfully wrought frames would be superfluous. "Shall the thing framed say of him that framed it, He had no understanding?"

We ascend now to the nobler creature, man. Formed by the same hand; moulded of the same materials, the dust of the earth; animated by the same spirit of the breath of lives; in what consists the superiority or difference between him and the beasts of the field?

1. God has given to man a more complicated and diversified organization; which imparts to him more numerous, and superior faculties; a superior mind.

2. He has the gift of speech, and was created in the image of God.

3. He has a moral nature, and therefore responsible and accountable. A subject of praise and blame; of reward and punishment. He is a being for whom the Son of God has died, a candidate for immortality. He may be raised from the dead at the second coming of Christ.

He resembles the animals in these particulars.

Both are material—both are mortal—both have living souls—both have spirits—

And both alike are entirely dependent upon their organization for all their mental phenomena. Although there is a great difference in these three great natural organized orders of nature; and they are widely separated from each other as a class; yet they meet and overlap at their extremities: so that the highest of the vegetable class, is superior to the brute; and the highest of the brute is superior to the lowest of men. And pray where in the series does immateriality and immortality begin, and where is the dividing line? As they cannot be predicated of the one, so they cannot be predicated of the other.

LUTHER LEE ON THE DESTINY OF THE WICKED.

In Mr. Lee's article No. 21, he professes to meet "the assumption," as he is pleased to call it, "that the word destruction means annihilation, or loss of conscious existence." With what success he has done this, remains to be seen.

The principal text examined by Mr. Lee in this article, is 2 Thess. i. 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power."

Upon the word destruction, he remarks, it "does not necessarily mean loss of existence." I would ask Mr. Lee, if it necessarily means any thing? And, if it do, what is it? Does it necessarily mean eternal torments? I affirm it necessarily carries along with it its primary meaning; and that, therefore, when applied to the final destiny of men, it necessarily means loss of existence, or loss of life.

Mr. Lee has given the definitions of lexicographers, one of which is perdition. The Greek is *apoleian*, which is another form of *apoluo*, and signifies, among other things, to dismiss from life, permit to die. *Olethros* is derived from the verb *oleo*, and so are the words *apolluo* and *apollumi* also derived from *oleo*; so that the meaning and force of *olethros* is found in the word perdition, and the force of perdition is found in *apolluo*, which signifies to be destroyed, to perish, to render vain, to bring to nought. While, therefore, the text might be rendered—"Who shall be punished with everlasting perdition," or "everlasting ruin," it could not be rendered "everlasting misery" without discarding its primary meaning.

2. The word tribulation, in the 6th verse, is not the same punishment, as that in the 9th, as Mr. Lee has asserted. He also says that "the word everlasting cannot well be applied to any term denoting annihilation." This is an assumption, and a fallacy. For, first, the word annihilation does not express the condition of the destroyed They are not annihilated. And I cannot help thinking, that Mr. Lee has selected this word for the purpose of throwing dust in the eyes of his readers, lest they should see the nakedness of his arguments.

But why cannot the word everlasting be applied to destruction? If a thing be destroyed without the possibility of restoration, why may it not be termed everlasting? The word everlasting adds force to the term destruction—a force which is irresistible to you. It shows that it is no temporary destruction which may be repaired, but a never-ending perdition. The word destruction signifies disorganization, and the term everlasting prefixed indicates its eternal duration. What an abuse of all logic—all reason, and common sense! According to your argument, the words eternal, everlasting, and immortal, should never be applied to God! He is self-existent, and the word everlasting can add no force when applied to him. Of course the term everlasting implies that there may be a destruction which is not everlasting, and I will give you an instance; but this is not to "abandon the argument founded on the meaning of the term."

"O Israel, thou hast destroyed thyself, but in me is thy help," is an example in point. This destruction is not everlasting.

Mr. Lee remarks, that "God himself cannot restore a person thus destroyed." As a question of power, God could restore even that which he had annihilated, much more could he restore that which was resolved into its original elements. But he wills not to do it, and therefore the destruction is everlasting.

3. Mr. Lee argues that "the nature of this punishment called destruction, proves it not to be annihilation." This is a very singular sentence, and reads, when divested of its mysticism, "The nature of this punishment called destruction, proves it not to be destruction!" The punishment is destruction, this is its nature; and yet its nature proves it not to be destruction! Really! Mr. Lee is a logician!

Mr. Lee continues—"It consists in being banished from the presence of the Lord," &c. Not "banished," Mr. Lee, but "punished." Why substitute the word banishment, for punishment? The truth is better expressed without your glosses. The punishment is destruction; and the destruction shuts them out from the presence of the Lord and the glory of his power. What can be plainer? The everlasting destruction, then, is not a banishment from the presence of the Lord and the glory of his power, as Mr. Lee asserts; but a punishment consisting in destruction.

4. Mr. Lee introduces several passages for the purpose of showing the use of the word in other senses. His first text, Hosea xiii. 9, is a politico-ecclesiastical destruction, which is a metaphorical use of the word. He quotes 1 Cor. i. 19, where it signifies to render vain, or bring to nothing, the wisdom of the wise. He also refers to Rom. iii. 16, where he says, "destruction means ruin or perdition." Very well. He quotes Matt. xii. 13, where destruction is used to express the destiny of the wicked; he says—"it means to ruin or perdition." All right.

He refers to Luke xvii. 27, where it is used to express the destruction by the flood. In Acts ix. 21, where it is used to imply physical death. And to Matt. v. 17, where it is used analogically to signify abrogation. Thus we have its literal and metaphorical use before us, and the reader can judge of their import.

Mr. Lee has certainly failed to prove, that the word destruction, when applied to the destiny of the wicked, does not signify absolute destruction, or perishing. Our position remains just as it was before he discharged his artillery.

1. In Mr. Lee's article, No. 22, which is his last effort, he offers a "reply to the assumption" as he terms it, "that the word perish signifies annihilation."

He says "the words perish, perished, perisheth," are "nowhere used to describe or express the quality of the punishment of sin." This is a grand assumption. These words not only express the certainty but the nature of the sinner's punishment, as we shall see. Indeed the very passages he has quoted afford proof of this. "Except ye repent, ye shall all likewise perish." Luke xiii. 3. Pilate had mingled the blood of the Galatians with their sacrifices; and the tower in Siloam fell and destroyed eighteen persons: they perished; and Jesus said—"Except ye repent, ye shall likewise perish," or in like manner, "perish," die—come to nought.

The text in John iii. 15, 16, presents us with the word "perish" undeniably expressive of the destiny of the world, apart from the gift of Christ; and it fully expresses the destiny of those, who will not come to Christ that they may have life.

And in Rom. ii. 12, the word perish is used in the same sense. So also 1 Cor. xv. 18; 2 Pe. ii. 12, and Jude 2. Pe. says "shall utterly perish in their own corruption." McKnight, if anything, makes it stronger, when he renders it "*by* their own corruption," for this expresses the cause of perishing.

2. The original words remain to be examined in this place. *Apolluo* and *apollumi*, from the word *Oleo*, signify to destroy, kill; and, intransitively, to be destroyed, perish; to put to death, render vain to bring to nought. *Apolluo*, from *uso*, and compounded of *apo* and *luo*, signifies to loose, to send away, dismiss from life, permit to die.

"If the candid reader can see no certain proof" of destruction here, he must be blinded or greatly infatuated with an antiquated theory.

Mr. Lee blunders seriously over Cor. xv. 18. Does he really believe, that, if Christ had not risen, those who had fallen asleep in him would have suffered eternal misery? If so, I envy him not.

Mr. Lee's "illustrations" so far from proving that perish does not mean loss of conscious being, fully sustains this position. "Lord, save us, we perish." "Here perishing means only death by drowning," says Mr. Lee Very well, it means death. Chap. ix. 17. "The bottles perish." "Here," he says, "to perish is to be rendered useless or worthless." Very well. Luke xiii. 33. "It cannot be that a prophet perish out of Jerusalem." "Here to perish is to die, or be put to death," says Mr. Lee. All is well. Chap. xv. 17. "I perish with hunger." "Here perishing," says Mr. Lee, "means to die of hunger." All right again.

Mr. Lee also refers to Eccles. vii. 15: Isa. lvii. 1: Jer. ix. 12, in the first two instances it means death, in a literal sense; and, in the last, desolation.

Speaking of 1 Cor. xv. 17, 18, he says the "Apostle makes the virtue of the atonement depend upon the fact of the resurrection of Christ," &c. This may be true; for if Christ had remained among the dead, or under the dominion of death, there would have been "no profit in his blood." This the Psalmist teaches.

And, just at this point, having finished my review of Mr. Lee's last effort, I will make a few remarks on the death of Christ.

Did he die as a substitute? If so, he paid the penalty of the divine law, and God can have no further demand upon the race. If Christ died to save men from death, then none should ever die; but death is the common lot of all, and, therefore Christ did not die as a substitute in this sense. Neither did he die to save men from a second death, for Adam was not exposed to but one death; and the penalty of the law is one death, not two.

In whatever sense Christ died as a substitute, in that sense mankind will never suffer the penalty of the law; and, if in no sense he died as a substitute, then, unless men avail themselves of the redemption in Christ, they will perish in, and by, their own corruption, and remain under the dominion of death forever.

That the term perish means what we have previously defined it to mean, we have the following additional testimony: "If" God "should set his heart upon man, if he should gather to himself his spirit and his breath; all flesh would perish together, and man would turn again to dust." Job. xxxiv. 14, 15. Again, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." 1. Cor. x. 19. And so, also, "the preaching of the cross is to them that perish foolishness." HOMO.

CHRONOLOGY AND HISTORY.

Historians and chronologists are anything but united on the exact time of many important events which are necessary to define with accuracy the time of the beginning or ending of most of those periods. The chronology of some of the events noted in the scriptures is based upon these conflicting and discordant materials; and too much reliance upon profane chronology and popular mistakes as to the reigning king of the times in which the scripture event happened, has led into great errors in the interpretation of the prophecies. This, we conceive, is especially the case with Daniel ix.

Let us take a view of the generally received chronology in the Bible in a few particulars. The chronology put against Ezra i. 1, or the Decree of Cyrus, is B. C. 536. Haggai i. commences with the second year of Darius, and the chronology is put down at 520 B. C., when the house of God or temple was put forward to its completion by Haggai and Zerubbabel at God's command; that is, just sixteen years after the decree of Cyrus; and Ezra vi. 15, tells us "this house was finished in the sixth year of the reign of Darius the king:" that is, according to the common received chronology, within *twenty-one* years after Cyrus' decree; and yet, strange to tell, commentators and chronologists have fixed upon the decree of Artaxerxes, II., B. C. 457, or fifty-eight years after the temple *was* finished, according to their chronology, as *the* commandment that went forth to restore and build Jerusalem! Also, according to their chronology of Dan. ix. B. C. 538, the "seventy years desolation of Jerusalem" (ending at that time, Dan. ix. 2,) ended *eighty-one* years before the commandment went forth to restore and build Jeruealem, i. e., if 457 B. C. is the true point from which to reckon that commandment; and Daniel must have been dead at least seventy-five years before Ezra went up to restore Jerusalem!

It has seemed to be taken for granted that the Darius of Dan. ix. is the same as the Darius who took Babylon. From a careful examination of the subject, we are fully satisfied this is a great mistake. In consequence of this mistake, that chapter has been thrust in between the 8th and 10th chapters, and thus led to inextricable confusion all who have based their calculations upon that theory.

Daniel, himself, if carefully examined, shows that these Dariuses were two different and distinct persons. Chapter v. 31, tells us, "Darius the *Median* took the kingdom;" the 9th chapter says, "In the first year of Darius the *son of Ahasuerus* of the seed of the Medes." The Scriptures give us the Ahasuerus as the husband of Esther, Esther ii. 16, and the chronology in the margin of our Bible gives this event B. C. 462. Artaxerxes I. reigned between Cyrus and Darius king of Persia, "son of Ahasuerus." Any one must be satisfied of this, we think, who, with an unprejudiced mind, carefully reads Ezra iv. Artaxerxes I. died B. C. 424. See Taylor's Manual of History, p. 66. Says Taylor—"On the death of Artaxerxes, his only legitimate son, Xerxes, ascended the throne; but within forty five days was murdered by his natural brother, Sogdianus; and he again was deposed by another illegitimate prince, Ochus, who, on his accession, took the name of Darius II." This king was surnamed Nothus, that is, *illegitimate*. He was called illegitimate because the son of Ahasuerus, most likely born of Esther, a Jewess, and therefore would be accounted as not legitimately heir to the throne of Persia. It seems to us clear that Darius Nothus is the Darius of Daniel ix., and he came to that throne about 424 B. C., instead of B. C. 538, as would seem by the chronology now found in the margin of the Bible. If this be so, then all the other chronologcal dates in the margin of the Book of Daniel are equally erroneous.

Darius Nothus reigned at a latter period than Cyrus (whose Persian name is *Coresh*,) king of Persia. The communication, therefore, made to Daniel, chap. ix., was at a later period than that of the 10th, 11th, and 12th chapters; and its chronological position in the Book of Daniel is *after* the 12th chapter. Darius Nothus, or "Darius the son of Ahasuerus," is the same, we judge, as Ezra's "Darius king of Persia," Ez. iv. 5; and cannot therefore be identical with "Darius the Median," but corresponds with the Darius of Haggai i. 1, and Zech. i. 1; and what further confirms this idea is, that in the "second year" of this Darius, the seventy years indignation of the Lord against Jerusalem ceased. See Zech. i. 1, 12. The seventy years' indignation which the angel here declared was completed, in the second year of Darius, is identical with the seventy years' desolations which were terminating in "the first year of Darius, son of Ahasuerus;" for the desolations ceased when the work of rebuilding the temple had such a putting forward as resulted in its completion; that was from the "second year of Darius, king of Persia." See Ezra iv. 24, and v. 1–2; therefore, it follows conclusively that Darius the son of Ahasuerus, (Dan. ix. 1,) is the same as the Darius of Ezra, Haggai, and Zechariah; and hence reigned at a later period than the Scripture Cyrus (*Coresh*,) king of Persia, and king of Babylon, and therefore was not "Darius the Median," who reigned *before* Cyrus. If these things are so, it follows that the chronology relied on in fixing the dates of the prophetic periods is erroneous, and will forever delude those who follow it.

Again, as Cyrus reigned before Darius Nothus, or "Darius son of Ahasuerus," and as Daniel's seventy weeks, seven week, and sixty-two weeks, were given him under this latter king, it follows that the decree of Cyrus, to restore and build Jerusalem, was previous to the 9th chapter of Daniel; and it is abundantly evident that the decree of Cyrus, and not that of Artaxerxes, is the decree spoken of by Gabriel to Daniel. This we know will be startling to some who have labored to make the generally received chronology harmonize with the facts in history and prophecy; and yet it is demonstration, to our mind, that the decree of Cyrus is the decree of which Gabriel speaks, Dan. ix.

Let us turn to Isa. xliv. 28, and we shall see what the Lord saith concerning Cyrus. "Cyrus is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built, and to the Temple, thy foundation shalt be laid." This language exactly tallies with Gabriel's annunciation—"Know, also, from the going forth of the commandment to restore and to *build* Jerusalem," &c. Here is a distinct reference to some prophecy on the subject; no other prophecy can be found that so exactly corresponds as that which relates to the acts of Cyrus; and if we are correct as to the chronology of Dan. ix. that decree of Cyrus had been issued prior to Gabriel's announcement of the time at which

to commence the seven weeks and sixty-two weeks, so that Daniel had a definite point at which to begin his reckoning, viz: at the decree of Cyrus. As Cyrus is the only person prophesied of as issuing such a decree for the specified object, we have a right to conclude, *that* is the commandment intended by Gabriel. The question arises, Did Cyrus issue a decree exactly corresponding with the prophecy in Isaiah and the declaration of Gabriel?

In examining this point, we have nothing to do with profane chronology, or the chronology of historians. The Bible must settle the question, and if profane chronology does not tally with it, we have a right to conclude that such chronology is false, and not to be trusted.

Let us now examine the foregoing question. Cyrus did issue just such a commandment as agrees with Isaiah and Gabriel. See Ezra i. 2, "Thus saith Cyrus king of Persia, The Lord God of heaven hath charged me to build him a house at Jerusalem. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah, and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem."

Let us next see how this "commandment" was attended to. In the 3d chapter, after noticing the offerings made by the people when they arrived at Jerusalem, it is said, verse 7, They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." Then verses 10 and 12 say, "And when the builders laid the *foundation* of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted."

Thus we have an exact fulfilment of Isaiah's prophecy; and that the building the city was included in Cyrus' commandment is clear from the letter which the enemies of the Jews afterwards wrote to Artaxerxes I., Ezra iv. 22; "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." Here, then, we have also a clear sight of the point of time to which Gabriel pointed as "the going forth of the commandment to restore and build Jerusalem."

The decrees of Artaxerxes and Darius were only an *approval* of the decree of Cyrus, and not "the going forth of the commandment" to have the work done. See Ezra vi. 14, "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." "According to the command*ment*" (singular) "of Cyrus, Darius, and Artaxerxes," &c. The commandment was one, originating with Cyrus, but confirmed by Artaxerxes, who finally revoked his *approval*, Ezra iv. 17–24; the decree itself was unalterable, according to the laws of the Medes and Persians, but it was renewed by Darius king of Persia, in the second year of his reign, which was the next year after Daniel's prayer, chap. ix., who having examined the ancient records at Babylon, (see Ezra iv. 24,) found in the roll containing the decree of Cyrus, Ezra vi. 1–5; and confirmed that decree in strong language, as may be seen, Ezra vi. 6–12; which concludes with saying, "Let it be done with speed."

From that time, the Jews under the prophesying of Haggai and Zechariah, [see Ezra vi. 14; and Haggai 1st and 2d chs.,] carried forward the work so rapidly that "this house was finished in the sixth year of Darius," Ezra vi. 15; or, within five years from the time Daniel so earnestly entreated God to "cause" his "face to shine upon the sanctuary that is desolate." Thus was the prayer of this man of God speedily answered, though he, possibly, did not live to see it, as he must have been about ninety-five years old "in the first year of Darius, son of Ahasuerus."

Discussion in Boston.

There will be a public oral debate, of from six to eight evenings, in Kast Hall, Boston, to commence on Tuesday evening, March 14th, between Rufus Wendell (on the Affirmative) and Eld. Miles Grant (on the Negative). Question for discussion: "Do the Scriptures teach the Non-resurrection of the wicked?"

☞ NOTICE.—I have been chosen Treasurer and Corresponding Secretary for the Church in New Haven, Conn. All Preachers sending appointments or coming to New Haven to preach without an invitation from, or corresponding with me, will come at their own charges. ARDIN HOTCHKISS,
Fair Haven, Conn.

The Herald of Life.

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The Lord's Supper Question.

BY RUFUS WENDELL.

SHOULD THE LORD'S SUPPER BE OBSERVED BY CHRISTIANS AS A YEARLY FESTIVAL? The columns of the HERALD OF LIFE, as formerly also the pages of the BIBLE EXAMINER, have given full expression to the arguments in behalf of the affirmative of this question. These I have endeavored to examine with care; and the result has long since been a perfect conviction that the view which they are adduced to support has no foundation in the Bible. For nearly a year, I have felt that the ground of this confidence should be presented to the readers of this paper. If the theory of a merely *annual* observance of the Eucharist is unscriptural, its practical influence must be injurious to the cause of Christ. This of itself would be a sufficient reason for undertaking to place the subject before the Lord's children in its true light. The innovation proposed for our acceptance in this matter, is certainly one of no small magnitude; and is, therefore, on account of its own independent merits, to be scrutinized attentively by those who would "prove all things," and "hold fast that which is good." It has, moreover, a collateral bearing which we are not at liberty to disregard. Thus far the history of the theory under notice has been connected almost exclusively with the believers of the doctrine of Life only in Christ. Obviously, therefore, the Life truth is likely to be disparaged in the minds of its opposers—to some extent at least—if they find that its advocates give ready credence to a view of the Lord's Supper which flies in the face of some of the clearest utterances of the Word of God. Herein, therefore, I find an additional motive justifying an effort to have the members of our growing "Life company" see that some of our number have erred in this matter of the Lord's Supper. The subject is fairly and somewhat prominently before us, and it is manifestly best to hear what is to be said on both sides.

Incidentally, in a letter published in No. 29 of Volume first, I alluded to the controversy in question in the following words:—"I do not myself regard the Lord's Supper as a merely *annual* feast. 'Tradition,' I think, does not render it more certain that its frequent observance prevailed in the christian church in the period immediately following the days of the Apostles, than the New Testament does that the *earliest* christian churches observed it oftener than once a year." This last sentence states partially an argument which I wish, in this article, to present distinctly for the consideration of those who hold or favor the yearly theory. If the argument can be met, they unquestionably are able to *meet it*. *If*, on the contrary, it proves to be unanswerable, it must stand as a protest against the new notion that has been so confidently put forth.

The New Testament teaches that the *earliest* christian churches observed the Eucharist oftener than once a year. This I call a *partial* statement of an argument on which I repose the utmost reliance. To make it complete, and valid as an argument, the observance claimed as actual, should also be held to have had divine sanction. This additional claim I do expressly make. Then the argument may be stated thus: Whatever the earliest Christian churches did, *with divine approval*, was RIGHT. But the Lord's Supper was observed *with divine approval*, oftener than once a year, by one of the New Testament churches. Therefore, such frequent observance was lawful and right.

The annual-feast theory falls to the ground, inevitably, if the minor premise in the foregoing is Scripturally sustained. Can it be thus sustained? To this point let us now direct our attention. The proposition embraces two points, each of which it will be proper to consider separately.

I. In the first place, then, I affirm *that one of the New Testament churches observed the Supper oftener than once a year*. What is here *asserted* as true of *one* of these churches, I *believe* is true of *all* of them. But the present argument has reference to a particular church—the one at Corinth. In support of the position assumed with respect to the usage of this church, I appeal to the 11th chapter of Paul's 1st Epistle to the Corinthians. It is quite incomprehensible to me how any Bible student, who reads that chapter with unprejudiced attention, can fail to see that it clearly discloses a frequent observance of the Eucharist. I think that a distinct apprehension of several points, now to be named, should make this matter plain to every reflecting mind.

1. It must be admitted by all that the 17th and 18th verses of the chapter alluded to, bring to our view the *ordinary* meetings of the church at Corinth; and, also, that these meetings were not yearly, but frequent. "When ye come together in the church, I hear that there be divisions among you." It would be worse than trifling to suppose that the Apostle here loses sight entirely of the schisms that must have appeared in the ordinary meetings of the church, and then levels his rebuke at the same things as occuring *once every year*. Paul knew what the Master had said about straining at a gnat and swallowing a camel.

2. The word "THEREFORE," in the 20th verse, is conclusive evidence that the COMING TOGETHER of the church, which it mentions, is identical with the COMING TOGETHER spoken of in the 17th and 18th verses. But the coming together in the 20th verse, was for the purpose of eating the Lord's Supper. It follows, therefore, that the Supper was eaten at the *ordinary* meetings of the church.

3. The supposition—should any one venture it—that the irregularities denounced by the Apostle, in the 20th verse and onward, were such as had connected themselves merely with a *yearly* festival, will bear not a moment's examination. The idea is sufficiently refuted by the single fact, that Paul had visited Corinth, in person, between the time of his writing this 1st Epistle and the last preceding Passover. This visit being admitted as having taken place, it must be conceded that the flagrant abuses of which he had been informed, and which he seeks in the 11th chapter of his Epistle to correct, must have existed subsequently to both the Passover and the visit. Those abuses were, therefore, in no wise connected with an anniversary occasion of any kind. Besides all this, the entire structure of verses 17–34, of the chapter under consideration, evinces that the writer of the Epistle believed that the evils which called forth his reproof were in operation *at the time he wrote*. If they were, then it is certain that the Corinthians met oftener than once in each year to eat the Lord's Supper.

But why multiply words on a point so plain? I do not believe a single expositor of the Scriptures can anywhere be found who would not say, that the position which I now contend for is the clear and only possible deduction from the portion of Holy Writ on which I base it. More than this, what is here claimed is conceded by a leading advocate of the annual theory. Br. JOSEPH T. CURRY, in his recent article entitled "Our Passover—The Lord's Supper," refers to "1 Cor. xi. 20–34" as "the main argument used in opposition to the yearly festival," and says—"We admit that the reading of the passage carries the impression of a more frequent celebration." Certainly it does; and vain must be every attempt to make "the passage" yield any contrary "impression," without doing such violence to plain language as only a bad cause can ever require.

II. In the second place, I affirm that the "*frequent* celebration" of the Eucharist, by the Corinthians, *was justified by the Apostle, and thus had the divine sanction claimed by my argument*. This asserted approval, by the Apostle, is seen,—

1. In his entire omission to rebuke the *frequency* with which (as we have seen and as Br. Curry admits) the church at Corinth celebrated the Eucharist. Here is an eminent instance in which we may insist that "SILENCE GIVES CONSENT." Paul had "received of the Lord" the true doctrine concerning the Supper; and he had delivered it in its purity to the Corinthians. This we learn from his own explicit declaration. Now this true doctrine had become wofully lost sight of in the practice of the church, and the Apostle sets himself about the work of correcting the existing abuses. This being the case, I hold it to be simply preposterous, to suppose that he would have failed to discountenance the "*frequent* celebration" of the Lord's Supper, provided that he had previously taught the church, on the authority of Christ, that it could only be properly observed as "a *yearly* festival." Certain it is, that such recreance to duty is not, in this particular matter, chargable upon the modern advocates of the annual observance. It is not easy to believe that our dear brethren of the present day, are more zealous than Paul was to have an institution of the Lord observed in harmony with its original intent.

The yearly theory regards the Lord's Supper as a continuation of the Passover of the Mosaic dispensation. The claim I believe to be unfounded; but it will help us to an illustration. Suppose, then, that in the days of Moses, the Israelites, from a "misconception" of the "design" of the Passover, had taken it into their heads to observe it every week, instead of once a year. Suppose, also, that they had grown somewhat loose in thier *manner* of observing it. They might, for example, have deemed the command to exclude "leaven" from their dwellings, as being "more nice than wise," and so have contented themselves with seeing that the article was carefully kept out of their *dough* during the Passover week. Let us suppose all this to have taken place;—then I ask, how would Moses have acted in the matter? Would that servant of God, "who verily was faithful in all his house," have merely reproved their "disorderly procedure when they *did*" observe the feast? Or would he have read the riot act to the whole congregation—commanding the people to return straightway to Jehovah's arrangement, and keep the feast *only* "from year to year"? To ask these questions, is to answer them; and to answer them for Moses and the Israelites, is to answer them for Paul and his disorderly brethren at Corinth.

2. Significant as we may regard the omission of the Apostle to rebuke the frequent celebration of the Lord's Supper, it is not our only evidence. *What Paul says to the church at Corinth*, shows directly and positively that he approved of their "*frequent* celebration" of the Eucharist. Hear him: "When ye come together therefore into one place, this is not to eat [*margin*, ye cannot eat] the Lord's Supper." Why not? "FOR"—here comes the reason, and the only one—"for in eating every one taketh before other his own supper: and one is hungry and another is drunken." Now Paul could not have written in this way, if "the Lord" had taught him the yearly notion which some of our brethren maintain. According to their view, there can be no such thing as a *Scriptural* observance of the Lord's Supper oftener than once a year. With them, the *time* of its observance is of as great importance as the *manner*; nor do they hesitate to declare that the "frequent celebration" is not only unauthorized, but that it tends to degrade the institution itself. Not so the Apostle Paul. He offers not so much as one lisp of remonstrance against the *frequency* with which his brethren met together to eat the Supper; his rebuke, on the contrary, is confined entirely to the manner in which they behaved themselves when they were together. I therefore insist that verses 21 and 22 can never be harmonized with the idea, that Paul regarded the Corinthians as celebrating the Supper with too great frequency.

Paul's approval of the church's "frequent celebration" is further involved in the language of the 26th verse. "For AS OFTEN as YE eat this bread and drink this cup, YE do show the Lord's death till he come." These, be it observed, are not the Saviour's words, but the Apostle's. The "YE" addressed were his brethren who ate the Eucharist oftener than once a year. Now Paul says—"AS OFTEN [even though it be *every time* "ye come together in the church"] as YE [Corinthians] eat this bread," etc. I beg to know what could be language of approval, if this is not?

Finally, the closing verses are decisive as to this matter of divine sanction. "Wherefore, my brethren, when ye come together to eat [we have seen that this can not mean once a year], TARRY FOR ONE ANOTHER. And if any man hunger, LET HIM EAT AT HOME; that ye come not together unto condemnation" In this passage the Apostle tells his brethren what to do *at home*, before going to meeting to eat the Lord's Supper; and, also, what to do *at the meeting*, after they have satisfied their hunger at home. He could not, in any other way, have more explicitly sanctioned the church's act of coming together for the purpose of eating the Eucharist. Settle it, therefore, that the coming together is oftener than once a year, and you put to flight the assumption of a merely annual observance. So I believe, and so I teach. Amen.

In the foregoing observations, I have purposely refrained from any attempt to answer the arguments which are offered in support of the yearly theory. All of them appear to me easy of refutation. But I have desired, in this article, to make one distinct issue respecting the usage of the church at Corinth. If my reasonings in this direction are valid, the arguments on the other side must be fallacious. In due time I shall be glad to show, if I can, that such is their character.

New York, Feb. 24, 1865.

The Logic Tested.

It is affirmed that what was practiced by "the *earliest* christian churches," and "had divine sanction," must be "RIGHT." The application of this logic is made in proof that 1st Corinth. xi. warrants the frequent celebration of the Lord's Supper. It is not our design, at this time, to prove what was or what was not the practice of the Corinthian church, which was not one of the earliest churches, nor as perfect as might be; but we design to test the logic upon which the argument is built for a practice being "right," and apply this logic to the practice of the earliest church; the one at Jerusalem. We wish it, however, understood that the attempt to prove the Corinthian church partook of the Lord's Supper oftener than annually has entirely failed to convince us. The same logician has scouted the idea that the Lord's Supper is the continuance of the Passover, though modified to correspond to the fact of the Lamb already offered, once for all.

According to the logic relied on, if we prove that the *earliest* Christian church celebrated the Passover feast after our Lord's death, and that by divine sanction, then, unless it can be made to appear that some other, or any other time is just as valid—by an equally clear divine sanction—to Him who instituted the Supper, it follows, THAT is the time of its celebration.

That the Passover was a divine institution, and that the Lord's Supper was ordained by our LIFE-GIVER in the Passover feast, none will have the presumption to deny. Did the earliest churches continue to keep the Passover feast after the Lord's supper was instituted? Let us see.

When Paul returned from a missionary tour—among the Gentiles—to Jerusalem, he went in to see "James, and all the elders were present." Acts xxi. 18. This interview must have been some twenty years after our Lord's acension to heaven. After hearing Paul's account of his labors among the Gentiles, this christian assembly, with James presiding, said to Paul;

"Thou seest, brother, how many thousands of Jews there are which believe, and *they are all* zealous of the law: and they are informed of thee, that thou teachest all the Jews, which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after *the customs*."

They then go on to ask Paul to disprove to the Church at Jerusalem, these charges again him by performing a certain purification, that "all may know....that thou thyself walkest orderly and keepest the law." Paul complied with their wishes, and acted accordingly, to show that he walked "orderly."

Here, then, is the chief and earliest church of the New Testament—the Mother Church—who all keep the Passover feast, as it was of the law and customs. That it had the divine sanction, not only by James and all the Elders, but also of Paul, is undeniable. Hence it follows, according to the logic we are called upon to do homage to, that the Passover Supper, under the New Testament dispensation, is a divine institution, and there is no escape from this conclusion if such logic is reliable; so that if we want proof of the validity of celebrating the feast yearly, we have all we can desire by the logic given us.

Paul, being a Jew by birth, did keep the yearly feast; for "all" believing Jews did. If he did not, then he consented to act the hypocrite to please James and the Elders at Jerusalem. If he kept the yearly feast, we want and must have some proof besides *inferences* that he "eat the Lord's passover" oftener than yearly, or that he sanctioned such a procedure. The fact of there being but one text, from which to make such an inference, is strong evidence against the position of partaking of it as frequently as any one pleases. If such a labored effort, with so much emphasizing of words, is necessary to sustain a theory, we may well doubt the reliability of the author's inferences. Is he anxious to smooth the way for others to come among the Life-believers? So are we; but not by laying aside our convictions of truth; which would be quite likely to make thoughtful persons think we are concerned to be popular, and full asmuch inclined to act on principles we condemn in others who reject the doctrine of no life for the wicked dead, because they think it will prevent some from accepting truths they now hold. They have one or two texts ten-fold stronger in proof of the resurrection of the wicked dead, than 1 Corinth. xi. is of the frequent celebration of the Lord's Supper.

We have no fear, however, of any considerable number of the believers in the life-views abandoning the well established view that the true, scriptural time for that celebration is an annual commemoration of our Lord's death. They are too well instructed in the matter to abandon a definite period for an "any time"—or as "often" as any choose, however frequent; and so have no definiteness about it. The believers in New York are all but unanimous on this question.

The yearly celebration, in our view, stands on a more impregnable foundation than ever by the utter failure of the logic that has attemted to overthrow it. The disciples—all of them of the Jews, who believed—certainly did keep the yearly Passover, according to the statement of James and the Elders of Jerusalem. Let our opposers show, if they can, that that church "frequently" kept any other Passover feast at other times. Our Lord established his Supper at the Passover feast; and *He* said—not Paul—"This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." What were they doing? Concluding the Passover feast. But we have said enough for this time, and leave our readers to judge in the matter.

Self-Deception.

The children of this world are constituted of two great bodies—deceivers, and deceived. Again, the latter class is divided into two parts—those who are deceived by others, and those who are deceived by themselves. There is a vast amount of self-deception in the world, and especially among those who have a form of godliness but deny the power thereof. Thousands profess the religion of Christ, who have no part nor lot in the matter. All denominations contain this element—the Catholic, Episcopal, Baptist, Presbyterian, Methodist, and every other name, including the heterogeneous conglomeration known as the Second Advent body.

This class of self-deceivers has always existed from the foundation of Christianity to the present. Jesus warned the people against self-deception. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." So Paul warned the Galatian church: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We reap not as we profess to sow, not as we think we sow, but as we sow. It is not a glib tongue that proves acceptance of God. A person may talk long and loud on religious subjects and yet come short of what is required. We have no doubt that there are many who stand in high places as teachers of righteousness who deceive themselves. They dream that they sow to the Spirit, whereas in fact they sow to the flesh. We have no doubt that many who talk of the prophetic periods, signs of the times, the speedy coming of Christ, etc. etc. are only actuated by a desire for self-aggrandizement. They sow to the flesh. God save the people from self-deception!

The Spirit of God is the saving element. If we would have everlasting life we must sow to the Spirit. Think of this, ye professors of godliness! "Examine yourselves whether ye be in the faith; prove your own selves: know ye not that Jesus Christ is in you, except ye be reprobates?" There is a great deal of "hatred, variance, emulation, wrath, strife" among professing Christians. All these things come from the flesh. The Spirit of God produces love. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is often remarked—"How the Adventists are cut up? They are divided in every place." If these divisions were only on account of doctrines it might perhaps be excused. But, alas, the main cause is the flesh. People imagine that they are Christians, and act out their own will under the name of Christ. Sometimes we hear it said—"O for a union of all Adventists!" Far be such a consummation. We want a union of those in Christ, not of the mere pretenders to the name. We want no union with back-biters, tale-bearers, schism-makers, will-worshippers, self-seekers. From all such—Good Lord, deliver us. The Apostle Paul gave most excellent advice to the Romans. "Now I beseech you, brethren mark them which cause divisions and offences ....and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

How is it that people are so self-deceived? One great cause is the dependence on forms for salvation. Men think that if they have been baptized with water, and eat consecrated bread, and drink consecrated wine, they are therefore Christians. Hundreds and perhaps thousands of Adventists are wallowing in this very ditch to-day. There are they who treat other professed Christians with contempt because they are not instructed in the true doctrine of life and the kingdom. They forget the Saviour's saying about the mill-stone. Matt. xviii. 6.

Our standard is simple—Have you the Spirit? This is the great essential, without which no one can be saved; with which no one can be lost. There is no need of self-deception. The matter is very plain. Have you the Spirit? We do not ask whether you believe this or that; but—Have you the Spirit? Away with your trashy schemes—water salvation, bread and wine salvation, theoretical salvation. Have you the Spirit? Do you mind the things of the flesh, or the things of the Spirit? Is the love of God shed abroad in your heart by the Holy Spirit, which is given unto you? Do you cling to spiritual things—true, venerable, just, pure, lovely things? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." J. T. C.

Keep in the Love of God.

BY D. J. WEAVER.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. How shall we keep ourselves in the love of God? Says Christ, "If ye love me *keep my commandments*.' How can the natural man keep the commandments of God? By being united to Christ and having his spirit. And by having this spirit in our hearts all hatred, wrath, and the spirit of retaliation will be driven out; for if we are "new creatures" old things will be done away. When I hear people talk about *love*, and preach it from the stand, telling others how they must live, and then get angry at those who do not believe God will raise the wicked to torment them and kill them again, calling them "backsliders," &c., how can I think they *keep* the love of God in them? They must be mistaken: for "Love worketh no ill to his neighbor," but is "the fulfilling of the law." "God is love, and he that dwelleth in love, dwelleth in God and God in him." If those who profess to have this love do not bear the fruit of it, we must conclude they are deceiving themselves, for "*by their fruits* ye shall know them." Paul in Gal. v. says "The fruit of the spirit is love," which is in harmony with the text in Jude.

Can we in safety, he said, to be "looking for the mercy of our Lord Jesus Christ unto eternal life"-and not keep ourselves in the love of God? I think not. The promise is to those that are loving and looking for him, not to any others. And if we have hatred and revenge in our hearts, the love of God does not dwell there. What *is* "mercy"? It is pity and compassion. And if his obedient children thro' the *mercy* of God obtain eternal life, will he not have compassion on dead sinners who were never united to him, and let them forever remain dead? The prophet Isaiah says, "They are dead, they shall not live: they are deceased they shall not rise." Here we see the mercy of God manifested toward them, from the fact that their condition would not be bettered by a resurrection.

So we see in order to keep ourselves in the love of God we must be united to the "Living Vine" and have the divine Spirit continually dwelling in us. When I hear people say, "the non-resurrection doctrine is dangerous," I think they do not understand what they say; for the doctrine itself brings us in a position where we must have the spirit of Christ abiding in us in order to have eternal life, when the LIFE-GIVER comes. We find in Christ no spirit of retaliation, and he is to be our example. When hanging on the cross, reviled by his persecutors, his language was, Father, FORGIVE THEM. Why did he not tell them he could bear it patiently, for they would have to come up at the last day and get their punishment, be tormented and killed again? The reason is, he had no such revengeful spirit in him. He manifested the love of the Father in his last expiring moments. He *came* to do his Father's will. We hear him saying to his disciples, "A new commandment give I unto you. That ye love one another as I have loved you. By this shall all men know that ye are my disciples if ye have love one for another."

Christ also says, "This is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day:" (and them that do *not* believe?) No it does not read so. "Well," says one, "that is what it means." Why did he not say so, then? Again we read, "The pure in heart shall see God." Why did he use this language if every body that ever lived "shall see God?" If this be true, what superiority has the pure over the *impure* as respects seeing God. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Paul is in harmony with the Great Teacher; and as we can not have holiness without possessing the love of God, we are brought back to the text, "Keep yourself in

to commence the seven weeks and sixty-two weeks, so that Daniel had a definite point at which to begin his reckoning, viz: at the decree of Cyrus. As Cyrus is the only person prophesied of as issuing such a decree for the specified object, we have a right to conclude, *that* is the commandment intended by Gabriel. The question arises, Did Cyrus issue a decree exactly corresponding with the prophecy in Isaiah and the declaration of Gabriel?

In examining this point, we have nothing to do with profane chronology, or the chronology of historians. The Bible must settle the question, and if profane chronology does not tally with it, we have a right to conclude that such chronology is false, and not to be trusted.

Let us now examine the foregoing question. Cyrus did issue just such a commandment as agrees with Isaiah and Gabriel. See Ezra i. 2, "Thus saith Cyrus king of Persia, The Lord God of heaven hath charged me to build him a house at Jerusalem. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah, and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem."

Let us next see how this "commandment" was attended to. In the 3d chapter, after noticing the offerings made by the people when they arrived at Jerusalem, it is said, verse 7, They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." Then verses 10 and 12 say, "And when the builders laid the *foundation* of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted."

Thus we have an exact fulfilment of Isaiah's prophecy; and that the building the city was included in Cyrus' commandment is clear from the letter which the enemies of the Jews afterwards wrote to Artaxerxes I., Ezra iv. 22; "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." Here, then, we have also a clear sight of the point of time to which Gabriel pointed as "the going forth of the commandment to restore and build Jerusalem."

The decrees of Artaxerxes and Darius were only an *approval* of the decree of Cyrus, and not "the going forth of the commandment" to have the work done. See Ezra vi. 14, "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." "According to the command*ment*" (singular) "of Cyrus, Darius, and Artaxerxes," &c. The commandment was one, originating with Cyrus, but confirmed by Artaxerxes, who finally revoked his *approval*, Ezra iv. 17–24; the decree itself was unalterable, according to the laws of the Medes and Persians, but it was renewed by Darius king of Persia, in the second year of his reign, which was the next year after Daniel's prayer, chap. ix., who having examined the ancient records at Babylon, (see Ezra iv. 24,) found in the roll containing the decree of Cyrus, Ezra vi. 1–5; and confirmed that decree in strong language, as may be seen, Ezra vi. 6–12; which concludes with saying, "Let it be done with speed."

From that time, the Jews under the prophesying of Haggai and Zechariah, [see Ezra vi. 14; and Haggai 1st and 2d chs.,] carried forward the work so rapidly that "this house was finished in the sixth year of Darius," Ezra vi. 15; or, within five years from the time Daniel so earnestly entreated God to "cause" his "face to shine upon the sanctuary that is desolate." Thus was the prayer of this man of God speedily answered, though he, possibly, did not live to see it, as he must have been about ninety-five years old "in the first year of Darius, son of Ahasuerus."

Discussion in Boston.

There will be a public oral debate, of from six to eight evenings, in Kast Hall, Boston, to commence on Tuesday evening, March 14th, between Rufus Wendell (on the Affirmative) and Eld. Miles Grant (on the Negative). Question for discussion: "Do the Scriptures teach the Non-resurrection of the wicked?"

☞ NOTICE.—I have been chosen Treasurer and Corresponding Secretary for the Church in New Haven, Conn. All Preachers sending appointments or coming to New Haven to preach without an invitation from, or corresponding with me, will come at their own charges.

ARDIN HOTCHKISS,
Fair Haven, Conn.

The Herald of Life.

NEW YORK, MARCH 1, 1865.

The Lord's Supper Question.

BY RUFUS WENDELL.

SHOULD THE LORD'S SUPPER BE OBSERVED BY CHRISTIANS AS A YEARLY FESTIVAL? The columns of the HERALD OF LIFE, as formerly also the pages of the BIBLE EXAMINER, have given full expression to the arguments in behalf of the affirmative of this question. These I have endeavored to examine with care; and the result has long since been a perfect conviction that the view which they are adduced to support has no foundation in the Bible. For nearly a year, I have felt that the ground of this confidence should be presented to the readers of this paper. If the theory of a merely *annual* observance of the Eucharist is unscriptural, its practical influence must be injurious to the cause of Christ. This of itself would be a sufficient reason for undertaking to place the subject before the Lord's children in its true light. The innovation proposed for our acceptance in this matter, is certainly one of no small magnitude; and is, therefore, on account of its own independent merits, to be scrutinized attentively by those who would "prove all things," and "hold fast that which is good." It has, moreover, a collateral bearing which we are not at liberty to disregard. Thus far the history of the theory under notice has been connected almost exclusively with the believers of the doctrine of Life only in Christ. Obviously, therefore, the Life truth is likely to be disparaged in the minds of its opposers—to some extent at least—if they find that its advocates give ready credence to a view of the Lord's Supper which flies in the face of some of the clearest utterances of the Word of God. Herein, therefore, I find an additional motive justifying an effort to have the members of our growing "Life company" see that some of our number have erred in this matter of the Lord's Supper. The subject is fairly and somewhat prominently before us, and it is manifestly best to hear what is to be said on both sides.

Incidentally, in a letter published in No. 29 of Volume first, I alluded to the controversy in question in the following words:—"I do not myself regard the Lord's Supper as a merely *annual* feast. 'Tradition,' I think, does not render it more certain that its frequent observance prevailed in the christian church in the period immediately following the days of the Apostles, than the New Testament does that the *earliest* christian churches observed it oftener than once a year." This last sentence states partially an argument which I wish, in this article, to present distinctly for the consideration of those who hold or favor the yearly theory. If the argument can be met, they unquestionably are able to *meet it*. *If*, on the contrary, it proves to be unanswerable, it must stand as a protest against the new notion that has been so confidently put forth.

The New Testament teaches that the *earliest* christian churches observed the Eucharist oftener than once a year. This I call a *partial* statement of an argument on which I repose the utmost reliance. To make it complete, and valid as an argument, the observance claimed as actual, should also be held to have had divine sanction. This additional claim I do expressly make. Then the argument may be stated thus: Whatever the earliest Christian churches did, *with divine approval*, was RIGHT. But the Lord's Supper was observed *with divine approval*, oftener than once a year, by one of the New Testament churches. Therefore, such frequent observance was lawful and right.

The annual-feast theory falls to the ground, inevitably, if the minor premise in the foregoing is Scripturally sustained. Can it be thus sustained? To this point let us now direct our attention. The proposition embraces two points, each of which it will be proper to consider separately.

I. In the first place, then, I affirm *that one of the New Testament churches observed the Supper oftener than once a year*. What is here *asserted* as true of *one* of these churches, I *believe* is true of *all* of them. But the present argument has reference to a particular church—the one at Corinth. In support of the position assumed with respect to the usage of this church, I appeal to the 11th chapter of Paul's 1st Epistle to the Corinthians. It is quite incomprehensible to me how any Bible student, who reads that chapter with unprejudiced attention, can fail to see that it clearly discloses a frequent observance of the Eucharist. I think that a distinct apprehension of several points, now to be named, should make this matter plain to every reflecting mind.

1. It must be admitted by all that the 17th and 18th verses of the chapter alluded to, bring to our view the *ordinary* meetings of the church at Corinth; and, also, that these meetings were not yearly, but frequent. "When ye come together in the church, I hear that there be divisions among you." It would be worse than trifling to suppose that the Apostle here loses sight entirely of the schisms that must have appeared in the ordinary meetings of the church, and then levels his rebuke at the same things as occuring *once every year*. Paul knew what the Master had said about straining at a gnat and swallowing a camel.

2. The word "THEREFORE," in the 20th verse, is conclusive evidence that the COMING TOGETHER of the church, which it mentions, is identical with the COMING TOGETHER spoken of in the 17th and 18th verses. But the coming together in the 20th verse, was for the purpose of eating the Lord's Supper. It follows, therefore, that the Supper was eaten at the *ordinary* meetings of the church.

3. The supposition—should any one venture it—that the irregularities denounced by the Apostle, in the 20th verse and onward, were such as had connected themselves merely with a *yearly* festival, will bear not a moment's examination. The idea is sufficiently refuted by the single fact, that Paul had visited Corinth, in person, between the time of his writing this 1st Epistle and the last preceding Passover. This visit being admitted as having taken place, it must be conceded that the flagrant abuses of which he had been informed, and which he seeks in the 11th chapter of his Epistle to correct, must have existed subsequently to both the Passover and the visit. Those abuses were, therefore, in no wise connected with an anniversary occasion of any kind. Besides all this, the entire structure of verses 17–34, of the chapter under consideration, evinces that the writer of the Epistle believed that the evils which called forth his reproof were in operation *at the time he wrote*. If they were, then it is certain that the Corinthians met oftener than once in each year to eat the Lord's Supper.

But why multiply words on a point so plain? I do not believe a single expositor of the Scriptures can anywhere be found who would not say, that the position which I now contend for is the clear and only possible deduction from the portion of Holy Writ on which I base it. More than this, what is here claimed is conceded by a leading advocate of the annual theory. Br. JOSEPH T. CURRY, in his recent article entitled "Our Passover—The Lord's Supper," refers to "1 Cor. xi. 20–34" as "the main argument used in opposition to the yearly festival," and says—"We admit that the reading of the passage carries the impression of a more frequent celebration." Certainly it does; and vain must be every attempt to make "the passage" yield any contrary "impression," without doing such violence to plain language as only a bad cause can ever require.

II. In the second place, I affirm that the "*frequent* celebration" of the Eucharist, by the Corinthians, *was justified by the Apostle, and thus had the divine sanction claimed by my argument*. This asserted approval, by the Apostle, is seen,—

1. In his entire omission to rebuke the *frequency* with which (as we have seen and as Br. Curry admits) the church at Corinth celebrated the Eucharist. Here is an eminent instance in which we may insist that "SILENCE GIVES CONSENT." Paul had "received of the Lord" the true doctrine concerning the Supper; and he had delivered it in its purity to the Corinthians. This we learn from his own explicit declaration. Now this true doctrine had become wofully lost sight of in the practice of the church, and the Apostle sets himself about the work of correcting the existing abuses. This being the case, I hold it to be simply preposterous, to suppose that he would have failed to discountenance the "*frequent* celebration" of the Lord's Supper, provided that he had previously taught the church, on the authority of Christ, that it could only be properly observed as "a *yearly* festival." Certain it is, that such recreance to duty is not, in this particular matter, chargable upon the modern advocates of the annual observance. It is not easy to believe that our dear brethren of the present day, are more zealous than Paul was to have an institution of the Lord observed in harmony with its original intent.

The yearly theory regards the Lord's Supper as a continuation of the Passover of the Mosaic dispensation. The claim I believe to be unfounded; but it will help us to an illustration. Suppose, then, that in the days of Moses, the Israelites, from a "misconception" of the "design" of the Passover, had taken it into their heads to observe it every week, instead of once a year. Suppose, also, that they had grown somewhat loose in thier *manner* of observing it. They might, for example, have deemed the command to exclude "leaven" from their dwellings, as being "more nice than wise," and so have contented themselves with seeing that the article was carefully kept out of their *dough* during the Passover week. Let us suppose all this to have taken place;—then I ask, how would Moses have acted in the matter? Would that servant of God, "who verily was faithful in all his house," have merely reproved their "disorderly procedure when they *did*" observe the feast? Or would he have read the riot act to the whole congregation—commanding the people to return straightway to Jehovah's arrangement, and keep the feast *only* "from year to year"? To ask these questions, is to answer them; and to answer them for Moses and the Israelites, is to answer them for Paul and his disorderly brethren at Corinth.

2. Significant as we may regard the omission of the Apostle to rebuke the frequent celebration of the Lord's Supper, it is not our only evidence. *What Paul says to the church at Corinth*, shows directly and positively that he approved of their "*frequent* celebration" of the Eucharist. Hear him: "When ye come together therefore into one place, this is not to eat [*margin*, ye cannot eat] the Lord's Supper." Why not? "FOR"—here comes the reason, and the only one—"for in eating every one taketh before other his own supper: and one is hungry and another is drunken." Now Paul could not have written in this way, if "the Lord" had taught him the yearly notion which some of our brethren maintain. According to their view, there can be no such thing as a *Scriptural* observance of the Lord's Supper oftener than once a year. With them, the *time* of its observance is of as great importance as the *manner*; nor do they hesitate to declare that the "frequent celebration" is not only unauthorized, but that it tends to degrade the institution itself. Not so the Apostle Paul. He offers not so much as one lisp of remonstrance against the *frequency* with which his brethren met together to eat the Supper; his rebuke, on the contrary, is confined entirely to the manner in which they behaved themselves when they were together. I therefore insist that verses 21 and 22 can never be harmonized with the idea, that Paul regarded the Corinthians as celebrating the Supper with too great frequency.

Paul's approval of the church's "frequent celebration" is further involved in the language of the 26th verse. "For AS OFTEN as YE eat this bread and drink this cup, YE do show the Lord's death till he come." These, be it observed, are not the Saviour's words, but the Apostle's. The "YE" addressed were his brethren who ate the Eucharist oftener than once a year. Now Paul says—"AS OFTEN [even though it be *every time* "ye come together in the church"] as YE [Corinthians] eat this bread," etc. I beg to know what could be language of approval, if this is not?

Finally, the closing verses are decisive as to this matter of divine sanction. "Wherefore, my brethren, when ye come together to eat [we have seen that this can not mean once a year], TARRY FOR ONE ANOTHER. And if any man hunger, LET HIM EAT AT HOME; that ye come not together unto condemnation" In this passage the Apostle tells his brethren what to do *at home*, before going to meeting to eat the Lord's Supper; and, also, what to do *at the meeting*, after they have satisfied their hunger at home. He could not, in any other way, have more explicitly sanctioned the church's act of coming together for the purpose of eating the Eucharist. Settle it, therefore, that the coming together is oftener than once a year, and you put to flight the assumption of a merely annual observance. So I believe, and so I teach. Amen.

In the foregoing observations, I have purposely refrained from any attempt to answer the arguments which are offered in support of the yearly theory. All of them appear to me easy of refutation. But I have desired, in this article, to make one distinct issue respecting the usage of the church at Corinth. If my reasonings in this direction are valid, the arguments on the other side must be fallacious. In due time I shall be glad to show, if I can, that such is their character.

New York, Feb. 24, 1865.

The Logic Tested.

It is affirmed that what was practiced by "the *earliest* christian churches," and "had divine sanction," must be "RIGHT." The application of this logic is made in proof that 1st Corinth. xi. warrants the frequent celebration of the Lord's Supper. It is not our design, at this time, to prove what was or what was not the practice of the Corinthian church, which was not one of the earliest churches, nor as perfect as might be; but we design to test the logic upon which the argument is built for a practice being "right," and apply this logic to the practice of the earliest church; the one at Jerusalem. We wish it, however, understood that the attempt to prove the Corinthian church partook of the Lord's Supper oftener than annually has entirely failed to convince us. The same logician has scouted the idea that the Lord's Supper is the continuance of the Passover, though modified to correspond to the fact of the Lamb already offered, once for all.

According to the logic relied on, if we prove that the *earliest* Christian church celebrated the Passover feast after our Lord's death, and that by divine sanction, then, unless it can be made to appear that some other, or any other time is just as valid—by an equally clear divine sanction—to Him who instituted the Supper, it follows, THAT is the time of its celebration.

That the Passover was a divine institution, and that the Lord's Supper was ordained by our LIFE-GIVER in the Passover feast, none will have the presumption to deny. Did the earliest churches continue to keep the Passover feast after the Lord's supper was instituted? Let us see.

When Paul returned from a missionary tour—among the Gentiles—to Jerusalem, he went in to see "James, and all the elders were present." Acts xxi. 18. This interview must have been some twenty years after our Lord's acension to heaven. After hearing Paul's account of his labors among the Gentiles, this christian assembly, with James presiding, said to Paul;

"Thou seest, brother, how many thousands of Jews there are which believe, and *they are all* zealous of the law: and they are informed of thee, that thou teachest all the Jews, which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after *the customs*."

They then go on to ask Paul to disprove to the Church at Jerusalem, these charges again him by performing a certain purification, that "all may know....that thou thyself walkest orderly and keepest the law." Paul complied with their wishes, and acted accordingly, to show that he walked "orderly."

Here, then, is the chief and earliest church of the New Testament—the Mother Church—who all keep the Passover feast, as it was of the law and customs. That it had the divine sanction, not only by James and all the Elders, but also of Paul, is undeniable. Hence it follows, according to the logic we are called upon to do homage to, that the Passover Supper, under the New Testament dispensation, is a divine institution, and there is no escape from this conclusion if such logic is reliable; so that if we want proof of the validity of celebrating the feast yearly, we have all we can desire by the logic given us.

Paul, being a Jew by birth, did keep the yearly feast; for "all" believing Jews did. If he did not, then he consented to act the hypocrite to please James and the Elders at Jerusalem. If he kept the yearly feast, we want and must have some proof besides *inferences* that he "eat the Lord's passover" oftener than yearly, or that he sanctioned such a procedure. The fact of there being but one text, from which to make such an inference, is strong evidence against the position of partaking of it as frequently as any one pleases. If such a labored effort, with so much emphasizing of words, is necessary to sustain a theory, we may well doubt the reliability of the author's inferences. Is he anxious to smooth the way for others to come among the Life-believers? So are we; but not by laying aside our convictions of truth; which would be quite likely to make thoughtful persons think we are concerned to be popular, and full asmuch inclined to act on principles we condemn in others who reject the doctrine of no life for the wicked dead, because they think it will prevent some from accepting truths they now hold. They have one or two texts ten-fold stronger in proof of the resurrection of the wicked dead, than 1 Corinth. xi. is of the frequent celebration of the Lord's Supper.

We have no fear, however, of any considerable number of the believers in the life-views abandoning the well established view that the true, scriptural time for that celebration is an annual commemoration of our Lord's death. They are too well instructed in the matter to abandon a definite period for an "any time"—or as "often" as any choose, however frequent; and so have no definiteness about it. The believers in New York are all but unanimous on this question.

The yearly celebration, in our view, stands on a more impregnable foundation than ever by the utter failure of the logic that has attemted to overthrow it. The disciples—all of them of the Jews, who believed—certainly did keep the yearly Passover, according to the statement of James and the Elders of Jerusalem. Let our opposers show, if they can, that that church "frequently" kept any other Passover feast at other times. Our Lord established his Supper at the Passover feast; and *He* said—not Paul—"This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." What were they doing? Concluding the Passover feast. But we have said enough for this time, and leave our readers to judge in the matter.

Self-Deception.

The children of this world are constituted of two great bodies—deceivers, and deceived. Again, the latter class is divided into two parts—those who are deceived by others, and those who are deceived by themselves. There is a vast amount of self-deception in the world, and especially among those who have a form of godliness but deny the power thereof. Thousands profess the religion of Christ, who have no part nor lot in the matter. All denominations contain this element—the Catholic, Episcopal, Baptist, Presbyterian, Methodist, and every other name, including the heterogeneous conglomeration known as the Second Advent body.

This class of self-deceivers has always existed from the foundation of Christianity to the present. Jesus warned the people against self-deception. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." So Paul warned the Galatian church: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We reap not as we profess to sow, not as we think we sow, but as we sow. It is not a glib tongue that proves acceptance of God. A person may talk long and loud on religious subjects and yet come short of what is required. We have no doubt that there are many who stand in high places as teachers of righteousness who deceive themselves. They dream that they sow to the Spirit, whereas in fact they sow to the flesh. We have no doubt that many who talk of the prophetic periods, signs of the times, the speedy coming of Christ, etc. etc. are only actuated by a desire for self-aggrandizement. They sow to the flesh. God save the people from self-deception!

The Spirit of God is the saving element. If we would have everlasting life we must sow to the Spirit. Think of this, ye professors of godliness! "Examine yourselves whether ye be in the faith; prove your own-selves: know ye not that Jesus Christ is in you, except ye be reprobates?" There is a great deal of "hatred, variance, emulation, wrath, strife" among professing Christians. All these things come from the flesh. The Spirit of God produces love. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is often remarked—"How the Adventists are cut up? They are divided in every place." If these divisions were only on account of doctrines it might perhaps be excused. But, alas, the main cause is the flesh. People imagine that they are Christians, and act out their own will under the name of Christ. Sometimes we hear it said—"O for a union of all Adventists!" Far be such a consummation. We want a union of those in Christ, not of the mere pretenders to the name. We want no union with back-biters, tale-bearers, schism-makers, will-worshippers, self-seekers. From all such—Good Lord, deliver us. The Apostle Paul gave most excellent advice to the Romans. "Now I beseech you, brethren mark them which cause divisions and offences ....and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

How is it that people are so self-deceived? One great cause is the dependence on forms for salvation. Men think that if they have been baptized with water, and eat consecrated bread, and drink consecrated wine, they are therefore Christians. Hundreds and perhaps thousands of Adventists are wallowing in this very ditch to-day. There are they who treat other professed Christians with contempt because they are not instructed in the true doctrine of life and the kingdom. They forget the Saviour's saying about the mill-stone. Matt. xviii. 6.

Our standard is simple—Have you the Spirit? This is the great essential, without which no one can be saved; with which no one can be lost. There is no need of self-deception. The matter is very plain. Have you the Spirit? We do not ask whether you believe this or that; but—Have you the Spirit? Away with your trashy schemes—water salvation, bread and wine salvation, theoretical salvation. Have you the Spirit? Do you mind the things of the flesh, or the things of the Spirit? Is the love of God shed abroad in your heart by the Holy Spirit, which is given unto you? Do you cling to spiritual things—true, venerable, just, pure, lovely things? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

J. T. C.

Keep in the Love of God.

BY D. J. WEAVER.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. How shall we keep ourselves in the love of God? Says Christ, "If ye love me *keep my commandments*.' How can the natural man keep the commandments of God? By being united to Christ and having his spirit. And by having this spirit in our hearts all hatred, wrath, and the spirit of retaliation will be driven out; for if we are "new creatures" old things will be done away. When I hear people talk about *love*, and preach it from the stand, telling others how they must live, and then get angry at those who do not believe God will raise the wicked to torment them and kill them again, calling them "backsliders," &c., how can I think they *keep* the love of God in them? They must be mistaken: for "Love worketh no ill to his neighbor," but is "the fulfilling of the law." "God is love, and he that dwelleth in love, dwelleth in God and God in him." If those who profess to have this love do not bear the fruit of it, we must conclude they are deceiving themselves, for "*by their fruits* ye shall know them." Paul in Gal. v. says "The fruit of the spirit is love," which is in harmony with the text in Jude.

Can we in safety, he said, to be "looking for the mercy of our Lord Jesus Christ unto eternal life" and not keep ourselves in the love of God? I think not. The promise is to those that are loving and looking for him, not to any others. And if we have hatred and revenge in our hearts, the love of God does not dwell there. What *is* "mercy"? It is pity and compassion. And if his obedient children thro' the *mercy* of God obtain eternal life, will he not have compassion on dead sinners who were never united to him, and let them forever remain dead? The prophet Isaiah says, "They are dead, they shall not live: they are deceased they shall not rise." Here we see the mercy of God manifested toward them, from the fact that their condition would not be bettered by a resurrection.

So we see in order to keep ourselves in the love of God we must be united to the "Living Vine" and have the divine Spirit continually dwelling in us. When I hear people say, "the non-resurrection doctrine is dangerous," I think they do not understand what they say; for the doctrine itself brings us in a position where we must have the spirit of Christ abiding in us in order to have eternal life, when the LIFE-GIVER comes. We find in Christ no spirit of retaliation, and he is to be our example. When hanging on the cross, reviled by his persecutors, his language was, Father, FORGIVE THEM. Why did he not tell them he could bear it patiently, for they would have to come up at the last day and get their punishment, be tormented and killed again? The reason is, he had no such revengeful spirit in him. He manifested the love of the Father in his last expiring moments. He *came* to do his Father's will. We hear him saying to his disciples, "A new commandment give I unto you. That ye love one another as I have loved you. By this shall all men know that ye are my disciples if ye have love one for another."

Christ also says, "This is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day:" (and them that do *not* believe?) No it does not read so. "Well," says one, "that is what it means." Why did he not say so, then? Again we read, "The pure in heart shall see God." Why did he use this language if every body that ever lived "shall see God?" If this be true, what superiority has the pure over the *impure* as respects seeing God. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Paul is in harmony with the Great Teacher; and as we can not have holiness without possessing the love of God, we are brought back to the text, "Keep yourselves in

the love of God." Then can we exhibit the beauties of Christianity before the world, being "lights" unto it, and they seeing our "good works" may be led to glorify our Father which is in heaven.

The more of God's love we have the better we can surmount all difficulties. We have one privilege that none can take away; we can love our enemies, do them good, and they can not prevent it. But in order to do this, we shall need to have the love of God in our hearts, increasing and abounding more and more. The Lord help us to be faithful to our calling; to do his will in all things; so we can hear him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This glorious language will not be said to us unless we are very humble and obedient followers of Christ. Brethren, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Amen.

Danville. C. E. Feb. 14, 1865.

"Stoop My Paper."

The following is a letter *verbatim et literatim* which we have received, with the exception of the author's name, residence, and salutation. It speaks for itself.

I Bleave in the speedy Comen of Christ And i beleave In loven tiem and loov it J beleav thares now life for the wicked and no fief out of Christ I dont beleave in Chirstens Haven anething to doe With poleticks nor with War i belaiv all That ar in the war Ar out of Christ I beleav that Evry Man is fiten for hes Hes own Cingdom Christens must fite with The sword of the Sperret of Christ if tha gaet The kingdom of Christ And i am a Shaemed to lend a paper that up holdes Christens fiten or voten And the herald of life Does uphold fiten With Carnel weapens I wish to have it stop And I am obliged To Say Stoop my paper
Yours fiten for the Kingdom of Christ.

Politics.

They are many who cry out against politics, who are doubtless honest and sincere; yet neither of these qualities are a guarantee against wrong opinions and conclusions. The persons spoken of have, clearly, no definite idea of what politics are. They evidently have in their minds corrupt and unprincipled men, who are professional politicians. The wicked character of those men give them the idea that politics are a corrupt and corrupting affair. They reason precisely as infidels do about Christianity. They see men who are professional followers of Christ and expounders of his religion: but some of these men are exceedingly corrupt, and make their profession a cloak for selfish and wicked ends; and hence the rejectors of Christianity cry out against religion as a corrupt and wicked institution; and very religiously will have nothing to do with it.

What are we to understand by politics? Not party lying and jugglery; such as is practiced by men of corrupt minds, with selfish ends. That is not politics; it is a lie on politics, and a perversion of them, for which politics are no more responsible than Christianity is responsible for the folly and madness of Romanism, or any other corruption of it. Let the things stand on their own merits, and not be judged of by men of mere professions.

Politics is "The science of government; that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace, and prosperity; comprehending the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals."—*Webster.*

Now, what is there in politics, as thus defined, that a christian man, if enlightened, can object to? What, that is in opposition to God's order in governing the world? The fact is, as a general rule, those who inveigh against having any thing to do with politics, are misinformed or misguided by ignorant or designing men. To neglect to do the good we might, is hardly less criminal than to commit the wickedness we were bound to do all in our power to prevent. The man who would look on and see his child murdered before his eyes, and make no effort to prevent it, is little less guilty than the murderer himself.

Government is essential in the present state of this world; and somebody is bound by God's ordinance to see that it is righteously administered. Shall christian men say, they will have nothing to do with it? that is, they will not have any thing to do with an ordinance of God; and thus leave government to the basest and most corrupt men. Is that the course that Christianity calls them to pursue? The question only needs to be asked, to be seen as folly or sin.

If professed christians, who condemn having any thing to do with politics, will confine their condemnation to corruptions of politics, by selfish men, who "decree unrighteous decrees....to turn aside the needy from judgment, and take away the right of the poor.... that widows may be their prey, and that may rob the fatherless" (Isa. x. 1, 2), we shall have no controversy with them. Such politicians are to be condemned, and no christian man should lend them his vote, or influence, in any way, to carry on their iniquity. But it is just such politicians who are loudest in crying out against the pulpit or religious papers having any thing to do with politics; and, for the most part, among professors of religion, it is those who have unhappily fallen under the influence of such corrupt and unprincipled politicians, who are the offended ones if we say any thing which may be construed to be of a political character.

Let every man use his liberty in political matters, as a right and a religious duty to God, and to his fellow-men. If he is bound to pray for rulers, he is bound to use his God-given right to select those rulers, where the providence of God has placed it in his power. Not to do so, is to make himself responsible for the evil he might have prevented by the exercise of that right; and it is to make his prayers for rulers a mockery, because they are not accompanied by corresponding works. Our remarks have nothing to do with such as are under a despotic reign, where they have no right to aid in the choice of rulers.

Letters and Extracts.

From W. S. Campbell.

PROVIDENCE, R. I., Feb. 27, 1866.

BR. STORRS:—Will a few words concerning an older portion of the field be distasteful or tedious to your readers, who reside at a distance from the field to which I refer?

The "Herald of Life" is fast coming to live, not only in the affections of its friends, but in the apprehension of its former opposers, as an *institution* which must be maintained and made successful. It is a fresh *corps* of fighting men brought upon the field of battle at the opportune moment, with well-timed appointments, and every Division, Brigade, Regiment, Battalion, Company, and Battery, in perfect order. I think of solid columns moving to the onset! It is awake to its mighty mission of "Life in Christ," and the enemy failing to meet us in open contest, I trust, will also fail to divert us from the grand object.

Certainly, young Generals, with obsolete ideas, cannot be expected to cope with the wisdom of years, when that embraces the advanced conceptions of progress and truth, with the counsel (which a wise officer will ever employ) of manhood and strength; as well as experience.

The position what is does the work! It is like Gen. Grant's. He has held his position before Petersburgh and Richmond, (a "masterly inactivity"), but the enemy has lost ground, and will lose all!

It does, indeed, seem a pity that our brethren do not all unite to push on the cause. There are divided interests; and, I fear, some of the "*will*" that does not present the most acceptable worship.

I was at Springfield, the 12th and 19th. Our friends in that old cradle of the doctrine of "Life only in Christ," and other kindred and important topics, are holding on, and will still keep open a place of worship; but their number is small. Only a few attend except the old confirmed believers in the doctrine. These faithful men and women, will still be found at their post. I had interesting seasons with them, and am happy to find that those who have identified themselves on the *life* theme, almost without an exception, are determined to stand for God and his truth, even if they die in the battle.

It's of no use cringing or whining after the luxuries of Egypt. We've enlisted, and the blessed Captain of our salvation wishes the banner of *Life* in the very *van* of the column; this is the honor he confers upon us; this, the labor that he expects us to perform. We'll on, then, to the thickest of the struggle, and and plant his standard on the silenced fortress of the foe.

I did not remain in Boston over the Sabbath, as was my intention, but came to this city for Sunday 26th; where we had a good hearing in the afternoon; the storm preventing attendance in the morning. The reason of my not staying in Boston was simply the fact of the time being employed in finishing up the effort on "*Time,*" by Brn. Stevenson and Thurman, neither of whom were expected to be there.

I think the brethren in Providence have as good a prospect as they have had for some time; and hope they may keep the "unity of of the Spirit in the bond of peace."

And now allow me, dear brother, through the excellent "Herald," which we must all prize, to offer a word of exhortation to the flock.

The time movement will proceed. It may so proceed as to do the people no material injury, whether the position taken is right or wrong; and it may so proceed as to do incalculable injury, whether the Lord comes or not, at the stated time. Lecturing on time, however good in itself, can never take the place of preaching. We must have the word preached to save men. The great learning of the effort on the periods, we may grant, but the *power of truth*, is in the gospel.

Shall We have a Mission to Freedmen?

BR. STORRS:—In No. 17 of the Herald of Life are these words, "Who knows but that it will be our privilege as a people to carry the blessed tidings to the thousands in the South, whom the march of events is delivering from the wickedest and cruelest bondage the world ever saw?"

It is part of my faith, that this grand emancipation movement, which is going on under our eyes, is the harbinger of glorious opportunities to those who desire to carry joy and gladness to the hearts of the lowly ones of the earth. My whole being responds—amen. And for one, I hail with joy the prospect of being able to use my powers in redressing, in some slight measure, the great wrong done the colored man. From the time I was old enough to comprehend right and wrong, justice and injustice, to the present, I have been opposed to slavery. That is, I have believed, "God is no respecter of persons." Hence my whole being is thrilled with gladness that "Liberty has been proclaimed throughout all the land, to all the inhabitants thereof." Because others do not see on some points as I do, it does not follow that I must denounce them as having no religion, and refuse to take a paper in which there is, to me, unscriptural views, on some topics, sometimes published. Were I to do so, I should never take another paper. As you say, "To make such a war of words is no less criminal than to do it with any other carnal weapons."

Although I longed to see the downfall of "the sum of all villaines," slavery, still I could not see it my duty to go and use carnal weapons to speed its downfall. But now that God has caused the wrath of man to praise him, and in his own way caused the oppressed to go free, I feel an almost irresistible inclination to go and aid in educating them. Time in this age, I feel is short, and I would be found as a laborer, not as an idler. Myself and wife have had more than ordinary success as teachers in the States of New York, Iowa, and Missouri; together with this, I have have had a longing desire for years to become a missionary We have no family and can go at short notice. Now if you, or any Br., North or South, can tell me how I can get a situation where I can spend my strength in laboring for the despised race, and instil into their minds hopes beyond the grave, even the hope of unending life through Christ alone, I will be greatly obliged.

Yours for justice,
D. EDSON SMITH.

Vesper, Onon. Co., N. Y.

From John Goodwin 2d.

MARBLEHEAD, MASS. Feb. 12, 1865.

BR. STORRS:—Those tracts you gave me at the Conference in Boston, last October, I have read, and have put them in circulation, believing that the good seed thus sown will take root in some honest heart or hearts and spring up and bear fruit, even an hundred fold to the glory of God.

Yes, bless the good Lord, I do believe the glorious truths contained in them cannot fail to commend themselves to the minds and consciences of every lover of divine truth.

I have deferred writing until the present time, because I wanted to report the conversion of some to a knowledge of the truth; for I knew full well how it would gladden your heart to hear of impressions being made in this hard place. The leaven is at work, thank God, and I cannot doubt, for the truth is so good. O glory to God, how glad I am I ever heard the joyful sound. The question has been asked, What good has it ever done? I can answer, It has done me good. I have felt better ever since I heard it preached at Wilbraham in 1863; and this is not all, I have been trying to live better. I know it has done me good and I cannot help acknowledging it.

How Things Look To Me.

The sun is shining brightly, and it looks some like the breaking up of winter; and although I hail with joy the approach of spring, on some accounts, I shrink from it on others.

The prospect, as far as the war is concerned, is the darkest yet presented; and then the signs of the pestilence that "walketh in darkness" strays along unperceived but by those who fear the Lord; and famine, lean and gaunt, stands a little farther in the distance, waiting for its victims: and while in my imagination I fill up the sad picture, I remember we are admonished to watch and pray always, that ye may be able to escape all the things that are coming on the earth.

Does it mean the above named things? and if so, are we commanded to do any thing which is impossible?

When we reason from the word of God, it looks as though, if we follow the Lord fully, that we may escape.

We read, the Lord will not suffer the soul of the righteous to famish; and in another place, "His bread shall be given and his waters shall be sure." Are not such scriptures —and there are more of that class—a guarantee against starvation? And again; we read, when his own people provoked him to anger with their high places, and moved him to jealousy with their graven images, he gave them over to the sword: and again; when they provoked him, the plague break in upon them.

JULIA A. DODGE.

Pawling, N. Y., Feb. 20.

REMARKS BY THE EDITOR.—"Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Here Jesus forbids his friends burdening themselves with imaginary evils in the future, and loading themselves with more evil than is laid on them to-day. As to war prospects, they have never been freer from darkness, for the nation, in four years than now. As to pestilence, there is no unusual appearance of it at present. As to famine, it seems farther off than usual; and only imagination seems to "fill up the picture" of such things. Let us be thankful for the abundance of every needful thing our gracious God is granting us, and strive cheerfully to trust him for the future; while we watch and pray, lest we enter into temptation from any quarter.

DAVID H. BAKER, Italia, Kansas, writes:—I believe it would be for the glory of the Master if an able exponent of the views we hold would make one of Paul's tours to this western country. It looks selfish, I think, for them to confine their labors to so small a territory as the New England States. When Christ said to Peter, feed my lambs—feed my sheep, I think he did not mean simply a few in and about Jerusalem. It was to all the nations—to every body. Had there been as much preaching on the life-views in the west as there has been in the eastern States, the subscription to our paper would now be three or four-fold more than it is. So it seems to me.

NOTE BY THE EDITOR.—We have no doubt Br. Baker is correct in these matters. Who that believes the life-views is willing to visit and work in the west. Any brother known, or having ability to present the truth on the subject, who will go west for six or eight months, with the sole view to labor on that subject as for the Lord, and not for selfish ends, we believe can be helped on his way and supported in that field. Br. J. Lewis is laboring in western Illinois, almost single handed, and with only one arm; yet his labors seem to be profitable to the people, as we hear a good report from friends there, who have been favored with his labors; and he has sent more subscribers to the Herald of Life than any one preacher in the east, except where names were collected at a Camp-meeting in Maine last fall. The West must have laborers. Will we do the work, or bring a dearth on ourselves by neglecting it? Shall the cry come up in vain for help there? The work must go on; and those who will not work for Christ and his truth may have the sad experience of barrenness in themselves. "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

CHARLES JONES, Lebanon, Ills., writes:—Although a stranger, I feel to address you by the familiar title of brother in our faith, and trust in Jesus, the great LIFE-GIVER to mankind. I long saw that the churches of the day were preaching a doctrine contrary to the word of God. When Br. LEWIS visited this place last spring, by God's grace, the way was opened for me to have the word made plain. The Herald of Life is now our weekly friend; and we almost envy the time given to Conference for the Brethren East, in which you take part; as the preacher of the truth, our weekly Herald, does not come to hand; and in our town, I am sorry to say, we have no meetings of like faith. I enclose $10. Please date my paper from the first of the present volume. I send one new subscriber from this date. The balance please send to Br. Lewis in tracts.

JAMES H. JACOBS, Freetown, N. Y., writes:—I send $2 for a new subscriber. I am trying to do what I can in spreading the truth of God's word. I am poor in this world's goods, but think I have strong faith in God and pray that I may be kept from the evil that is in the world. As often as I can, I try to preach the word of truth, life only to the righteous and of the reign of Christ on David's throne. The strongest opposers of the doctrine of life only through Christ are those who believe in the destruction of the wicked after a resurrection. They are not satisfied unless they can make Jesus give the wicked life from the dead. To me there is no good in such an idea. But the truth is gaining ground; for which I thank the Lord. I should be glad to spend at least half my time in publishing the truth; but this I can not do; for it takes most of my time to earn my bread.

L. N. OLMSTED, Hartford, Conn., writes:—The noble work in which you are engaged should be assisted by every lover of truth. Please find enclosed $2 for the "Tract and Army Fund." May the truth sown in Camp and battle-field do much good and prove a savor of life unto life to many souls.

Married.

Married, in Bangor, Me., Jan. 25th, by Rev. A. K. P. Small, Mr. OVANDO W. IRELAND, of Bangor, to Miss. MARCIA A., daughter of J. S. TUCK of Bangor.

CHAS. C. TUCK.

Died

In Woburn Center, Mass., DANIEL YOUNG, JR., son of Daniel and Betsey Young of Wakefield, N. H.; aged 39 years. He professed faith in 1842. His moral character up to the time of his change of mind was unspotted, and so he maintained his character until the day of his death, Jan. 17, 1865, when between the hours of eleven and twelve, A. M., he took his own life. This is the saddest part we have to pen. From the first of December up to the time of his death he complained of distress in mind and body; often he said to his beloved companion, I will not worry about the shop so much. He was a Patent-Leather dresser by trade; doing a good business and had no reasons whatever for committing the rash act, which we cangive. Notwithstanding we have hope in his death; for we have many reasons to think he was not in his right mind. He was a firm believer in the second coming of Christ and the sleep of the dead, and literal resurrection. We have had many a sweet season with him in prayer and conference meetings: have heard him speak of his hope in the glorious gospel of Christ. He was taken from his home in Woburn to his father's residence to be interred in the family lot; there to sleep until the resurrection morn. We commend his afflicted wife and numerous friends to the Lord, who has said, Cast thy burdens upon the Lord, for he careth for you.

M. M. YOUNG.

Chelsea, Mass.

The Review of Luther Lee.

The article in this number ends that Review. It is a perfect cure for all such works as Lee's, Landis', Mattison's, Bishop Clark's, the late writer's in Zion's Herald, and all others of like character. Several have expressed a wish that the Review of Lee by HOMO could be reproduced in pamphlet. The expense at the present time makes it unadvisable to do it. Should the demand be such as to warrant it hereafter, it can soon be re-issued.

W. S. CAMPBELL will preach as follows:
NEW YORK, (at Botanic Hall, 68 East Broadway) Sundays March 5th and 12th; and at Cooper Institute (Room 24) Tuesday evenings the 7th and 14th.

S. W. BISHOP will preach in,
PAWLING, N. Y., Thursday evening, March 2d, and over Sunday the 5th.
ALBANY, N. Y., Sunday, March 12th.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A Word to Correspondents.

"Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings."

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted intheir design by *votes* of persons adverse to its object.—ED. OF HER.

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of DODWORTH'S HALL, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That LEONARD C. THORNE act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "LIFE AND ADVENT UNION," be held in New York, about the time of the Passover in April ensuing.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* Rev J Allen, Addie Bickford, Timothy Oliver, Mrs Carrie O Belden.

TWO DOLLARS EACH *from* W N Houghtaling, Chas Jones, Geo Peters, Richard Collyar, Catharine L Davis, Mrs Mary E Bard, Virginia Reynolds, J. T. C.

VARIOUS SUMS.—Peter Hadden, $1 25; Miss Ellen Pyle, $3.

☞ WILL D. W. White say to Wm Stauts, that his paper has been sent regularly from this Office to him—"Cor. Cumberland and Trenton Ave., Philadelphia?" Let him inquire at Philadelphia P. O.

On Pledges.

Geo W Denny	$22 00
H Finn, Syracuse, N Y, Donation	5 00

Tract and Army Fund

Previous Receipts	$462 50
Chas Jones, Lebanon, Ill., for Tracts to be sent Eld. J. Lewis	6 00

Our friends will understand that the above fund embraces the "*knockers fund;*" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

Advertisements.

DR. S. B. BARLOW.
62 East Twenty-First Street
Near Fourth Avenue.
OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction, defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, it he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy —more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS,
Box 4658, New York.

GOG AND MAGOG.

BY H. J. SWEETLAND.

In the *Crisis* of Feb 14, I notice some questions put by O. T. Hobbs, and an attempt made to answer them by Eld. Grant. Whether O. T. H. is satisfied with the answer or not, I know not, but to my mind they are not correctly answered.

Ques. 1. "Is the Gog and Magog of Rev. xx. 8 the same Gog and Magog of Ezek. xxxviii. 2?" &c.

In answer to this question, it is replied that the Gog of Rev. xx. 8 performs the work there specified a thousand years after the first resurrection; and that Gog and Magog there mentioned are the resurrected wicked dead. Now, I would ask, is not satan bound during the thousand years for the express purpose that he shall not deceive the nations during that space of time? or, in other words, if satan were not bound, would not he be liable to deceive the nations during the thousand years as well as either before or after that time? If so, how could the resurrected wicked [admitting their resurrection, which I do not believe] compose those nations liable to be deceived? To me, the idea can not be admitted. Again, if the wicked are raised, where is the first text to prove that they are formed into nations [plural] after they are raised to be judged and killed again?

I will now state a number of dissimilarities, to show that the Gog of Ezekiel and that of Revelation cannot have their career ot one and the same time in the history of the world. First: it is evident that the Gog of Ezekiel is composed of nations that now exist on the earth, and are alive at the time of the advent. They are gathered in the latter days; Ezek. xxxviii. 16; and come up on the mountains of Israel into the land that is brought back from the sword, against inhabitants newly returned, who inhabit a land of unwalled villages, [no city built yet] having neither bars nor gates, &c. This is not far from the time of the advent. It is before Ezekiel's city is built; for Zechariah, prophesying of this city, or temple of the city, says, That the man whose name is the BRANCH shall build the temple of the Lord. Zech. vi. 12, 13.

The Gog of Ezekiel goes up to take a spoil, to a people gathered out of the nations; which is Israel restored in this age or the commencement of the one to come; to carry away silver and gold [wonder if the wicked raised from the dead will go into dealing with silver and gold and take away cattle, goods, &c.] when the people of Israel dwell safely.

Again, will the wicked when raised, a thousand years after the Lord comes, gather into armies, ride upon horses, a great company, and a mighty army? Does this look rational? What a theory this presents. This is at that day when there is a great shaking in the land of Israel, and every man's sword shall be against his brother. And this is at the time that the Lord will be known in the eyes of many nations [the Lord here is known by nations who are distinct from Gog] and they shall know that I am the Lord. Ezek. xxxviii. 23.

I am satisfied, with what I am capable of investigating, that Russia, together with some other powers, will compose the Gog and Magog of Ezek. xxxviii. and xxxix. In chapter xxxix. Gog is represented as being turned back, and but a sixth part left. [Query: will there be a sixth part of the wicked, raised to life, left after they are raised?] In that day the Lord will make his holy name known among his people, Israel; and he will not let them pollute his name any more. This is Israel gathered from their scattered state. And the heathen shall know that he is the Lord.

Eld. Grant does not take the position in his reply, that this has been fulfilled. This is true. Neither has the city of Ezekiel been built, that we may locate it in the past. If so, I want the history presented that the fact may be proved. This ought to have been done in reply to O. T. H., or the question is not answered.

Now, to discriminate between Ezekiel and Revelation, First: The Gog and Magog of Ezekiel come from the "north parts:" Ezek. xxxviii. 15, and xxxix. 2. The Gog and Magog of Revelation come from the four quarters or are in the four quarters of the earth. Second: Ezekiel's Gog comes against a land of unwalled villages, having neither bars nor gates. But the Gog of Revelation compass the camp of the saints and beloved city that has been built a thousand years. Third: The career of Ezekiel's Gog is in the latter days of this age; while the career of the Gog of Revelation does not exist until a thousand years of a future age have passed away. [I state this upon Eld. Grant's position.] Fourth: There is a space of seven years required to gather and burn the weapons of the army of Ezekiel, while no such thing is mentioned in Revelation. Fifthly: the army of Ezekiel are gathered and buried in graves, and seven months are occupied in burying them in order to cleanse the land; while the Gog of Revelation is destroyed by fire from heaven, and nothing said about gathering or burying them. Ezekiel says, that seven months are occupied in searching out the land to cleanse it; and if a bone is found, there shall be a sign set up by it till all has been buried in the valley of Hamon-Gog; and at that time the Lord will set his glory among the heathen [a distinct people from Israel] and the heathen will see the judgment which the Lord has executed upon the army of Gog.

No one can take the position that the Gog of Ezekiel and Revelation are one, without admitting nations and heathen in existence who are saved; consequently have probation during the thousand years. Without regard to the city it is equally evident that both are yet to exist in the future, if that of Revelation is literal. It appears to me that the statement ought not to be made, that the city of Ezekiel is to be located in the past, without sufficient evidence produced to prove it. The vision of Ezekiel concerning the city was long after its destruction in the days of Nebuchadnezzar; and it could not have been the one built by the decree of Cyrus; for that does not answer that of Ezekiel by any means. It was to be built in the latter days: same latter days of Ezekiel's Gog's existence. It is to be built for the Lord, where he shall place his throne to dwell in.

The temple built by the returned captives stood upon Mount Moriah in Jerusalem; but by reading Ezekiel it appears that the temple to be built in the future will be upon a more lofty mountain, north of the city. I gather this from reading the xlviii. chapter, where the inheritance is laid out for the Twelve Tribes.

This prophecy is said to be exceedingly difficult, to this day, in the mind of an Israelite. The prophet was charged to set his heart to all that was showed to him, and to pay the greatest possible attention thereto; and also to declare it all to the house of Israel; which proves that it will surely be built; for to this day they do not understand it; and they even forbid any to read this vision until they are 30 years of age, esteeming it the most difficult of all the prophecies; and indeed nothing else than the idea of its being exactly fulfilled can ever make it to be thoroughly understood.

Springfield, Mass.

CELESTA.

FROM D. EDSON SMITH.

No. 4 of the "Day Star" is out; and one page is devoted to "Facts about Celesta, and Facts about D. E. Smith." P. E. Armstrong says:

"And as many of what he (D. E. S.) calls facts are either false or highly falsecolored, and meets my flat denial, I will rebut his false facts with real facts about himself."

Now I say that what P. E. A. calls facts "are either false or highly falsecolored." Now there are grave charges on both sides, and both can not be right. How are the jury to decide? First examine the spirit of each communication, and see which breathes the most of *charity*, honest, and simple truth; and which the most of sarcasm, irony, lightness, and mysticism. Next examine the kind of testimony and the character of the witnesses. In my article I stated that the most conclusive evidence was, that all who had been to Celesta saw the matter in a somewhat similar light as myself. And that I stated the truth is proven by the public testimony of W. Hicks, George and Sanford Hart, S. L. Manley, and W. Y. Patterson, in late Nos. of the Crisis The main argument of P. E. A. is an attempt to prove me a "lazy, office aspiring, malicious defrauding, lying scandalizer;" and therefore my testimony is of no worth. I know I am an erring mortal, and if I am as bad as represented (which I doubt) I pray our Heavenly Father to open my eyes, and aid me in reforming. P. E. A. brings forward two witnesses, Giles Russell and D. D. Lathrop. At present I can bring nothing of a convincing nature to a jury to rebut the testimony of Giles Russell, but thank God, I have just received a private letter from D. D. Lathrop which will be of much weight in the trial. He says:

"BR. EDSON:—After you went away, Peter told many things about you that I thought must be true. That accounts for some things I said in the Day Star concerning you; but as I have since discovered the cloven foot, I have reason to doubt what has been written against you. I ask your forgivness for all I have said amiss. The type was set up before my eyes were opened. We hope to depart from this wilderness next week. . . . Sister Heaton will probably go soon. She is very anxious to go. The last one has got dissatisfied."

Many pages might be filled with unmentioned facts going to prove that the Celesta movement is a "fatal snare;" but as only a small number of the readers of the HERALD OF LIFE are interested, I say no more at present; for if the testimony already given is not sufficient, they will not be convinced short of practical experience.

Vesper, Onon. Co., N. Y.

NOTE BY EDITOR.—We think, Br. Smith, the better way is, to pay no more attention to Celesta, unless to answer private letters.

FROM A. F. SERVICE.

BR. STORRS:—Having in my travels seen and perused several Nos. of the "Herald of Life," I confess myself well pleased with its general character. The open and fearless manner of its contributors, as well as the policy of its Editor, is praiseworthy. Setting forth sentiments sustained by the bible, although unpopular with the masses, and till recently unknown to them, is a work worthy the commendation of every lover of truth. To keep a paper open for a fair and full discussion of *all Bible subjects*, so that truths hitherto unknown, and destined to be neglected and ignored, may have the importance attached to them by the candid which the Law-giver intended, is noble, christian, and doubtless well pleasing to God. In this respect, the Herald is the only religious paper coming under my notice, whose columns is practically given for such a purpose. Hope there will be no subsequent restraint and truth languish in consequence.

The non-revival of the wicked dead, I discover, is claiming a share of notice from those who write for the Herald: a subject upon which I had bestowed but little thought until the last year. Some, I see, have passed a resolution not to give tolerance to a doctrine so subversive of the christian faith. If it is a doctrine so dangerous, and without foundation in the scriptures, in my opinion, the better way will be to show from the bible its untenableness, as we have been able to do in respect to other subjects.

The result of my own investigation in this direction is, a hearty embracing of the non-living of the wicked dead, as a part of the gospel of the kingdom of God. The unprejudiced everywhere embrace it, when we preach the penalty of the law, without a labored argument to prove that the wicked will live again. Many inquire, "Why have we not seen this before?" With equal propriety we might inquire, why have we not seen ere this, *all* there is in the bible? Why do not all see that the Most High God made this earth, and man to inhabit it, through the angels? through whom also, all the revelation to our race has come; no man having seen the great God at any time? Why not see at once, that the Holy Spirit that Christ promised should teach the apostles, was an angel? and close every avery avenue to Spiritualism, and let fall out every seeming contradiction in the bible? Knowing that "sin is the transgression of the law," and "where no law is, there is no transgression," and that God is no respector of persons," why not see that "His ways are equal?" Hence every *soul* of Adam's race, will have an opportunity, in some one of the ages of probation, to secure eternal life?

Why not see that there will be one hundred years probation to every soul, in the one thousand years blessing to the world? and that by a parity of reasoning, the "little season" will be one hundred years long for a like purpose? Why not see that the "rest of the dead" will comprise all who have not heard the gospel? namely, infants, idiots, heathen, and comparatively good people? Seeing this class will be raised at the commencement of the "little season," and judged at the close thereof, why not see that such do develop characters during that age? and the disobedient *can* and *will die a second death*? Why not see that the first death to such a class [being only a consequence upon Adam's transgression] is no more a reward to them, than death is the reward of the righteous? There being no *sting* in the death of either class, as in the death of the sinner; being a mortal poison to the latter, from which he can never recover? Why not see, too, that "death and the grave [being only conditions] having died [been abolished] when the saints rise therefrom, will die a second time when the rest of the dead rise therefrom? Why not see that the books and second death belong exclusively to the "little season," and to those on trial therein? So I believe and so I preach.

Yours for the whole truth.

Grand Blanc, Mich.

I HEARD SINGING TO-NIGHT.

"I'll tell you what, I heard singing to-night that made me wish I was in heaven, or good enough to go there," said an old backwoodsman to his wife, as, entering their log hut, he sat down to his evening meal. "Where did you hear it?" she asked. "At our neighbor's, up yonder. They must feel some thing I don't know about or they couldn't sing so."

"When they first came here," said the wife, "I thought they were proud and stiff; but they are real good neighbors; and I heard they were good folks, too." "Well," said he, "I mean to go to church to-morrow, and see if I can't hear some singin' like that."

"The singer knew that her neighbors were ignorant, rough, and unbelieving, nearing the decline of life, and unwilling to be approached on the subject of religion. The old wife especially was so nearly a heathen that she would never enter a church, never allow the visit of a minister, nor listen to the reading of God's word or even to the singing of a hymn. The man was a poor but honest day laborer, who had ruined his worldly affairs by indulgence in strong drink, but had been lifted out of the pit, and been sober for many years. Still he was a rough, swearing man, and his heart unsoftened by any religious influences.

One glorious summer evening, as the sun was going down, the lady seated herself at the door, and involuntarily tuned her voice to Mrs. Hemans' sweet vesper song, "Come to the sunset tree." She felt the spirit of the heavenly words, and sang with fervor. When near the close of the hymn, she cast her eyes to the field where her neighbor was at work, and saw that he was listening intently. Instantly the thought flashed into her mind, "Oh if I could raise that poor man to think of heaven." She closed her refrain, and then commenced, "On Jordan's stormy banks I stand," singing it "with the spirit and the understanding also." The firmament above her foreshadowed the glories of that state described by the hymn, and the beauty of the green earth reminded her of the pastures above where the redeemed are walking by the river of life. And as she sang the old man listened almost spell-bound. The singer did not wish to call admiration of her full-toned voice; she wished to glorify God by leading one of his creatures to think of him. "I will sing to God's praise whenever he can hear me, and perhaps he may be led to praise the Lord himself," was her mental resolve.

The next Sabbath the old man was at church. This cheered the lady, and she said, "I will sing whenever he comes." Ere another week was closed he was at work again. This time she sang

"Just as I am, without one plea,
But that thy blood was shed for me."

Slowly, distinctly, she sang, that he might take in the full meaning of the words, and feeling their sweet pathos in her inmost soul, she poured out all the hymn. The listener shook his head, and rubbed his hand quickly over his eyes.

The next Sabbath evening he was among the praying people of God, earnestly inquiring for the way of salvation. The singer had sowed; and earnestly asked the Lord to make him one of his own children. It may be that other influences led him to the house of God, and to think of his soul, but certainly God has blessed the voice of music as one of his instruments.

Seeking further to do good, the lady encouraged his poor ignorant wife in many friendly ways, and one day invited her into the parlor to hear her piano. She had never seen nor heard such an instrument, and was wonder-struck. The lady called her daughters to her side, and all joined in singing, "All hail the power of Jesus' name" in old Coronation.

"Do you like that?" said the lady.

"Oh, it's nice. I believe I heard that tune somewhere when I was a girl, but I've forgot."

"Probably you heard it at church. It is often sung there. We can not sing the praises of Jesus too often, for he came to save us poor sinners." Then they all sang, "Come, humble sinner, in whose breast," etc. The woman rose and said she must go, and was invited to come again. "Oh, I'll come often if I can hear you sing."

"Mother, you take a strange way to win souls; do you think you will succeed?"

"Why not, my daughter? Has not God commanded that whatsoever we do shall be done to his glory? And if he has given us voices to sing, should we not use them in his service? There are many who will listen to a hymn for the sake of the tune, who will not hear a word from the Bible. Our voices and our musical instruments should all be employed in winning lost souls."

Children's Department.

OUR ELLIE.

When I was twelve years of age I went to spend a few months with an older sister who was married and resided in the city of H., in a neighboring state. This was a great change for me, for my home had always been in the country,—my play-house, some beautiful, quiet nook, under the large old trees that shaded the banks of the Quinnebaug which ran near my father's house, or else among the grey rocks in the groves and forests, where I often rambled to gather wild flowers, mossess or nuts, and countless other treasures which were stored there. Often I stopped to peep into curious bird-nests, catching a glimpse of beautifully colored eggs, and watching day after day for the appearance of tiny little birds, which as they grew older, it was my delight to feed with berries. My playmates, (for there were no children in our family near my own age,) were generally my dog and kitten, and every other animal with which I came in contact, that I could tame or pet, my imagination supplying any others I might wish for, so I was always happy.

This new city home was very unlike my other, but I found plenty of friends, and then there was always some thing new every day to interest and please a child.

But the great event which most interested me, was the birth of a little neice—the first in our family. It was a pleasant September morning when I first heard of it. I was visiting a friend in the city when my brother-in law came for me with the news that a little girl-baby had come to live with us. You may believe that my visit ended very suddenly and without much ceremony, and that on my way home I did not stop to notice any thing that might otherwise have attracted my attention.

But that baby. No doubt it was very much like other babies, and laughed and cried and ate and slept like others, but you must not suppose for a moment that I thought so. I, who had never had a baby before to play with, who had not even a baby relative any where, and who had often walked a long distance to just look at some little stranger baby in the neighborhood. And this was ours; our little Ellie, and I could look at and play with her and take care of her as much as I pleased. Her little round soft face, with its bright dark eyes, her dainty mouth, that I was almost afraid to kiss, her tiny fingers with their perfect little nails, and her cunning feet, (for what child does not like to look at a baby's feet?) were ever a perfect wonder to me. Indeed, I do not think I was the only one who looked upon her with such curious eyes, if I may judge from all I heard and saw; and even my mother, who was there to welcome her first grandchild, and who ought to know, for she had had seven babies of her own, seemed to think that this was the most wonderful of all.

After a few months I returned to my home in the country, but when warm weather came, my sister brought little Ellie to spend some weeks with us, and I was never so happy as when drawing her in her baby carriage or exhibiting her wondrous beauty and intelligence to others. But I shall make my story too long if I stop to tell all I could about her, and how every year, as she came to visit us, we became more and more attached to her; and finally we all removed to the same place, where we could see her much of the time. It seems as if even now, through all these years, I could hear her sweet childish voice singing her little hymns, or see those busy little fingers that ever would be trying to do what older ones did. To be sure, in process of time there were other neices, and nephews too, born into the family, who were dearly loved, but none ever seemed to me just like our Ellie.

When she was about seven years old we were again separated, she at that time removing with her parents to Philadelphia, and about a year later, she was made very happy by having a little sister for a companion. We used to visit her in her far-off home, and she ever found a welcome among her New England friends, with whom she spent many pleasant weeks every year; and who saw that she was growing up to be all that her early childhood gave promise of, or that they could desire. She early gave her heart to the Saviour, and became deeply interested in his service, and her many lovely traits of character only seemed the lovelier after receiving the crowning grace of piety. As she grew older she manifested a peculiar attachment for her mother, often remarking to her, as she was going out, that she much preferred her society to that of her young friends, with whom she was most intimate. Her father almost idolized her and spared no pains or expense in her education, she devoting much time to the study of music, for which she early evinced a taste and in which she excelled.

I wish you could have seen our Ellie as she visited me at my own home, just before her nineteenth birthday. I think you would have agreed with me that there was some thing about her appearance very graceful and queenly, yet there was no hautines or vanity. She was the picture of health, and one would hardly think as they looked at her full rounded form that it would ever grow thin, or the rose on her cheek and lip would fade and the bright, expressive eye be dimmed. Accompanying her was a young man to whom she expected to be married the coming winter, and we all felt satisfied that her affections were bestowed on one every way worthy of them. I shall not soon forget her look as on leaving us, she said sportingly, referring to her intended marriage, "Aunt Louisa, this is the last you will see of Ellie H."

They returned to Philadelphia, and early in October we learned that Ellie was sick. At first only a cold, resulting in slow fever, from which she only partially recovered, leaving her with a cough and other symptoms which at once aroused the anxiety of her friends. All that affection could devise was done for her restoration to health; but she seemed gradually, and almost imperceptibly, to grow weaker. She was impressed with the idea that she should never be well again, and though all the while preparations for the approaching marriage were being made, and friends came to assist her, yet she seemed the least interested of any one. Her Physician recommended travelling and a change for her, and, as after her marriage she intended to visit her friends in the East again, it was thought best to hasten the time. The 13th of January was chosen for the wedding, and hundreds of invitations were sent out, while among many, costly presents were being prepared for the young bride.

A little more than two weeks before the appointed time, her father, a man who had always enjoyed good health, was suddenly stricken down by sickness of an alarming nature, which continued to increase, notwithstanding the skill of Physicians, the care of sympathizing friends, and the attention of a devoted wife were called into requisition. He was unconscious of of all. A gloom filled the house and every heart saddened as the conviction fastened upon it, that he must die. Ellie alone was calm, but it seemed almost like the calmness of death, and she appeared to have no desire or will of her own. The wedding invitations were recalled, and friends and Physicians being consulted, it was thought best that Ellie should be quietly married while her father yet lived. Accordingly, on Sunday afternoon, Jan. 11th, Dr. B., the father of her intended husband, who was a minister, brought his family,—the friends in the house were called together, and the ceremony was performed, Ellie being arrayed in only a loose wrapper, as she had arisen from her sofa, where she reclined much of the time. It was a solemn occasion, and seemed much more like a funeral than a wedding; all present with the exception of Ellie, being affected to tears On Tuesday morning, the 13th, her father died, and from that time Ellie failed; and by no means whatever could a ray of hope be inspired in her heart. Yet she was cheerful and never once referred to the change in her bright prospects, nor complained of any thing, but gratefully acknowledged every little act of kindness performed by her husband and mother, who so devotedly watched over her.

Sometimes she spoke of her Saviour, of his presence, and of rest, and once remarked to her mother, "How precious those words of Jesus are, Come unto me all ye that labor and are heavy laden and I will give you rest."

For a time, in the latter part of March, her symptoms appeared more favorable, and a kind of hope began to spring up in the hearts of her friends, and even her Physician thought that possibly she might remain with them through the warm months. One day early in April she walked from her chamber into a sitting-room on the same floor, and looked at her birds and plants, she once loved to care for, and then sat down to her favorite instrument, her mother supporting her, while she softly ran her fingers over the keys and played a plaintive air; then returned to her room. In two days after, our Ellie was dead. Her husband's friends, in their anxiety for her recovery, had long urged her to try a new Physician, the one employed in their family; but to this both Ellie and her mother were opposed, but at length she reluctantly consented on condition, that if after a short trial she received no benefit, she might return to the old course of treatment. The trial proved fatal, and her husband was almost frantic when he found all his fondest hopes thus suddenly destroyed.

For the first time, Ellie was arrayed in her costly bridal robes, and prepared for her burial. Hundreds came to look at her, that bride of twelve short weeks,—now the bride of death. Too fair and lovely she looked, to be laid away in the tomb; but all the love of friends could not hold her back; so they covered her with her beautiful veil and shut up all that had been so pleasant to look upon, and carried her to Laurel Hill, to rest beside her father, and where, a few years after, her dear mother was also laid to await the dawn of that morning when the voice of Jesus shall awake all who sleep in Him, to die no more for ever. The cold grave hath in its keeping many a precious gem, and much that was once so lovely has there become food for worms.

And here after so many years, which seem but a few fleeting days as I look back upon them, I sit and write out for you, the story of our Ellie. I have an object in doing so. It is to remind you that every thing earthly must have an end. That tho' friends be many, and wealth and happiness be our portion here, they can not give lasting peace,—they can not save from death.

How necessary that while we have opportunity, we seek after and believe on the Lord Jesus Christ, and thus becoming united to him by faith, if we fall asleep, our life being hid with him will be secure, and at the last day, "when he who is our life shall appear, then shall we also appear with him in glory." There will be no death nor tears, no parting and no graves in the world to come.

AUNT LOUISA.

Obituary.

With a sad heart, I take up my pen to inform you of the sudden death of my dear father, WILLIAM RIDER. He was 74 years of age, a man of uncommon activity, and always cheerful and happy. He left his home in his usual good spirits on the morning of the 6th of January, to go into the woods alone to chop, as he was wont to do, and had done thousands of times in his life, and in falling a tree upon which another had lodged the day before, he received a blow which caused his sudden and shocking death. His neck was broken, killing him instantly!! He was not found until sunset [though he was killed a short time after he went into the woods] as no one felt alarmed about him until his usual time to return home. He was a man beloved by all who knew him, and it was a sleepless night throughout the whole neighborhood. You can judge of the horror and loneliness of my poor mother on that night, without a child near her to comfort her, and all the sons they had living, in the army. But notwithstanding we are greatly afflicted by the death of a husband and father, yet we sorrow not as those who have no hope. My father and mother were both firm believers in "no life out of Christ." They were both immersed some ten years since, by our much esteemed brother, R. V. Lyon. He will be shocked by this sad intelligence, and he may be quickened by it, to renewed diligence in the cause of his divine Master. It was through his instrumentality, that we, as a family, were brought from the darkness of tradition, into the glorious light of God's truth.

I humbly trust my father sleeps in Jesus] "Blessed sleep, from which none ever wake to weep." "For if we believe that Jesus died and rose again, even so, them also that sleep in Jesus will God bring with him."

May this sudden death admonish all the household of faith, of the necessity of doing with our might what our hands find to do. I had hoped my father would live to see the coming of our glorious King. May we who survive him, "be kept by the power of God through faith unto salvation, ready to be revealed in the last time." ABBY A. PERRY.

Scotland, Ct.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

ON THE IMMATERIALITY OF THE SOUL

OR, MAN ENTIRELY DEPENDENT UPON HIS ORGANIZATION FOR HIS MORAL AND MENTAL POWERS.

BY THOMAS READ.

We will now more closely scrutinize the powers of the soul. "I speak as unto wise men; judge ye what I say." It has been ascertained by direct and numerous experiments, that for the production of any mental, or moral action, there is required a body, brain, nerve fibre, which is a modified form of brain, and bright arterial blood. The nerve fibres are insulated from other nerves by a covering of fat. When any muscle or organ is in action, a double current of electricity passes from the blood in the minute arteries in the brain, along the nerves, which rae arranged in pairs, producing the required thought or action of the will. That memory is produced by the power that a certain organ of the brain possesses of registering the impressions made by the nerves, conveying sensations from the eye and the other senses. The voltaic circuit in man is exactly balanced, and does not act without some impression to set in motion the electric current. The arterial or oxygenized corpuscles of blood, propelled from the heart, after having passed through the lungs, are admirably adapted to effect this purpose; and when one is in contact with each minute nerve fibre, no current can take place; but the moment one is removed, or acted upon by any outward impression, or by heat, light, or other forces, a strong voltaic battery is formed.

The beating of the heart which contracts with a force of 400 lbs, seems to be effected without nerve fibre, and consequently is not subject to the will. Thus the blood is the source of all life, of all mental and moral actions. And thus is the scripture demonstrated to be true, that "The soul or life of the flesh is in the blood, and the blood is the life." And "out of the abundance of the heart the mouth speaketh." The heart, being the centre of the circulation of the blood, is the source of moral action, and the seat of the emotions, and therefore; "with the heart man believeth unto righteousness." "Out of the heart proceed evil thoughts, murders, envyings" and such like. With the heart man loves; therefore the precepts to "love the Lord thy God with all thy heart," and to "keep thy heart with all diligence; for out of it are the issues of life."

Thus we find that all the functions of animal life; all the sensations of sight, feeling; all the processes of reason; the registration of impressions, as memory; all muscular action, and other phenomena of life; are voltaic effects, and are entirely obedient to material laws. That the soul, or life has no independent conscious existence, apart from the organs that produce thought, feeling, and action; and therefore that life, mind, memory, thought, reason, and conciousness, are physical phenomena, and cease at death. And therefore, because the organs of thought are destroyed, "The dead know not anything." Therefore, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, *nor knowledge*, nor wisdom in the grave whither thou goest." And man must be organized again, before he can think, see, or feel again, which will not take place till the resurrection. Thus we see how admirably the book of nature authenticates the book of revelation.

Again; though man is composed of soul, body, and spirit; yet the soul is not the man; the body is not the man; and the spirit is not the man; but the whole united, constitute the man. And any one of these, separated from the others, cannot have life, or consciousness.

THE WHOLE MAN, SAVE THE BREATH, PROCEEDS FROM THE PARENTS.

1. Pet. i. 23. Being [begotten] again, not of corruptible seed; but of incorruptible, by the word of God, which liveth and abideth for ever. That which is born of the flesh, is flesh, [and not spirit,] therefore, before men can have a title to everlasting life, ye must be born again, [of the Spirit.] Abraham begat Isaac, and Isaac begat Jacob. Gen. xlvi 26. All the souls that came with Jacob into Egypt, which came out of his loins. . . . all the souls were threescore and six.

As the term Isaac includes a soul, souls were begotten by corruptible seed, and therefore mortal and corruptible. The soul is therefore an attribute of the flesh and properly denominated the carnal mind, mortal and corruptible. That the mind is born of the flesh is demonstrated by the similarity of intellectual powers and dispositions, transmitted from parents to children.

This is further demonstrated from the fact that all eminently great minds, as David, Solomon, Webster, Franklin and Wesley, were born when their parents were of mature age.

THE MEMBERS, OR ORGANS OF THE MIND ARE FLESH.

To be carnally minded is death. Col. ii. 18. The worshipper of angels is "vainly puffed up by his fleshly mind." 1 Cor. ii. 14. The [animal] man receiveth not the things of the Spirit of God.

It cannotbe too strongly impressed upon the mind of the reader, that though material is very properly opposed to immaterial; yet that in the scriptures, there is no such thing as immaterial, or immateriality, as implying existence, mentioned, or even alluded to; and that matter in the scriptures, is never contrasted with spirit. But the word spirit and spiritual are always contrasted with such words as carnal, flesh, fleshy, animal, natural, and with man in his natural state when uninfluenced by the Spirit of God. And that spirit, and spiritual; when contrasted with the carnal, natural, animal, and fleshy, invariably mean the Spirit of God, and not our own spirits. That our own spirits, being a part of our animal natures; when not subjected to Christ; are always on the side of animal enjoyments; or else brought into bondage to them. That is, the reason and the judgment, either sanction unrestricted animal enjoyment; or condemning or disapproving of it, yet submit. The passions of the men who will not have Christ to rule over them are stronger than their reason and judgment.

They know what's right and do approve it too,
Condemn the wrong, and yet the wrong pursue.

We give a few examples, proving that moral powers, and even will are attributed to the flesh; and that the influence of the Spirit of God in man is contrasted with the whole animal nature of man comprising his soul, body, and spirit.

Gal. v. 19. Now the works of the flesh are manifest, which are these, ... idolatry, hatred, wrath, envyings, murders, revelling, and such like. The operation of the Spirit of God, produces an opposite manifestation from the same flesh. John i. 13. Which were born not of of the will of the flesh. This implies that the flesh can will. Gen. vi. 3. My spirit shall not always strive with man, for he also is flesh. 2 Cor. x. 4. For the weapons of our warfare are not carnal, are not the offspring of our unassisted minds. Rom. viii. 6. For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God. 13. For if ye live after the flesh, ye shall die: [the second death:] but if ye through the Spirit [of God] do mortify the deeds of the body ye shall live [for ever.] Mat. xvi. 17. Flesh and blood hath not revealed it unto thee.

James iii. 14. But if ye have bitter envying, and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly [animal] devilish. 1 Cor. xv. 44. It is sown a [soul-body or an animal body:] it is raised a [spirit-body.] 46. That was not first which is spiritual, but that which is [animal;] and afterward that which is spiritual. Heb. iv. 12. For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing assunder the soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart.

The scriptures show that all the passions and emotions, with all the faculties of the soul are fleshy, and are produced by the body, and are not independent of it. And that when good moral qualities or actions are spoken of as resulting from the spirit; it does not mean from our own spirits, but from the Spirit of God.

The flesh loves, and hates, rejoices, fears, trembles, grieves, desires, wills, chooses, and perfoms all the opertions of mind. Do you say flesh means the unregenerate man? Granted. But the unregenerate man is a man without the Spirit of God. That the exertion of those powers of the soul, said to be the fruits of the Spirit, proceed from the Spirit of God influencing our moral natures.

Again, certain moral emotions are ascribed to particular parts of the man; to the heart, reins, bowels, spleen.

Ps. lxxiii. 21. Thus was my heart grieved, and I was pricked in my reins. Rev. ii. 23. I am he that searcheth the reins and hearts. Jer. xxxi. 20. My bowels are troubled for him; I will surely have mercy upon him. Lu. i. 78. Through the [bowels of the] mercy of our God. Col. iii. 12. Put on. . . . bowels of mercies. 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Prov. xii. 10. The [bowels] of the wicked are cruel.

Who that has acutely felt the emotions of pity, sympathy, mercy, or compassion, does not feel the propriety of ascribing them to the bowels? Again: the faculties of the soul are represented as residing in many members.

Job. xvii. 7, Mine eye is dim by reason of sorrow, and all my members [or thoughts] are as a shadow. Rom. vi. 12. Let not sin reign in your mortal body. 13. Neither yield ye your members as instruments of unrighteousness unto sin; but yield your members as instruments of righteousness unto God. Rom. vi. 19. For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Col. iii. 5. Mortify, therefore your members which are upon the earth; covetousness, &c. 1 Cor. xii. 26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. James iv. 1. From "whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Though some of these texts may be susceptible of a different interpretation, yet we think that some of them very clearly ascribe certain moral actions to certain members of the body. In 1 Cor. xii. 17 hearing and smelling are called members of the body. Seeing, feeling, hearing, smelling, and thinking, are equally members of the body. But these faculties are parts of the mind. Therefore the mind is an attribute of the body.

THE IMMORTAL SOUL LOCATED.

It has been no small puzzle to the believers in the popular view to determine in what part of the human system that invisible and unimaginable entity called the immortal soul, has its special abode. Most persons, we presume, if requested to designate, as nearly as possible its invisible dwelling-place, would lay their hand upon their breast. But it has been decided that it has fixed its residence "higher up;" namely, in the head, or rather that it is confined there; for the soul itself seems not to be a free agent in this matter. We will listen to Dr. Fitch on this subject. He says:

"The first chamber I will notice, is the skull. This is a dark chamber, remarkable for being the room in which the brain is located; and it is also remarkable for the place where mind and matter meet. In the brain resides that inscrutable and awful being, the human soul. The eye does not see, the ear does not hear; all the senses are only means and instruments that convey knowledge to the soul. The soul is imprisoned in this dark chamber. Its food is knowledge. No man can explain, no man comprehend it. It is an emanation from the Most High; and in control, holds the same relation to man's body that the Almighty does to it. Imprisoned now, it will one day leave its prison-house, and wing its way to immortality."—*Fitch's Lectures, pp. 22, 23.*

"The eye does not see, the ear does not hear," says our worthy Doctor. Then it is the immortal soul that does all these things; and as a corollary we may add, that wherever there is seeing, hearing, etc., somewhere behind those operations lies an immortal soul. But animals have eyes and ears; therefore we are borne by this theory to the conclusion, that every individual brute, peregrinating on four legs, more or less, bears about an immortal soul shut up in its head! Will immortal-soulists feel flattered by the introduction of this class of associates? Will they any more accuse us of degrading man to a level with the brute, when their own theory brings them to the same level? All we contend for is that Solomon was correct when he declared that in respect to death and its concomitants, man hath no pre-eminence above a beast; and their own theory, prop it up as they will, when legitimately carried out, leads to the same results, and they cannot avoid it; for beasts are endowed more or less with all these attributes, upon which they rely to prove immortality in man.

But we are told that this immortal soul is "imprisoned in this dark chamber," the skull. The question at once arises, what keeps it in this prison? If the soul is of itself an entity distinct from the body, and vastly freer in its operations without than with it, why does it not leave? What holds it in the body? How is it fastened? Any man who was imprisoned, imprisoned not from any fault of his, and under no obligations which would make it criminal for him to leave, would be considered very foolish, if he did not leave. Are the immortal souls of popular theology such imbecile or stupid things that they cannot act as wisely? Or is the body superior to the soul so that it can hold it in its prison at pleasure; and so that the soul must needs wait till the body is relaxed in death, before, like trembling fugitive, it can slip out!

But we are digressing. These are independent questions having a field of their own, and inviting separate investigation. We only took our pen to congratulate our friends of the popular view, on having settled this much of their theory, that the mysterious inhabitant of their bodies is imprisoned in the skull. Let them take heed, lest at some unlucky moment their prisoner should "break jail," and leave them in the lurch.—*Sel.*

THE SECOND PERSONAL PRONOUN.

The following article from the pen of Br. J. S. White, I have copied from a number of the Crisis, published in 1861. It is worth reading, and may help to remove some seeming difficulties out of the way of those who are earnestly and honestly searching for truth. L. J. BEACH.

THE SCRIPTURAL USE OF THE SECOND PERSONAL PRONOUN.

Jesus said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64.

There is no proof here, that the high priest, to whom this language was speken, will be alive when the Lord comes, or that he in person will ever see the Lord. This passage fails to show that there will ever be a resurrection from the dead of either good or bad. All through the bible we find the second person used to designate a class. See the 27 28, 29, and 30th chapters of Deut. "When ye shall pass over Jordan." Then Moses goes on to tell them what they should do after they should come into the land, using the words, thee, thou, ye and you, extending on for nearly two thousand years. Not you individuals who hear me speak to-day, but ye, or you—the Jews. So in the New Testament. Matt. xxiv. 33, "So likewise *ye* when *ye* shall see all these things, know that it is near." 44th verse—"Therefore be *ye* also ready." Matt. xxviii. 20—"Lo I am with *you* always, even unto the end of the world." Luke xxi. 31—"So likewise *ye*, when ye shall see these things come to pass, know *ye* that the kingdom of God is nigh at hand." 1 Thess. v. 4, —"But *ye*, brethren, are not in darkness, that that day should overtake *you* as a thief." That is, ye or you brethren, who may be alive at that time. So Christ spoke to the high priest as a Jew—"Hereafter shall *ye*—Jews—my persecutors, see the Son of man coming in the clouds of heaven." This passage will be strictly fulfilled though that priest should never have a resurrection.

Rev. i. 7, "Behold he cometh with clouds, and every eye shall see him, and *they* also which pierced him." This also will be strictly fulfilled, though that *one* soldier who pierced Christ should never live again. The Jews as a people pierced Christ, and they as a people will be here, as they ever have been, when Christ comes, and of course will see him coming. For this generation is not to pass away till all these things are fulfilled.

J. S. W.

CHRONOLOGY AND HISTORY.

The chronology generally received, and found in the margin of our Bibles, makes the time of "Darius, son of Ahasuerus," to be 538 B. C. In the book of Esther, where we have an account of Ahasuerus, the chronology of Esther's marriage is put at 457 or 458 B. C., and the decree which Haman procured for the destruction of the Jews, is made to be 453 B. C.; that would make it four years after the decree of Artaxerxes to Ezra, to "restore and to build Jerusalem," according to the received chronology. Can any man, in his senses, believe that? Look at it. The common chronology necessarily makes Artaxerxes and Ahasueres the same identical king, for they were both reigning in 457 B. C. Then, according to that chronology, this king marries Esther 457, issues his decree to restore and to build Jerusalem the same year, and in 453, issues another decree by the instigation of Haman, to have all the Jews in his kingdom destroyed! We ask if such a combination of events is likely to be true? or, what is still more marvellous, Townsend makes all three of these events to happen in 457. Now mark: Darius of the 9th of Daniel is son of Ahasuerus; and yet, strange to tell, his chronology is put at 538 B. C.; that is, 80 years before Ahasuerus married Esther; thus, if we reckon from this marriage, making the son at least one hundred years older than his father, if we allow Darius to be twenty years old when he came to the throne!

It must be manifest to all, that Ahasuerus reigned *before* the Darius of Daniel, ix. and hence, Darius, son of Ahasuerus, was not and could not possibly be "Darius the Median," who "took the kingdom" of Babylon; and therefore, Darius, Daniel, ix. must have been Darius Nothus, who, according to Taylor's Manuel of History, p. 66, came to the throne about 424 B.C., and fixes the chronology of Daniel ix. at that period; or 114 years later than the present chronology for that chapter. If this be so, it is equally clear there must be an error in the chronology given to the Cyrus of the Scriptures; for Darius Nothus' reign could not have been 112 years after the first year of the Scripture Cyrus, as it would be if 536 B. C. was the true chronology of Cyrus. We cannot suppose that Ahasuerus of Esther reigned *after* Cyrus, for several reasons: first, it is not likely that a king immediately after Cyrus' decree to restore and to build Jerusalem, to lay the foundation of the temple, and for the Jews' return, would have issued the decree for the Jews' destruction; or, if he had, if that decree did not include the Jews in Judea, it seems improbable that there would have been such mourning and resistance, when they might have removed to Judea under Cyrus' decree and been safe. But again, we find Mordecai among those who returned from captivity under Cyrus' decree, Neh. vii. 5–7: "I found a register of the genealogy of them that came up at the first," says Nehemiah. In that list he names Mordecai as one "who came with Zerubbabel," (see also Ezra ii. 1–2). Zerubbabel laid the foundation of the temple under Cyrus' decree, (see Ezra iii. 8–11, and Zech iv. 9.) Under the decree of Darius Nothus, or the son of Ahasuerus, the temple was finished. Ezra vi. 15. The true state of the matter seems to be this: the Ahasuerus of Esther reigned *before* the Cyrus of the Scriptures, and is possibly the same as "Darius the Median." Artaxerxes I., who hindered the work going forward at Jerusalem, reigned next after Cyrus; he was succeeded by Darius Nothus, son of Ahasuerus, at which time Daniel had his interview with Gabriel, as recorded Daniel ix.; the next year after that, Darius put forward the building of the temple, according to Cyrus' decree, (see Ezra v. and vi.,) and the house was finished in the sixth year of his reign, or about 418 B. C. If this be true, then the common chronology makes the decree of Cyrus nearly a century too early; for, at the longest, that decree could not be more than "forty and six years" (see John ii. 20) before the temple was finished, so that Cyrus' decree could not have been earlier than 464 B. C., and probably it was some time later.

It is possible the seventy years captivity in Babylon commenced in the first year of Nebuchadnezzar, (See Jer. xxv. 1, 11, 12.) The "desolations of Jerusalem" in the nineteenth year of the same king, (see 2 Kings xxv. 8–10.) The difference between the commencement of the captivity of the Jews, and the commencement of the desolations of Jerusalem in that case, would be 18 to 20 years; the termination of these two events would therefore be equally distant. The 9th of Daniel speaks of "seventy years *desolations* of Jerusalem," corresponding with the 70 years indignation against Jerusalem. (Zech. i. 12.) This latter Prophet shows that indignation was then ended (v. 16) in the second year of Darius, (v. 7.) This corresponds with Dan. ix. 2, where it is evident the 70 years desolations of Jerusalem were ending; hence, the decree or command to restore [thy people] and to build Jerusalem, had gane forth about 20 years previous, near the termination of the captivity; or, in the first year of Cyrus. Now, as the first year of Darius, son of Ahasuerus, or Darius Nothus, was about 424 B. C., the decree of Cyrus must have been about 444 B. C., if the first year of Nebuchadnezzar is the true date of the commencement of the captivity.

In Dan. ix. 25, Daniel is commanded to "*know* and understand that from the going forth of the commandment to restore and to build Jerusalem," &c. Now, if this communication was made to Daniel B. C. 538, according to to the common chronology, that is, before any decree had been issued, Daniel did neither 'know" nor "understand the matter;" for he was just as ignorant where to begin his reckoning now, as before Gabriel came, and Gabriel still fails to accomplish his commission. But if we take the first year of Darius Nothus, then the decree of Cyrus, and no other, had gone forth previously; and Daniel had a definite point of time to commence his reckoning for his 7 weeks and 62 weeks, and would therefore "understand the matter," as Gabriel had enjoined upon him to do. Any other view of the chronology leaves Daniel just as much in the dark as before Gabriel's visit. Archbishop Magee, of Dublin says—"The decree of Cyrus is obviously the command referred to in Dan. ix 25."

Dr. Wall says of Archbishop Magee—"In strength of intellect, no writer that ever engaged in the investigation has been found his superior," (in endeavoring to reconile the language of prophecy with the received chronology.) Yet, his mighty intellect found the reconciliation impossible, and so will every other man who has but one object, viz: to know what is truth, without regard to theories.

The decree was to restore [thy people] and to build Jerusalem; therefore it must have been before the first year of Darius; for Jerusalem was at that time inhabited. (See Hag. i. 4.) In Ezra iv. 12, also, which was before Darius, the building of the city is mentioned. Daniel knew of the decree of Cyrus, and he knew of no other, as we have before remarked, and he had witnessed the return of the Jews, under Zerubbabel; and knew that the "foundations of the temple were laid" by Zerubbabel, and the rebuilding commenced; he must therefore have supposed that the decree of Cyrus was the one Gabriel spoke of. If Gabriel had meant some future and unknown decree, Daniel was rather deceived than informed. When it was demanded of the Jews by what right they proceeded to build the temple, they appealed to the decree of Cyrus, and to no other human authority. (See Ezra v. 3–16.)

Tertullian, one of the christian writers of the second century, commenced the 70 weeks of Daniel with the first of Darius Nothus, and so did Sulpitius Severus in the fourth century, and both maintained that "Darius, son of Ahasuerus," was Darius Nothus; and the great Joseph Mede dates the 70 weeks from the third of Darius Nothus. Scalliger, Dr. Parry, and Hales, all commence the 70 weeks with Darius Nothus.

How are we to extricate ourselves from the difficulties in which we are involved by conflicting opinions and dates? We are opinion there is "a way of escape" out of all this confusion, which the learned and unlearned have thrown around us. We conceive it has arisen from three causes:

First—Making Darius, the Median, and Darius, son of Ahasuerus, to be the same person.

Second—From confounding Cyrus the Great (or *Khosrau*) with the Scripture Cyrus, (or *Coresh.*)

Third—From making the 70 weeks and the 7 weeks and 62 weeks to have a common beginning, as though the 7 and 62 were only a subdivision of the 70. All three of these positions, we think, are erroneous.

Much confusion also has arisen from not observing that there art two periods in Babylon and Media, one of the 70 years *captivity*; the other the 70 years *desolations* of Jesusalem. We have already spoken of the possibility of the captivity commemcing with the first of Nebuchadnezzar, but are more inclined to the belief that it commenced in the eighth year of that king; and that instead of eighteen or twenty years intervening from the captivity to the desolations it was only eleven.

Ezekiel, xl. i, shows us that the period at which the Desolations of Jerusalem commenced is eleven years later than the Captivity; thus he says—"In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the eity was smitten." Compare this with Ezek. xxxiii. 21, where he says: —"It came to pass in the *twelfth* year of our captivity—one that had escaped out of Jerusalem came unto me, saying, the city is smitten." Here then we have demonstration that the time that elaped from the commencement of the capticity to the desolation of Jerusalem was eleven years. But this is not the only proof. In 2 Kings xxiv., we learn that "Jehoikim became servant to Nebuchadnezzar three years," and "then turned and rebelled against him." Jehoikim died and was succeeded by Jehoiachin, who reigned but three months, before he was taken captive by Nebuchadnezzar, in the eighth year of the reign of the king of Babylon. (See also Jer. lii. 28.) At this time Nebuchadnezzar "carried away all Jerusalem, and all the princes and all the mighty men of valor—none remained save the poorer sort of the people of the land."

Here, manifestly, is the commencement of the 70 years captivity in the eighth year of Nebuchadnezzar. Then, in 2 Kings, xxv., we have an account of the desolation of Jerusalem, and it is stated thus, verses 8 to 10—"In the fifth month on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king Babylon, unto Jerusalem; and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire—and brake down the walls of Jerusalem round about." Here, then, is a further demonstration that *eleven* years intervened between the captivity and the desolation of Jerusalem; and as 70 years were allotted to each of these, we shall find a corresponding termination to the captivity and desolations.

The presumption is, that Daniel was among the captives that were carried away with Jehoiachin, in the eighth year of Nebuchadnezzar. We will suppose that he was then fourteen years old. If so, he must have been 84 years old in the first year of Cyrus, king of Persia, for that year ended the 70 years captivity. (See Ezra i. 1.) This proclamation is expressly said to be made "that the word of the Lord by the mouth of Jeremiah might be fulfilled;" which prophecy related, specially to the time of Judah's captivity. In the first year of Cyrus, then, the 70 years captivity ended—Daniel lived to see it, and to witness the promulgation of Cyrus' proclamation; though being at that time at least 84 years old, he did not go up to Jerusalem with Zerubbabel, Joshua, and their associates. Daniel is alive in the third year of Cyrus, as we learn from Dan. x. 1, which was the next year after "the foundation of the house of the Lord was laid, (see Ezra iii. 8–11,) in the third year of Cyrus," probably, the news reached Daniel, in Persia, that "the adversaries of Judah and Benjamin" (see Ezra iv. 1–5,) were plotting to prevent the work going on, which led Daniel to the "mourning" and fasting for "three weeks," recorded in Dan. x.

Daniel not only lived to see the end of the 70 years captivity, but also to see the end of the "70 years desolations of Jerusalem," [see Dan. ix. 2,] which must have been eleven years later than the first of Cyrus, or the end of the captivity; so that when the desolations ended, which was in the first or second year of Darius, son of Ahasuerus, or Darius Nothus, [compare Daniel ix. 1–2, with Zech. i. 7, 12, 16,] Daniel must have been at least 95 years old. The temple, or house of God, was finished in the sixth year of the reign of Darius, at which time Daniel, if living, was 100 years old; it is probable, however, that he had gone to rest before that time.

At the time Daniel had the communication from Gabriel, chap. ix., the foundation of the temple had been laid; but the work had been hindered, so that it was still unfinished. And Dr. Townsend, in his chronological arrangement of the Bible, makes this prayer of Daniel ix., to be during the suspension of the rebuilding of the temple; and yet, strange to tell, he falls into the common error of placing that chapter 538 B. C., that is, before the temple began to be built, and consequently could not be during the suspension of work.

From M. P. Martin.

WOODSTOCK, New Brunswick, Feb. 22, 1865.

BR. STORRS:—I noticed in the Herald of Life an article on the unscriptural practice of the penitent bench. It impressed on my mind that we should be as wise as serpents as well as harmless as doves. I think the brother's remarks very timely, and I hope those that advocate Life only in Christ may not venture on unscriptural ground, let our success seem ever so discouraging. O how unsafe to do evil that good may come.

For several weeks past there have been meetings held here nearly every evening, and some day meetings, to get up a revival. I have not heard of any special interest except a great number go to the penitent bench and speaking in meetings; this seems to be the order of experience. I attended one or two at the commencement, and from the views advocated, to induce the young to go to the penitent bench, which were eternal suffering and endless misery after death, I concluded we should not see much fruits of the gospel.

One evening I thought I would attend and see for myself, as the report was, that there was something more than the work of man, so evident was the work of God. When I went in exhortation had commenced. The meeting was conducted very systematically; apparently no excitement. Inviting sinners to the penitent bench and to profess religion was urged with great ernestness until about 10 o'clock, when the leading minister said he had one more request to make before closing. "All who want to serve the Lord and help others serve the Lord will stand up; and those that do not want to serve the Lord and help others, remain on their seats."

Now, I felt I had got into a close place. To leave the house would show a cowardly disposition to desert; to stand up would be to yield to man and the power of public sentiment. As far as I was concerned, I felt there was no call to me of the Lord to sanction such a course. To remain on my seat would give the public a chance to say I had decided not to serve the Lord; but the good Lord helped me, for which I give him praise, to remain on my seat until the vote was taken, when I asked the privilege to say a word, which was given. I said to the congregation, the reason I did not stand up was not because I did not want to serve the Lord, for I do; and if I could realize a call from the Lord I willingly would stand up, go forward, or anything else; but as I did not I could not conscientously do it, God witnessing between us and the truth. I thank the Lord I have reason to believe that some realize the truth that no man can stand between the sinner and Christ, either in form of penitent bench, class-meeting, confession, or his highness the Pope; these all lead to bigotry and superstition, and are a reason so many poor creatures are dying for the true knowledge of the only true LIFE-GIVER, who taught that God alone could forgive sin; and plainly teaches us. When we look to him, we must not simply view him as man, the Son of David, but the Son of God with power on earth to forgive sin.

O, how glad I am that we can know the spirit of truth and the spirit of error. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. 1 John iv. 2.

A number of those calling themselves Adventists, and who have been bitter against the immortal soulists, have gone back to them. They could not manfully meet the doctrine of no life out of Christ, and the non-reliving of the wicked dead, and rather than to accept of it, say, Give us darkness rather than light. I am thankful to believe there are some that are pondering these things in their minds; and may the good Spirit lead them into the truth, is my prayer.

O how thankful I am that I saw the light on the blessed truth "No life out of Christ."

NOTE BY THE EDITOR.—It is no more than we expected, that rejectors of the doctrine of "No life out of Christ," who had gone out of Egypt with us, would turn back to the "leaks and onions" of their former bondage. The test has come to them to receive the whole truth on life, or turn back to the old theory. Some may be slow to own it, but go forward they must or turn back.

The Future of Europe.

BY MR. FITZGERALD, MEMBER OF PARLIAMENT.

This honorable gentleman not long since, at an annual dinner at a cattle show at Horshan, England, referring to the state of Europe generally, expressed his belief that serious times are approaching. The differences between nations were now likely to be not quarrels upon political circumstances, or events, as in past times, but differences arising from diversity of origin, from religion, and from great principles. He looked forward to the growth of the military spirit upon the Continent with great apprehension and alarm. He regarded the intimate understanding between the great military Powers with more than alarm. Great and gloomy days were before us; but if this country was true to itself, it would be able to hold by its own, as it had done for many a year, and its influence and reputation with the world would remain as paramount as it had been in years gone by.

The Hon. gentleman, in the course of his speech, was loudly cheered.

Discussion in Boston.

There will be a public oral debate, of from six to eight evenings, in Kast Hall, Boston, to commence on Tuesday evening, March 14th, between Rufus Wendell (on the Affirmative) and Eld. Miles Grant (on the Negative). Question for discussion: "Do the Scriptures teach the Non-resurrection of the wicked?"

The Herald of Life.

NEW YORK, MARCH 8, 1865.

Father Wilson yet Alive.

It will be recollected that Dec. 14, 1864, we published a letter from Eld. JONATHAN WILSON—who has long styled himself "*The Bibleite*"—in which he stated his conviction that he would die Feb. 26, 1865. We did not know, at the time, on what ground his conviction rested; but it seems it was on two dreams he had. We confess our lack of confidence in such premonitions, and would never dare hazard any thing on them. We are of the opinion, however, that when they are yielded to, the imagination so powerfully affects the person that sometimes the thing anticipated is brought on, which would not otherwise have occurred. We thought it possible this might be true in Br. Wilson's case; but he still lives in good old age. May his prayers and his love of truth be a blessing to his numerous friends and to the Church of God.

None can be too careful in receiving impressions from dreams and visions, since the canon of Scripture has been completed. The Bible is our rule and standard. That, with the promised aid of the Holy Comforter, is our guide; and no dreams or visions can now be relied on as coming from God, or be made a basis of action. In our experience and observation, we have seen that such things have wrought immense evil, and have turned away many from the truth unto fables.

While, therefore, we give our dear aged Br. Wilson's "Record of Visions" a place in our columns, from respect and love to him, we cannot approve of making any dreams or visions public, except those recorded in the Bible. We think our beloved Br. fell into a temptation; out of which God has partially delivered him, and we trust He will yet entirely deliver him. It is plain to us, the visions concerning his death were not from God: but we do not wonder that our aged Brother should be more or less impressed with them; but we beg of him now to dismiss the "reprieve" from his mind. We are presuaded the thoughts of it can work no good to himself or any one else, and may work much evil.

ELD. C. W. LOW, of Fredonia, N. Y., who was at Br. Wilson's residence, on the 26th ult., the day Eld. W. was to have died, according to the dreams, writes us as follows:

BR. STORRS:—In behalf of our aged Br. Elder J. Wilson, I would say to all whom it may concern, that I regard him as being in a sane state of mind, and very well balanced for a man of his years. I saw and conversed with him last Sunday, and he manifests less imbecility than many others of far less years. Whatever he says or does is with a moral honesty, and christian integrity and sincerity, seldom witnessed among men.

C. W. LOW.

Fredonia, N. Y., Feb. 28, 1865.

In the correctness of the statement of Br. Low we have no doubt. Br. Wilson will ever live in our affections and sympathy. O, that the mantle of his "moral honesty, and christian integrity and sincerity" might fall on some much younger than himself; and that the self-seeking, so manifest in some others, might be eradicated by the contemplation of the absence of such a spirit in our beloved pilgrim "Bibleite." The following is the article just sent us by Br. Wilson.

A RECORD OF VISIONS.

BY ELD JONATHAN WILSON, A PILGRIM.

When I was converted, on July 7th, 1807, I had a vision of the heavens and its glory, which caused me to look into the bible for that manner of truth. Gen. xv. 1. The Lord came unto Abraham in a vision saying, fear not. Numbers xii. 6. When God appeared in the cloud to give laws to Israel. And he (the Lord) said hear now my words, if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. 2 Chron. xxvi. 5, And he (Amaziah) sought God in the days of Zechariah, who had understanding in the visions of God, and as long as he sought the Lord, God made him to prosper. Job iv. 12, Now a thing was secretly brought to me, mine ears received a little thereof. In thoughts from the vision of the night when deep sleep falleth on men. Ezekiel i. 1, Now it came to pass in the thirtieth year, in the fourth month, in the 5th day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Daniel vii. 1, In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Hosea xii. 10, I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. Joel ii. 28, And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. In 2 Cor. xii. 1, Paul says, it is not expedient for me to glory, I will come to visions and revelations of the Lord. So we see the Old and New Testament times vindicate the above manner of God's method of communicating his will and word to men. Therefore I will write the dreams and visions I have had from the Lord, that men may judge of them for themselves. I begin with my dream last March, 1864.

I dreamed that a messenger like a man appeared before me and said he had come to tell me when I would die, and said you will live until next Feb.; and on the 26th day of Feb., in the 88th year of your age, at nine o'clock in the morning you will die. I awoke and found it was a dream; yet my age and circumstances in life seemed to correspond with it. It made no excitement on my mind. On the 29th day of July last, at night, the same man-messenger appeared again, and said he had come to confirm the message he had brought before. He repeated it word for word, and added, You will hear no more from it until it is confirmed to you. I awoke again and it was yet a dream; and as the thought of death gives me no alarm I looked candidly on the message, and commenced a preparation to be ready to meet it. I never was happier nor more busy than I have been this present Feb. I wanted to spread among my relatives and friends, our chronology; as I was the only one on earth that could do it, as much of it depended on memory and no other one living but myself had it. I pursued it, and since Feb. commenced I have mailed twenty-five letters and received thirteen answers—some from five hundred miles distance. Feeling entirely resigned to the sentence to be executed, all the burden it has been to me was the state of suspense it threw me into. I knew God's law given to individuals and nations was conditional, and recognized the characters of its subjects; and that God could, consistently with his government, reprieve me. Ezek. xxxiij. This threw me into a state of a suspense which is an unpleasant situation to be in. I felt in mind forbidden to pray for a reprieve as much as Paul and Silas did to preach in Asia, when going to Phillipi. Acts xvi. But my prayer was that I might in this thing honor God, in my life or death. On Wednesday night, Feb. 22, between 10 and 11 the Lord relieved my suspense, by words, yet no voice but to my sense and understanding, saying, you are the beloved of the Lord. By your chronology your faith is tried. You will yet live three years and a half, and that will be your end of time. That period runs to September 26th, 1868. I have ever since that hour been as David says, Ps. cxxxi. 2, 3. Surely I have behaved and quieted myself as a child that is weaned of his mother. My soul is as a weaned child. Let Israel hope in the Lord from henceforth and forever; which is the very exercise of my soul this day.

J. WILSON.

Feb. 26th, 1865.

The Time Question.

BY DR. ALEXANDER DECKER.

Do any of the prophetic periods reach to, and point out the time of the second Advent of Christ? This question I regard to be one of much importance; for if the time of the second coming of Christ is revealed in the word of God, then most certainly God had some important purpose to accomplish by it; and that purpose can only be accomplished by its being understood; otherwise it would simply serve to distract the brains and break the hearts of honest searchers after truth. But this is not the character of the God of the Bible. He has given his word to be understood, by which means to accomplish certain important purposes: and it is therefare clearly our duty to search it out.

That one at least of the prophetic periods (the 1335 days) reaches to the second advent, I think there is nothing more susceptible of proof in the Bible. In Daniel xii. 1, 2, certain wonders are brought to view—the standing up of Michael—time of trouble—deliverance of Daniel's people; every one found written in the Book; and the awaking of many of that sleep in the dust, &c. It will be seen that the resurrection is here mentioned among the wonders, and the last one too in the category. I wish this fact to be particularly noticed. Therefore, in whatever light the standing up of Michael may be seen, it is certain that the coming of Christ must be embraced in the wonders, since the resurrection cannot take place prior to his advent. Therefore when the angel, as recorded in verse 6 asks, "How long to the end of these wonders?" he virtually asks, how long to the resurrection, as that is the last wonder mentioned. This question was asked by an angel of God sent to Daniel for this purpose; and, therefore, the question is a pertinent one, and the answer must be as definite as the question—must reach to the end of the wonders—to the resurrection and coming of Christ. Therefore it is the resurrection that is definitely pointed out by the 1335 days. That this view of the case is correct is further proved by the fact, that Daniel is to rest and stand in his lot at the end of the days, which necessarily involves a resurrection.

"*At the end of the days.*" This phrase, where it stands in connection with prophetic periods, has always been definitely fulfilled; or, in other words, all events marking the termination of prophetic periods have always been fulfilled in the last day or year of those periods. The children of Israel left Egypt on the self same day that the 430 years ended. They also crossed over Jordan five days before the forty years of their wandering in the wilderness was out; and the king of Babylon was killed in the *seventieth* year of the captivity, &c. This, I regard, as quite sufficient to establish the fact, that the resurrection will take place near the close of the last year of 1335.

But it is objected, that none of the prophetic periods point out the time of the coming of Christ, from the fact, that our Lord said, as recorded in Mark xiii. 33, "But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only." Therefore, it is objected, that if the time of the second advent was revealed in any of the numbers of Daniel, some man, or angel, or the Son, must have revealed it, and therefore must have understood it.

This may seem quite plausible, at first sight, to some; but it will not bear investigation. For instance, suppose Christ and the angels did know that when the 1335 days ended, the resurrection would be fulfilled, how, I ask, could they know from anything revealed when they would end, since there was nothing in the prophecies that showed when the abomination of desolation would be set up? and yet, without this knowledge, they certainly could not tell when they would end. There was no period running either from the angel's time, or from Christ down to that event. Therefore, as they could not know from anything revealed, when the abomination of desolation would be set up, they could not know when the 1335 days would end, notwithstanding the angels were the agents in making the revelation. Furthermore, it does not follow that because the angels were made the agents to reveal certain facts to Daniel, and through him to us, that therefore they understood perfectly what they revealed, and especially so, since those things were sealed up to the time of the end.

I admit that the objection holds good against the 2300 days, and shows unmistakably that they do not end at the coming of Christ; that it is not at the resurrection that the Sanctuary is cleansed; for they must have known, (it being already fulfilled and in the past) where the commandment went forth to restore and build Jerusalem, and therefore they must have known where the 2300 days would end. But there is nothing in the prophecies of Daniel to show how long it would be from the cleansing of the Sanctuary to the coming of Christ.

I hope those who contend that the 2300 days reach to the advent, will take especial notice of these facts. Nor could it be that it was revealed that Christ was to come seven years before they ended, as some seem to think; for, in that case, Christ and the angels must have known, from the 2300 days, the time of his coming, just as certainly as though they terminated at that very point. Thus it is shown that the 2300 days do not, in any way, point out the time of the second advent of Christ; that the cleansing of the Sanctuary is quite another event; and it takes place at quite another point of time. I have no sympathy, however, with the idea that they run seven years beyond His coming. On the contrary, I think it will yet be shown, that they have already ended some considerable time in the past.

The 1335 days, therefore, is the only period that clearly runs too, and points out the time of, the Saviour's coming.

But when this latter period would end, neither Christ or the angels had any means of knowing in their day, unless they knew it from some revelation direct to them, that is not contained in Daniel's prophecies; for, as before said, there is nothing there, by the understanding of which, they could know when the abomination of desolation would be set up, and therefore they could not know when the 1335 days would end.

But again. If the Saviour's language refers to all future time, then it precludes himself and the angels from knowing a single *day* or *hour* before he makes his appearance in the world, as certainly as it does the waiting church; and who, I ask, is ready to take such a position? Are we to believe that Christ will not know the time of his coming, a single day or hour beforehand? I am satisfied that no man, in his right mind, can believe anything so monstrously absurd.

That the Saviour had reference to *present time*, is further proved from the fact, that after he declared that no man, angel, neither the Son, knew the day or hour, he says: "but as the days of Noah were," &c.; thus showing the contrast. Well how was it in the days of Noah? Answer. The flood came and took them all away. Who did it take away? Answer. All who knew it not. Who did it not take away? Answer. Those who knew it. Will it be so when the Son of man is revealed? Answer. Jesus says, it will. Did Jesus endorse definite time in the 24th of Matthew? He did; for he commands us to read and understand when the abomination of desolation stood in the "holy place;" and He knew, that to understand this, was to understand when the 1335 days would end.

Again, Mark xiii. 33, "Take heed, watch and pray, for ye know not when the time is." This verse is supposed by many to be possitive evidence against knowing the time. But I object, that if the church could never know the time, then why watch? Is there anything to be gained by watching? The following verse shows that the idea of *watching*, is to know when the "master of the house cometh." But if those who are commanded to watch can never know "when the time is," then there is no use of watching; for the only sense in which the *term watch* is here used, is to *watch* for the approach of the master: and the plain import of the Saviour's injunction is to watch until ye do know when the time is. This position, I think, is clearly proved by the Saviour's language in Revelation. Hear him. If therefore thou shalt not *watch*, I will come on thee as a *thief*; and thou shalt not know what hour I will upon thee. This passage shows unmistably what is to be gained by *watching*—a knowledge of the *hour* that Christ will come. It further shows what is meant by his coming as a *thief*: that it is his coming at an hour unknown by those upon whom he thus comes.

As a further proof of this, I refer to the Saviour's threatening against the "evil servant", in Matt. xxiv. 50. "The Lord of that servant shall come in a *day* when he looketh not for him, and in an *hour* he is not aware of, and shalt cut him assunder," &c. All can see, I think, the force of this passage—that if the Lord is thus coming on the evil servant because he is evil, that He will not thus come on the good or *wise* servant. Therefore He will come to the wise servant the *day* he is looking for it, and the *hour* he is aware of it. Thus it was in the days of Noah and Lot, and thus, the Saviour says it will be, when the Son of man is revealed.

I think I have now shown what the Saviour means by *watching*, and the benefit to be derived by so doing—a knowledge of the *time* of his coming. I have omitted much in the foregoing that might be said on this subject. There is one thing more, however, which I will here mention in short.

In Daniel xii. 7 the angel, with uplifted hands to heaven in answer to the question, "How long to the end of these wonders?" swares that it shall be for "a time, times, and a half." What was it that Daniel heard but understood not? Answer. The oath of the angel on time. What was it, or what were the words that were closed up and sealed to to the time of the end? Answer. The words or oath of the angel on time. What was it then, that the angel declared the *wise* should understand? Answer. The words closed up and sealed to the time of the end. And what were these words? Answer. What the angel swore to which was to time.

Yes, dear reader, the word of God, by the mouth of his angel, declares that the *wise* shall understand the time: and the time reaches to the end of the wonders—to the resurrection, whoever may say to the contrary. If there was nothing else in the word of God to prove that the *time* of Christ's coming would be understood, this one declaration of the angel, standing in the connection that it does, is quite sufficient.

For want of time and space, I now come to the close of what I have to say on this subject, for the present, hoping that the foregoing will be sufficient to convince the readers of the "Herald of Life," that the design of God, in giving the prophetic periods, was that they should be understood, and thus accomplish the important purpose of showing His waiting church the time of their deliverance, and thereby securing her readiness for the coming of the Son of God from heaven.

Newark, N. J.

"How Readest Thou?"

There are those who argue that because some prophetic periods have brought the events spoken of to a close in the last year of the period indicated, that therefore the 1335 days of Daniel will do the same. The case of Israel's coming out of Egypt, and their passing over Jordan, and the king of Babylon's death in the seventieth year of the captivity, are presented in proof of this position. But that argument is not as conclusive, possibly, as may be supposed; for in each of those cases the periods were given in literal time, and with a definite point at which to commence the reckoning; while the 1335 days are not regarded as literal time by the advocates of definite time for the advent. To make their position perfect they should make these days literal time, as those other periods are literal; and if these are literal days, then supposing they actually extend to the time of the advent, the commencement of the period must of necessity still be in the future; and hence, until the event takes place that shall mark their beginning, all labor to find the termination is as vain to us as it was to Daniel, the angels, or to the Son, as an advocate of time-knowing has said it was eighteen hundred years ago. Better wait, then, till the prophetic period (1335 days) begins, before attempting to find the end; for if the time is literal, as quite likely it may be, it certainly has long since past or has not yet begun.

It is said, the lack of knowledge by the Son of God, and his friends, had reference to the time then present, and not to the future, as He must know the time before He comes. If we admit that the Son will know the time before his second advent, it does not follow that his disciples will. It is certain the largest portion of them will not; for they are sleeping in the dust of the earth. But, says one, the living saints will know the time beforehand. That does not follow, even admitting the Saviour thus knows it; for, He gave certain signs which should indicate the near approach of the event, and told his followers to watch; and gave as a reason why they, at the period of the sings, should "take heed, watch and pray; for," said He, "*ye* know not when the time is." He did not tell them to watch and pray to find the time, as Timeists talk in these days; they were to do it because the exact time was not to be known when the signs appear which indicate the event near; or, if known at all, not to be more more than 1335 literal days before the event.

Those who illustrate by the case of Noah and the flood, are shut up to this last conclusion; for Noah did not know the exact time of the flood's commencing till "seven days" before it began. (See Gen. vii. 4.) Is it pretended that Noah was saved because he knew the time, and others perished because they did not know it? This is certainly an assumption. He was saved not by the knowledge of the time, nor did the world of the ungodly perish for lack of it. The true state of the case is given us by Paul thus: "By *faith* Noah, being warned of God of things not seen as yet moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi. 7.

Here we see why Noah was saved and the ungodly perished. It was not what has been asserted. Faith in the event to come, and a corresponding preparation for the event—and not knowledge of the time—was what saved Noah. Disbelief of the event, and contempt of the waring, was that which proved the ruin of the ungodly, and not a lack of knowledge of the time.

But the strangest of all logic is, that the Saviour after telling his followers "ye know not when the time is," should tell them to watch in order to find the time. That they were to watch for the coming of the "master of the house" is granted; but that they were to watch to find "the time" is to us "monstrously absurd." The effort to establish such an idea by an appeal to an address of the Saviour to one of the seven churches of Asia, is evidence of a hard labor to establish an untenable theory. In rebuking the church of Sardis, the Saviour told them, they had a name to live and were dead, and admonishes them to be watchful and strengthen the things which remain and are ready to die; and tells them, if they did not do it, He would come on them "as a thief, and thou shalt not know what hour I will come on thee."

Pray, what are we to understand by this warning? Had it any relation to the second coming of Christ? It is a self-evident truth, his coming on them as a thief related to judgments with which He would visit them, if they did not heed his warning? and that He would visit them in such a manner that there would be no escape, any more than an unguarded house could escape from the depredations of a thief. Surely, there would be something "gained by watching," but not the knowledge of "the time" the thief would come; but by watching, as the Saviour bade them do, they would be restored to his favor, and the threatened judgments averted. The threatening on that church was long since executed; not because they did "not know the time," but because they refused to reform. Here is no warrant for the idea, that if we watch we can know "the *hour* that Christ will come" from heaven in his glory.

The effort to make the languge of our Saviour, Math. xxiv 50, prove His coming to the good servant is in "the *day* he is looking for it, and the *hour* he is aware of"—that is, on a time previously known to the good—is clearly overthrown by the Saviour's words, vesse 44, "Therefore, be ye also ready: for in such an honr as *ye* [my servants] think not the Son of man cometh:" and in verse 42, He had said, "Watch therefore: for *ye* know not what hour your Lord doth come."

If men are not prepared for the event of Christ's coming in glory without an exact knowledge of the time, then none who have died previous to the present hour are to be admitted to his kingdom; for they have all, confessedly, gone down in death without knowing the time: and as, according to the theory of Timeists, we have been for some years in "the time of the end," and no one yet has had wisdom enough to fix on *the time* of the second advent, there is little hope that many of the so-called "Adventists," will be saved; for hitherto they have utterly failed in finding the time, though they have often professed to do it, but as often proved themselves mistaken.

We regard it as a mistake to say "the resurrection is the last in the category of wonders mentioned" in Dan. xii. The last is, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This brings the saints into their inheritance, and corresponds with the time Daniel shall "stand in his lot at the end of the days;" verse 13. So that it is more likely that the 1335 days reach to a period beyond the advent, than that they give us the time of that event; and we think the effort to find the definite time of the second advent does "serve to distract the brains and break the hearts of honest searchers after the truth;" and the sooner such efforts are abandoned the better for all parties concerned. Let all live as Christians ought at all times to live; be always ready to meet their Lord, looking for his return from heaven, as the early Christians did; and then, whether they are asleep or awake, they will be found of Him in peace, and the day will not come upon them as a thief; for they are ready.

It is said that "All events marking the termination of prophetic periods have always been fulfilled in the last day or year of those periods." Suppose that is true where the periods are given in literal time. Can it be proved true of a single prophetic period given in symbolic time? And can it be proved, when literal years were given, that even the saints knew the exact time of the fulfilment till after the event occurred? They knew when they were drawing near to it; but the exact time they did not know beforehand; and Moses was mistaken "forty years" in his calculations, with far better means of knowledge than any now have of knowing the time of the second advent.

The period of Messiah's first advent was given in symbolic time of the most clearly understood character; and the commencement of the period was more distinctly marked than almost any other given in symbolic time; and yet, who has ever *proved* the exact time of its fulfilment was known beforehand? or, that it was "fulfilled on the last day or year of that period?" Clearly, no one, not even to this day, eighteen hundred years after the event. And yet, with no such definite period for the second advent, we are called on to believe in definite time, and to search for it as essential to our being saved! and told that unless we know the time we are to be shut out of the kingdom, as the old world were drowned because they did not know the time of the flood! Let all our friends beware of this sectarian and proscriptive spirit: it will work no good to saint or sinner. We have seen enough of such positiveness about time; and the bitter fruits of such "movements" are seen in too many cases not to be a warning to "the wise," lest "the last state" of such as are drawn into them shall be "worse than the first." Live as Christians: work for God and his Christ while the day lasts: be found *occupying* till He comes; then, away with all fears that you will not be accepted because He shall come "in an hour ye think not." He has told you he would so come, even to his saints. Let us believe it, and live in constant readiness to meet our Lord and Master.

Life Believers in New York.

These friends of the glorious truth of "Life only in Christ" will remove the location of their place of public meetings *from* 68 East Broadway, (or Botanic Hall,) *to* DODWORTH'S HALL, 806 Broadway, below 12th Street. Services to commence there Sunday, March 19th, at the usual hours of public meetings. The public are invited to attend at this commodious and well known place.

REFLECTIONS ON THE REMOVAL.

For about two years and a half, Botanic Hall, 68 East Broadway, New York, has been opened for religious services on Sunday. In the meetings, held here, the doctrine of Christ's second coming, as a great and glorious fact, and an event that might be now, reasonably and scripturally, looked for as near at hand, has been held up. Also, the great question of prophetic fulfilment, exhibiting the character and glory of the Kingdom of God on earth, has formed a very important part of the instruction which has edified the flock of Christ and called the attention of sinners, in a most solemn manner, to the necessity of preparation for the world to come.

In this Hall, at the same time, liberty has

been enjoyed to believe and speak (and to deny the right to speak, is to forbid the faith) and preach on the glorious doctrine of "Immortality the gift of God through Christ;" while, for more than one year, and especially, since the accession of the "Life and Advent Union of New York and Brooklyn," the meeting has been qualified by the doctrine of "No Life out of Christ."

The facts of a place give it character. It is what is done, that gives the interest and some times the solemn importance to a locality, otherwise humble and even repulsive. Forbiding as the place may have been to some, it has been the means of refreshment and truth to many weary souls seeking after the knowledge of God.

What were splendid temples, and the most gorgeous appointments for worship, without truth, and without Christian liberty? What were Sinai without God's thunder and glory on its brow? What were a mount Calvary without the cross? or, Zion, if the presence of the Redeemer of Israel and the world should not grace his appointed throne with the presence that must, of itself, subdue the nations to the peaceful rule of righteousness?

Here the friends of Christ have had their trial, as the flock must ever more or less experience, in the appointed travail. That endears the place Here the Church has enjoyed fellowship—the communion of saints, which is like—because of the same spirit—to the sympathy of heaven itself. Here souls have been quickened, and sinners awakened and wept in bitterness over their sins: and why should not the old humble tabernacle have been as the shadow from the heat? as the springs of water in the thirsty land—the birth place of converts—the morning gate of hope—the east of rising light to multitudes who have directly, or indirectly, secured more or less acquaintance with the blessed inculcations of the gospel?

Here we have had liberty to worship, and to act in the fear of God, for the promotion of his glory, and the improvement of our minds in holiness. Thank God for this. The place is dear! The scenes of worship and love; of sorrow and hope; of labor and blessing, have made it precious.

Ministers who have been called to preach in this Hall, will bid it farewell with regret; not so much for the place to be left as for the interest which their efforts in the Master's cause give to any point where, in his gracious call they may have earnestly put forth.

We have, brethren of the Ministry, been blessed with liberty to communicate what we held as dear and sacred, in the mighty power of God given to earthen vessels; and have found sympathy which has been denied us often. Strong is the tie that binds the church at this place to our heart; and hence sadly we utter the farewell to the altar which leaves it desolate. God only can enlighten us, for the day shall reveal it, upon the consequence of the labors of the church and the ministry at 68 East Broadway.

In the removal of the Church to Dodworth's Hall, Broadway, it is to be hoped that the prior associations will not die or be forgotten; that their faith will grow exceedingly by the word of God; that the efforts which have been blessed thus far in the enlightenment of the mind upon the Life theme, may be more effectual and prosperous. The old friends, it is hoped, will all attend service there; and that new ones will come. Those who have in the providence of God obtained this fine temple in which "the words of this life" are to be preached will exert themselves to provide in the supply of gospel labor, those men who are able rightly to divide the word; and may they come in the fulness of the blessing of the divine light.

In this step our brethren address themselves to the object of bringing a much larger number of people into contact with the grand and harmonizing truths which we give the world, upon Life and immortality in Christ. To this end, all interested should take hold with renewed vigor, and by every reasonable sacrifice and all possible labor, strive to accomplish an object so desirable.

Especially should we pray for the outpouring of the divine Spirit. This we need with renewed unction, that the cause may succeed—and let us never forget that it is for the glory of God alone, we are to work. Nothing of self or for self should be found. May the presence of the Holy One of Israel abide upon the Church, which shall now take another and a more prominent position in the Lord's vineyard! And may the truth become the conviction and salvation of thousands by means of this instrumentality!

W. S. Campbell.

New York, March 7th, '65.

Old Hundred in Camp.

A letter from Gen. Sherman's army down about the Kenesaw Mountains, said:

"At early dawn this morning (July 3d), before the troops were fully awakened from their slumbers, the melodious notes of 'Old Hundred,' given forth by one of the brigade bands, rang out upon the air, and were echoed by the green capped hills beyond. Soldiers intently occupied in preparing the morning meal stood still and listened to the melody, and instinctively joined in it.

"It flew from regiment to regiment; brigade after brigade took it up, and ere the notes of the band ceased to reverberate, five thousand were raised in 'Praise God from all blessings flow.' A moment after all was still. Breakfast was taken; and so silently did the veterans of many battle fields break camp and fall into line, that everybody remarked it, and complimented them for their conduct. I have heard 'Old Hundred' often when the huge lungs of the organ seemed inspired with life, and a congregation joined their melodeous voices; but never until to-day did I hear it sung with the full inspiration of the soul."

Love to Christ.

A converted Hindoo came one morning to the missionary, bringing his brass idols, and, throwing them on the ground, said—

"Enough of these; I have done with them, and wish to have no more to do with them. I have read much and learned much in my heathen books, but I have found no rest. In Christ alone is rest."

He also took from his neck a silver chain, bearing the name of his god, and, casting it on the ground, said—

"Enough. Nothing but sin has cleaved to me all the while I have kept this close to me. Please, sir, take it. I know of something better—the love of Jesus. O how different from all this! I know I must be persecuted by my friends and relatives, but I don't mind that."—*Well Spring.*

Letters and Extracts.

Mrs. N. M. Henry.

By a letter received at this office, we learn this sister has been sick at Webster City, Iowa. The date of the letter is Feb. 20, and was written by her dictation. She says:

"I have been stricken down with congestion of lungs and brain while carrying the glad tidings of *life* to the 'regions beyond.' I am very weak, and this is written by dictation—my amanuenses, kind, loving woman, who, with her noble hearted husband, the prominent Physician in this City, took the sick stranger in, and cared for me with most unremitting attention day and night; and I feel it is through their kindness and care, under the mercy of God, that I am living. I know you will say, God bless them, as will many others of my numerous friends. I thought, night before last, I was dying; then I dozed—the Lord seemed to stand by my bed: he looked so kind and pitiful—laid his hand caressingly on my head, repeated the words, 'Say ye to the righteous, it shall be well with him: but woe to the wicked, for it shall be ill with him, for the reward of his hands shall be given him.' I awoke better. My symptoms have improved ever since. My commission has extended. *I shall live to preach Jesus, the life and light* of the world. Pray for me."

Accompanying the foregoing, is the following by Mrs. C. Crapper. She says:

"Dear Mrs. Henry has informed you of her health by me, acting as her amanuensis, and I feel like saying a few words in regard to her in her affliction and affluence: not that I would say she is laboring for and receiving the riches of this world—I mean her great success in her benevolent occupation. Her success here has never been equalled before. I am not a believer in her faith; or, in other words, an adventist; and, of course, I have a good opportunity of knowing what people think of her and her labors. She has been as near death as she could be and live; still we may become very low and yet the feeble breath of life be renewed with careful nursing. Mrs. H. has been with us some two weeks, and was taken sick here, at our house; and we have cared for her as if she were our own sister. She has had the attention of myself and husband day and night, and I suppose you can rejoice with us now for her recovery, though she can not yet sit up; but we feel in hopes she will be able to do so in a few days."

Shall We Go Forward?

Br. Storrs:—I read your paper carefully, and am exceedingly interested in its perusal. I find in it so many quotations from scripture, and difficult passages elucidated, that I am led more than ever to search the scriptures to see whether these things are so. I am not fully persuaded in my own mind with regard to the views of all the writers; but I am seeking for light and endeavoring to come to a knowledge of the truth.

I see in several of your papers mention is made of a Sister Henry who is living in the west, and is trying to do good as a public speaker. I would like to know if it is the same sister Henry that used to welcome me so cordially to that happy pilgrim's home in Blanford, Mass., where I have spent so many happy hours, and where as often as I knocked at the door I was greeted with a soul cheering smile and warm pressure of the hand from each member of the family? Where I was so often invited to a table spread with good things, and where we were wont to kneel together, and offer our prayers to the Father of spirits in unison of soul. There, too, I met good brother Hancock, the blind preacher, who, when I took my last leave of the place, pressed me to his bosom and gave me the christian salutation of olden times. My soul often goes back to those happy scenes, and I love to dwell upon them as bright spots in the dark pathway of my existence. It seems that the sister has passed through sore trials; but if she maintains as much buoyancy of spirit as she used to, under persecution in Massachusetts, she will pass triumphantly through them all.

I have for many years been a student of science and philosophy, and I have always thought that it was the privilege of intelligent minds to make progress in all matters that engaged the intellectual faculties. While we are discovering new truths, receiving new light, and making progress with regard to all other subjects, why must we be stationary on the subject of theology? Why must we be pinned down to the creed of our childhood and not dare to entertain a doubt of any of its tenets, however repulsive to our sympathies or antagonistic to our reason?

There is a great deal of slavery in the world besides that "sum of all villainies" which the God of justice is now putting down with such terrible havoc of humanity. Those that have named the name of Christ are not all free from the shackles of superstition, bigotry, and the traditions of men. We are told that the truth shall make us free, and that if any man do His will he shall know of the doctrine whether it be of God. We may be required to break away from popular errors and embrace unpopular truths.

May God enable us to find the highway of holiness and walk therein.

Yours in christian fellowship.

Willard Griffin.

West Granby, Conn.

Note by the Editor:—We suppose "Sister Henry," now living in the west, is the same that Eld. Griffin used to meet at her home in "Blanford, Mass." Though Br. G. has been, or is now a Methodist Preacher, we hope he may soon see his way clear to go out with the glorious truth of life to dying men only through our Life-giver.

We can assure Br. G. we are "not fully persuaded with regard to the views of all the writers" in the Herald; nor would we be willing to be responsible for all those views; but we believe in having a paper as free as possible for the mutual exchange of thoughts; yet this freedom has its limits. Some writers would not only injure the truth, but themselves, if their communications were made public. It requires no little patience to go through the examination of some; and others, it would cost more time to fit them for the compositor than to write articles of equal length. But we try to treat all fairly: still we may fail. Most who write us are willing to submit their articles to the judgment of the Editor, and we intend to be as liberal as possible to all.

From M. M. Young.

Br. Storrs:—My mind has been somewhat exercised this morning on the glorious theme of Life only in Christ; and I never could obey the injunction of the apostle in 1 Tim. iv. 16, so well as now: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all: take heed unto thyself and unto the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee."

The noble theme of life and immortality through Christ, is sweet to my taste, and I do not wonder the Psalmist said it was sweeter to his taste than honey or the honey comb. My faith is brighter this morning, in these truths, than when I first believed. I have not found it true yet, that those who believe in these glorious truths are drying up, but the contrary. As far as my experience goes, the stronger the faith, the nearer we come to Christ.

If I am correct in my experience, I have been made to see that man is nothing but weakness; and the power of Christ shines forth in redeeming us from the grave in such a manner as I never saw before. It exalts Christ and places man in his proper place.

My mind never rested so firm in this blessed truth as now. I take great pleasure in conversing on this subject; and I am often led to remark, Oh, why is it that men will neglect offered mercy, and risk their eternal all upon nothing, when our heavenly Father has done so much for us, and provided such a glorious plan of redemption?

I left my place of business a few days since at noon, and walking up Maine St., I saw a picture in the window which attracted my attention. I stept up to the window to see what it was. It proved to be the President and the goddess of Liberty, seated in chairs opposite each other; her hand rested upon her knee, with the President's hand clasped in hers. Beneath them was written, "With all thy faults, I love thee still" O, what a sensation of feelings rushed through my mind. With all our honored President's faults the nation loves him still.

Now this may be applied in a number of cases. I will mention some as they passed through my mind. It will apply in our families. With all our faults, still we love them. And with all the faults we have, dear brethren, still we love each other. And to cap the whole train of thoughts, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

With all our faults God loves us still. O, how I wish that the poor dying children of Adam could see and feel these glorious truths as I feel them. They would not rest one moment till they sought Christ and found him precious. O turn ye, turn ye, for why will ye die? Yours, in hope of life in Christ alone.

Chelsea, Mass.

From William Lucas.

Peekskill, N. Y., March 1, 1865.

Br. Storrs:—I have been very much profited and encouraged by you and others in the journey of life. I have read almost every thing written by you, and much written by others, on the subject of no immortality only through Christ. And I think I should feel very ungrateful if I did not say some thing in the way of thanking you and others for all that has been written and has proved a blessing to me. I must say to one and all, I thank you. Ignorance, vice, and poverty were the companions of my childhood and my manhood: but the great Giver of all good has seen fit to give me an inquiring mind. About twenty years ago I saw your views of Immortality only through Christ. I then began to talk upon that subject; and so ignorant that any child almost might have been an over-match for me, on almost any subject. But I thought I was right; and I think so yet. Although I am so ignorant that I cannot read, write, or talk grammatically, yet I am not afraid to hold up my head and speak for the truth. They refuse to have me as a member in their churches; and some times call me crazy; and some times a fool; but these things do not harm me. I am doing battle almost alone in this place; but I am not discouraged. I hope to meet many of the lonely and the lowly in the morning of the resurrection. It encourages me to read the letters of such in the Herald of Life. You that can write grammatically and encouragingly, write on, and cheer the lonely and lowly: you will reap your reward when the lonely ones meet. I am a reader and subscriber to the Herald of Life, although my name does not appear on your list. I have my own reasons for that being so; reasons which I do not wish to tell. I am trying to live in opposition to every wrong, and particularly in opposition to intemperance, slavery, and Spiritualism. These are the great evils of the day, and should be fought manfully.

Yours in hope of eternal life, by a resurrection from the dead, through our Lord Jesus Christ.

Another Letter From Elizabeth Smith.

Lyons, Iowa, Feb. 14, 1865.

Father Storrs:—I want to tell you about a conversation I had a few weeks ago with the Methodist minister, residing in this place. The churches are having a union protracted meeting; preaching one evening in one church, and the next in another. One evening I went into inquiry meeting [which is just before the evening service] with a young friend of mine, who wished to go. The meeting was in the Congregational church. The Methodist minister came and sit down beside me, saying, that he supposed I was a member of that church. I told him no; that I was a member of no church. He wished to know why? and I told him. He is quite well acquainted with father and mother, and knew their belief; but as I did not often attend his church, he knew nothing particularly about me. He thought, of course, that I was in error. I told him, all I wished was to know the truth. He seemed pleased, and commenced a conversation on my supposed error. I could not tell you word for word what he said, but will try and give you the sentiment.

I wanted to know, how he knew we had immortal souls; and that I could not see that the bible taught any such thing; but rather, that man was made out of the dust of the ground and God breathed into his nostrils the breath of life; that was the way God made him. But he said, we knew it ourselves; that we were conscious of it by our being thoughtful; because we had something within us which could think and reason. I said, so has a dog, and that they also must have immortal souls. He replied, that sometimes he thought, himself, that may be they had. He seemed to query about it. So I asked him, why the Lord did not say that the penalty of the law was everlasting life in misery, instead of death, if that was what he meant? He said, that everlasting death did not mean to be put out of existence, but that man was dead in trespasses and sins; and being shut out from God was a continuance of that death; and that was what it meant.

There was considerable said by us both, and he thought if I would only look at in the right light I would easily understand; but said that I confused things, and did not look at them in a right manner. I replied, I thought, that was what he was doing.

I gave him all the bible which came to my mind, which he could not easily overthrow, and let him think, by my silence and attention while he was talking, that I was almost convinced; then, all at once, I would come out on him with the texts which were presented to my mind, which seemed to confuse him, as if they came unawares, and were troublesome.

We parted in a pleasant manner, saying myself, I should be pleased to renew the conversation at some more convenient time, as all I wished to know was the truth. He has promised to come and see us a number of times; but I guess his soul tells him it is dangerous to meddle with things too far above us; that we should be content with what knowledge is given us by God, and not be trying to find out his secrets. All that struck me as peculiar about our talk was, the query he made about the animals. What foolish ideas vain man will indulge in, instead of searching for the hidden wisdom of God's book.

APPOINTMENTS.

Eld. D. S. Holt will preach in *Springfield, Mass.*, March 12th and 19th, in Rice's Hall.

Eld. Barnet Matthias will preach in *Philadelphia*, March 12th.

Eld. W. S. Campbell expects to preach in *Philadelpnia* (Cor. of 9th and Callowhill Sts.), Sunday, March 19th, and continue as the Lord may direct.

☞ Notice.—I have been chosen Treasurer and Corresponding Secretary for the Church in New Haven, Conn. All Preachers sending appointments or coming to New Haven to preach without an invitation from, or corresponding with me, will come at their own charges.

Ardin Hotchkiss,
Fair Haven, Conn.

Dr. John Billings' Post Office address is *Corinna, Me.*

S. A. Kemp, Florida, Mass, writes:—I enclose five dollars. Three to be applied to the credit of David H. Baker, Italia, Kansas, for Vol. ii. of Herald of Life. The remainder to the "knocker's fund." Keep knocking.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A Word to Correspondents.

"Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings."

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Our Israelitish Origin.—A work on Prophecy It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Note.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—Ed. of Her.

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of Dodworth's Hall, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That Leonard C. Thorne act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "Life and Advent Union," be held in New York, about the time of the Passover in April ensuing.

Advertisements.

DR. S. B. BARLOW.

62 East Twenty-First Street

Near Fourth Avenue.

Office Hours, { From 8 to 9, A. M.; " 1 to 2, P. M.; " 6 to 7, P. M. }

Diptheria.

I am happy to announce to the readers of the Herald of Life, that I am in the possession of a remedy that is a sure cure of Diptheria. I have used it for at least ten years in the treatment of this terrible disease, and have treated scores of cases (some of which had been given up by other Physicians) with entire success, not having lost a single case.

It cures the most malignant cases as certainly as the simplest forms of the disease. It is also *purely Homeopathic.*

Now I propose, for the sum of $1, to send to any who may desire it, a vial of this medicine, containing sufficient, at least, to cure half a dozen cases, with full directions for its use. The medicine can be sent by mail to any part of the country, and will keep any length of time without deteriorating in any latitude.

Address, Dr. A. Decker,
Newark, N. J.

P. S.—In all cases where the medicine fails to cure, the money will be refunded by notifying me of the fact. To the poor, who are not able to pay, free.

A. D.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"Geo. Storrs,
Box 4658, New York."

Poetry.

GETHSEMANE.

BY MARIA S.

Lines suggested by Br. W. S. C.'s sermon, preached in Philadelphia, Feb. 5, 1865. *"He shall see of the travail of his soul and be satisfied."*

Supper was ended, and with bowed head
The suffering Saviour led his chosen band
Forth from the city. Kedron's ripling stream
Was passed; and near the shades of Olivet,
(That bold and grand upreared her rugged head)
He drew, and entered sad Gethsemane.
"Tarry ye here and watch, while yonder I
Pour out my soul in prayer." 'Twas thus he spake
Unto the favored three, and left them there.
Never before had those old Olive trees—
Beneath whose shade, at sultry noon he oft
Was wont to linger—witnessed such a scene.
Prone upon the earth, in untold anguish,
Knelt the Holy One. Sore travail rent his
Guiltless soul. Deep birth-throes for the life of
Ruined man. "My Father, O my Father!"
Hear Him cry, "If it be possible to.
Let this bitter cup be from me borne, O!
Let it be;—If not, Thy will be done."
'Twas more than faltering human soul could bear,
The form Divine was bowed beneath the weight
Of agonizing woe. And while he sweat [ed
Great drops of blood, slow trickling down, and rais-
His weeping eyes, the white-winged messenger
Of love, from the eternal Father's throne,
Was hovering near, to strengthen and sustain
The crushed and bleeding One.

And strength was given
To drain the bitter cup, e'en to its dregs.
The agony is past. The travail of
His soul is gone. And he is satisfied,
Since through *his* death and rising from the tomb,
Poor fallen erring mortal man may live.
O! wondrous plan,—That opens wide to us
The gates of Everlasting Life.

Believe,
And thou shal live: Ransomed, redeemed, a life
That ne'er shall end. Believing not thou'rt doomed
To death, forever from the presence of
The Lord, forgotten shalt thou be.
O fearful doom!

AN ADDRESS TO THE HERALD.

DEAR HERALD OF LIFE:—How curious that you should adopt such a curious name with which to elbow your way through such a theologically ring-streaked, spotted and speckled mass of living humanity, as that moving on the present stage of action; as noted for diversity of religious beliefs, as Jacob's flocks for diversity of colors when he started from his father-in-law's house of servitude.

Trusting you are fully prepared to surmount every obstacle, allow me to note a few.

First and foremost: A muscular brother, who, lording it over God's heritage, says, "Friends, I tell you, you are wrong: there is no soul or vitality in the hobby you are riding. *I know it.*" A sectarian sister abuses you for trying to make her household believers in Voltaire's infidelity, not realizing that if the christian world had always lived in the enjoyment of the faith once delivered to the saints, infidelity, like a parasite, could never have affixed itself to and mingled with every sectarian organization of the age.

A sectarian brother tells you, or your readers, "If the bible does not teach the endless misery of the wicked in brimstone and fire he don't want a bible in his house!" And yet, this brother's love for intoxicating liquors is such that his usefulness, as a follower of the meek and lowly one, is perfectly nullified by this habit. He says further "If the wicked are not raised from the dead, let us eat, drink, and enjoy ourselves to the utmost."

What inate agony of mind pierces our very being to hear a praying man thus indirectly admit that he knows nothing of the christian's hope. How forcible the words of Jesus, Ye would not come unto me that ye might have *life.* What next attracts your attention, dear Herald? One which requires the utmost charity. Yes, what is it? A preacher of the truth as it is in Christ, who needs to be reminded of the apostle John's words, "He that hath this hope in him, purifieth himself, even as he is pure," by abstaining from all that which pollutes, poisons and shortens life. Does he palliate his sin by saying that habit and his physician prescribe it as a necessity. Tell him that the apostle Paul says, "Through Christ strengthening me, I can do all things."

Ought we not in laboring for the good of others to be actuated by the same spirit, and combine purity of thought and life with the teachings of the word of God, that we may in all pureness commend by well ordered lives and Godly conversation, eternal life to the attention of our fellow men?

The next and last stumbling obstacle that we shall now speak of, to the spread of truth, is, that sickly, religious sentimentalism which seems to feed on nothing but that "the wise shall understand:" spending weeks, months, and years in trying by human wisdom to fathom divine and Almighty wisdom in regard to the times and seasons. It does seem to me that Jesus when he comes and finds some, in his name, alleviating the miseries and woes of poor bleeding, suffering humanity, and pointing the poor weary sin-sick soul to the Lamb of God that taketh away the sin of the world, with extended arm and beaming eye, would say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," &c. Is not that a morbid christianity which finds its only vitality in what are called "time movements"? the most prolific source of that hatred and contempt with which we have had to contend in advocating the destruction of the wicked, and the glorious truth of no life in the future to any but those who by patient continuance in well doing have sought for glory and immortality. To them he will render eternal life.

Because we desire an event ever so much, is it the part of common sense or the wisdom that cometh from above to pry into that which has nothing to do with that development of character which is to fit us for the joys of the redeemed? Let us therefore combine our energies in striving to redeem our heavenly Father's name from reproach, by doing all that we can to oppose error and superstition, and tearing away the veil of wrong ideas which seems to blind the minds of the world in regard to the gospel of the Son of God.

And now, my dear Herald, I bid you God-speed. You and I have enjoyed many a precious hour in communing on the things pertaining to the kingdom of God; and my daily prayer is, that your columns may be filled with that, and that only, which is dictated by the Holy Spirit; and that those who direct you may be wise as serpents and harmless as doves. BERKSHIRE.

New Jersey.

P. S.—I see by the New York papers that Petrolium stock companies are very much the rage; and that they promise great dividends. Will you have the kindness to subscribe for me three $1 shares in the—"Preacher's horse stock company;" and when the stockholders meet, and the dividends are declared in the kingdom, wont there be more joy than over any earthly dividends? B.

THE POPE'S ENCYCLICAL.

ITS SECRET MOTIVE AND ITS EFFECT ON EUROPE.

The London *Spectator* gives a curious explanation of the secret motive of the Pope's Encyclical. It seems that the Vatican had expected secret assurances of support in the new order established by the Concordat from the Austrian and Spanish governments, and were prepared to welcome the vote of the Italian parliament, accepting a convention, by a circular to the Catholic powers placing the Holy Chair expressly under their protection, and thus offer to Napoleon the alternative of either replacing Austria in Italy, or of appearing to the French Catholics as the man who intercepted necessary relief from reaching it. But the answer from Austria was unfavorable, avowing that the doctrine of intervention precluded that power from affording material assistance to Rome. The Austrian ambassador, moreover, in communicating this answer, "spoke of the Italian instead of the Piedmontese kingdom, and described its government as one with conservative elements entitled to respect. Don Pacheco almost at the same time brought a reply very similar in form from Madrid, and the Papal court chafed into rashness resolved to condemn non-intervention authoritatively as an heretical practice. It was not of course possible to denounce the principle alone, for it is exclusively secular, and, moreover, an encyclical must always appear exempt from immediate and earthly motive. The Pope's advisers therefore bethought themselves of the string of propositions prepared for anathema two years before, and resolved on issuing them with the theory of non-intervention among them. So irritated, moreover, were they, that they departed for the first time in the history of modern Papacy, from the principle that the Catholic church shall only condemn ideas, not special acts springing out of ideas, the theory being that the morality of individual or exceptional cases can not be reduced to rule."

How the Pope's course will affect the devotedly Catholic powers remains to be seen; but the French government and people are more set than ever against him. The encyclical is regarded as a blow aimed at the entity of the state, devotion to which is the ruling passion of the French people. The reply of the emperor has been defiant.

"As his first reply he made Prince Napoleon, the sworn foe of the Papacy, vice-president of the privy council, and as the second forbade the bishops to circulate the encyclical among the *cures* of the dioceses under their rule. He has, moreover, been obeyed, for not to mention Paris, which is always ruled by a prelate of Gallican sentiments, the Archbishop of Cambrai, a strong Ultramontane, has contented himself with a protest, and the Bishop of Moulins, Monseigneur de Dreux Breze, a descendant of the immortal grand chamberlain of Louis XVI., has only so far defied the law as to read the encyclical from his pulpit, the order only prohibiting its circulation. Among the people it has produced either no effect, or one so little expected that orders have been issued to the religious press to explain away the encyclical as containing only propositions recognized by the church in all ages. The Voltarians are of course delighted, and the only really religious party in France in the English sense of the phrase—the men who desire to unite Catholic unity with freedom—are grievously cast down, M. de Montalembert even repudiating publicly a statement that the decree had in any way changed his views. Further, the encyclical has undoubtedly struck a severe blow at the temporal power. A section of the opposition had intended to appeal strongly to the jealousy of Italian unity always latent in France under cover of a strong protest against the evacuation of Rome, but the Pope has broken the swords of his friends. They are before and beyond all things French statesmen, and French statesmen can not defend the principles of the middle ages. Even M. Thiers will not venture to assert that ecclesiastical should control civil authority; even M. Guizot's mouthpiece can not support the assertion that it is heretical to desire the Pope to reconcile himself with civilization; even M de la Rochejaquelein will not admit that political non-intervention is a principle to which it is impious to adhere. One immense difficulty in the emperor's way, the secret desire of the large class which cares about policy rather than creeds that he should remain at Rome, is removed by their indignation at the Roman pretensions, and the effect of the encyclical therefore has been to smooth the way to the downfall of the temporal power. For the first time it seems probable that, let the Holy Chair stand as firm as it may, the throne of Rome is shaking. If the emperor is enabled by the Pope himself to withdraw his troops, and Austria pleads non-intervention, and Spain 'with all respect to the Holy Father,' recognizes accomplished facts, and Russia is irritated, and England calmly stands aside watching, not without glee, the application of the *peine forte et dure* to her old enemy, and the Pope can raise no army, and Italy remains ready for an agreement, and the Roman people retain for two more years the hate which has been unquenched for fifty, what is to prevent the result of which Protestants, warned by long historic experience, in their hearts despair?"

The prevailing opinion in Europe, even among Catholics, is that the effect of the encyclical will be to accelerate the disorganization of the Papal power.—*The Methodist.*

THE ARMIES OF THE BIBLE.

Few persons are aware of the immense numbers composing the armies of the warlike ancient nations mentioned in the Scriptures, or of the almost incredible multitudes slain in their battles. Indeed it is scarcely equalled by anything in profane history. The slaughter of thousands by Saul, and ten thousands by David, was celebrated in song. 1 Sam. xviii. 7. The destruction of twenty five thousand (Judges xx. 35), thirty thousand (1 Sam. iv. 10) mem in battle in the ranks of but one of the fiercely contending forces, was of common occurrence. Even this number exceeded the number killed in any one fight thus far during the whole war for the Union of these States. And yet our losses and carnage has seemed frightful. And what a bloody strife when the victorious army of David slew of the Syrians "forty thousand horsemen" (2 Sam. x. 18), or it may be "forty thousand" footmen 1 Chron xix. 18. In one battle there fell of the Ephramites forty-two thousand (Judg. xii. 6). At another time the Jews slew of their enemies seventy-five thousand (Es. ix. 16), a number equal to the whole army of Gen. Sherman. In one day in a bloody battle fought between Israel led on by Ahab, and the hosts of Syria under Ben-hadad and thirty-two kings with him, the former slew of the latter one hundred thousand armed men. 1 Kings xx. 29. The host was equal to the entire army of Gen. Meade at the sanguinary battle of Gettysburg. It was also equal to the slain at Waterloo. See, too, Judges viii. 10, which records the destruction of "one hundred and twenty thousand men that drew the sword," by the hand of the warrior Gideon. Observe also 2 Chron. xxviii. 6, where it is stated an equal number of Judah were put to death in a single day, every one of them "valient men.".

But what shall we say of the standing army of Jehosaphat the lofty king of Israel, whose armed hosts numbered over one million one hundred and sixty thousand souls? 2 Chron. xvii. Need we wonder that all the surrounding kingdoms feared Israel and Israel's God? What nation now on earth, save it be our own, has another such an army? Three hundred thousand was a very common number of the armed men of the ancient Jews (Num. xxxi. 36; 1 Sam. xi. 8; 2 Chron. xvii. 14 and xxv. 5, etc.), yet this is a number nearly equal to the whole population of the State of Vermont. At one time in the days of the Judges xx. 2, four hundred thousand footmen that drew sword went out to fight against Benjamin. David's "valient men that drew the sword" even exceeded the armed hosts of Jehosaphat. We are told in 2 Sam. xxiv., that with Israel and Judah combined it amounted to one million three hundred thousand, while another account in 1 Chron. xxi. 5 makes one million five hundred and seventy thousand. What a host of warriors! Zerah, king of Ethiopia, on one occasion came out against Asa the pious king of Judah with an army at his heels consisting of one million of men and three hundred chariots. 2 Chron. xiv. To oppose this great multitude, king Asa had but five hundred and eighty thousand men of valor. But Asa "cried unto the Lord his God," and then, though his foes were two to one, set himself in battle array, and achieved a great victory, the Ethiopians being utterly overthrown. "The Lord is a man of war!"

But of all ancient battles, that which took place B. C. 957, between Judah and Israel, as recorded in 2 Chron. xiii., exceeds all others in carnage. The armed hosts went out under their respective kings with four hundred thousand and eight hundred thousand on a side. Twelve hundred thousand men on one field of battle, engaged in close, mortal combat! The slaughter seems almost past belief. But thus reads the oracles: "There fell down slain of Israel (500,000) five hundred thousand men." This vast number probably equals the entire male population of the greatest city on this continent, viz., New York. It exceeds the number slain by Julius Cæsar, who killed at one time 400,000 Usipetes, and at another time in one battle 480,000 Germans; and this last mentioned battle exceeds in the multitudes slain any other I can find recorded in profane history. Still the battle of the Hebrews I have last named outnumbers it in the list of its dead! What a wonderful book is the Bible!

It is a terrible thing for men and nations to go to war. "For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter." Isa. xxiv. 2. The time is just at hand when the Lord God will "make wars to cease unto the end of the earth." Ps. xlvi. 9. Merciful Father in heaven, speed on the day!

Then shall wars and tumults cease,
Then be banished grief and pain,
Righteousness and joy and peace
Undisturbed shall ever reign.

Rouses Point, N. Y. D. T. TAYLOR.

—*Csisis.*

"THE ART OF MONEY GETTING."

It is necessarily a daily care with the man of modest pretensions and limited means, *how* he shall provide in these times for the proper support of himself and family; and in these times too, it is no sinecure of an office to get money Some get rich from what is called "good luck" and but few—very few from what is known to be hard word—the laborer is not the getter of wealth; he, as a general thing is the instrument by which the rich are made richer—but it will not always be so.

My attention was attracted the other day while looking over the daily paper, by a notice that a celebrated showman would deliver a lecture on "the art of money getting," in the church of a certain Professor whose anxiety is evidently greater to get out of debt—or, at least, see the debt of his church canceled, than it is to get rid of some of those monstrous errors he is the teacher of. I judge thus, because I am somewhat aware of his position in the great controversy which is going on, and will go on until the last vestage of the folly taught shall find no place nor hearer. I am not surprised at the course pursued by the Professor, for in these times the course pursued by preachers and people is, to my mind, unquestionably a reversion of the order of God in the promulgation of his word. I have yet to learn the right or duty of any who call themselves christians, to first get into a debt so heavy that the great aim, and to appearances, is how to get out. If then an individual christian is unwarranted by the word of God to do thus, I ask by what argument can it be proven the duty of a body of christians doing so? Men change—truth never; and the principle laid down by the apostle Paul, "owe no man anything," can not be too strictly attended to, if we wish to steer clear of shoals and rocks on which the hopes of, ah! how many have been dashed. But, says the apologist for church debts, and he probably though unwittingly quotes the Jesuitical sentiment, to which they—the Jesuites—resort *ad libitum* "The means are justified by the end;" their end is, to proselyte by adding to the Roman Church deluded admirers. Now it is a question I have settled for ever, for myself, that this is as speciously false in sentiment as it is in fact; and if the great end for which the proclamation of the Good News was kept in view, viz.: to lead men out of error and bondage and introduce them into light and liberty—I say if this was the most prominent characteristic of our efforts there would be no boasting about "our steeple," of "our church" being forty feet higher than some other building of like character! No, these things would not be, and I am now more than nine-tenths convinced that no christian body would thus talk. We live in a time which is truly beautiful; and the greater the show, the greater the patronage. My daily prayer is for the uprooting of all this nonsense; and I may say, deep darkness.

G. W. Y.

The following is the advertisement spoken of:

BARNUM UP TOWN.—P. T. Barnum, Esq., delivers his celebrated lecture on "The Art of Money Getting," in Prof. Matteson's church, Forty-first street, near Sixth avenue, this (Wednesday) evening at 8 o'clock. Tickets 30 cents, to help cancel church debt.

A MINISTER IN A DILEMMA.

It is well known to all who have read the life of Edwin Irving that his prayers were unreasonably long. Dr. Chalmers complained, when he came to preach the dedication sermon at his new church in London, that Mr. Irving prayed over an hour, and wearied the people before the time for the sermon. The following ludicrous incident shows how this habit once brought a minister into trouble:

For a considerable time he had what he called an early prayer meeting once a week, which prayer meeting was open to any who chose to attend it. The hour at which it commenced was six in the morning. Many dissenting ministers whose duties in their respective chapels, prevented their hearing him preach on the Sabbath day, were induced by their anxiety to see and hear him speak to attend his early prayer meetings.

On one occasion, the Rev. Mr. ——, a popular dissenting minister, made his appearance at Mr. Irving's house precisely as the clock struck six in the morning. After a pasalm had been sung, Mr. Irving requested one of his elders to address the throne of grace. The party having done so very briefly, another psalm, of the Scotch version of the psalms of David, was sung, when Mr. Irving himself engaged in prayer. The reverend gentleman continued in the exercise about fifteen minutes without the slightest symptoms of drawing to a conclusion.

The dissenting minister being at the time connected with a theological institution, had a class of pupils to meet precisely at seven. It was now within twenty-five minutes of the time, and as, after leaving Mr. Irving's house, it would require a quarter of an hour of the most rapid cab-driving to carry him to the place where his class met, so as to be in time, he became exceedingly fidgetty at the circumstance of the reverend gentleman continuing so long; still he was unwilling to disturb the meeting by rising and leaving the room in the middle of Mr. Irving's prayer.

He determined on waiting a little longer, in the anxious hope that the reverend gentleman would every moment relieve him from the embarassing situation in which he felt himself to be placed, by bringing his devotions to a termination. The next time he took out his watch it was within five minutes of the latest moment he could remain. Imagine his feelings when Mr. Irving seemed still so earnestly engaged in prayer as not to hold out the most slender hope of concluding for a considerable time to come. Two minutes more elapsed, and still no appearance of Mr. Irving coming to a close. The dissenting minister could bear it no longer, but rising from his knees, he escaped to the door of the room, which was partially open, and made his way down stairs in the quietest possible manner.

He had just reached the street door, and was in the act of lifting the latch, when a large Newfoundland dog, which Mr. Irving kept in the house at the time, sprang upon him, and placing one of his forepaws on either shoulder, forced the reverend gentleman down to a crouching position, with his head against the door. The animal fortunately, did not bite or in any way hurt Mr. ——, but kept him in the position just mentioned for at least five minutes, when Mr. Irving having concluded his devotions, one of his servants, on coming down stairs, released him from the exceedingly awkward and unpleasant predicament in which he was placed.—*Selected.*

Children's Department.

LESSONS OF EARTH.

BY S. N. C.

'Twas a peerless lily floating
Down a calm pellucid stream;
Spotless, snow-like petals floating,
In unclouded morning beam.

Silently it floated—sweetly
Folded in magnificence;
Golden-winged the hours fleetly
Mingled joy and radiance.

E'er the noon of that bright dawning,
Clouds and tears a shadow gave,
Rolled the unrippled stream of morning,
Now in many a gathering wave.

And the lily—lily sunlit—
Heaven-blest; star-watched—zephyr-kissed
Should the whelming waters crush it,
Perishing in wild abyss?

Snatched I then the pure frail lily,
From the waves—in madness swept;
And I gazed upon it sadly,—
To its heart a blight had crept.

In the blissful radiant morning
All beclouded e'er its noon,—
Storm-lashed streamlet—lily blighted
Read I then each mortal's doom.

THE LAMP.

There was once a king who had some sons, and he promised to give each of them a kingdom. But he wished them to travel for some time. And they asked the king which way they should travel. And he said he would give them a lamp which would rest and shed its light on the right path.

They went on for some time very happily, and when they were in difficulty they took out their lamp, and it never failed to show them the road and though it did not always the pleasantest path, yet they were enabled to overcome the difficulties they met with, and still went on peacefully.

But after a time they began to be unkind to each other, and they forgot their father, and did not like to be guided by the lamp. So they took some clay, and covered up one side of the lamp, that it should shine the way they wished; and then, at last, they covered up the lamp altogether, and chose only the pleasantest path. But there is often a thorn under the rose, and so they found it. They got into a great deal of trouble. A friend met them, and told them that they were in the wrong road; and when he looked at their lamp he saw that it was all covered up. He took off the clay, and it showed the right way, as before.

Now what does this friendly lamp mean?

O, the Bible! I knew that in a minute. "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105. How nicely this verse suits the parable!

Yes, dear reader, it does; but will it apply to us? Are we making God's word our guide? You are young, but you have as much need to be led in the right way as a grown up person, for children are easily drawn aside. Take this lamp with you, and follow its light, and you will go safely and happily through life.

But how can any body cover up the lamp? The Jews covered it up with their traditions. "Ye have made the word of God of none effect," said our Saviour, "through your traditions." And sin, and prejudice, and pride hide the light of truth from the minds of many persons now. Pray the Holy Spirit, that he, by his blessed teaching, may make you understand the Bible; and also to incline your heart to obey its precepts. This will be a nice short prayer for you, "Cause me to know the way wherein I should walk." Ps. cxliii. 8.

THE WRONG TURNING.

When I was a boy—but that is a long time ago, for many a crop of corn has been gathered into the garner and many a fall of snow has covered the hills and the valleys since then; ay! and many a friend and companion has been carried to the cold grave; but, as I said, when I was a boy, my father sent me on an errand to a farm house a few miles in the country. "You must go," said he, "straight along the turnpike road, till you come to the second milestone, and then, passing the big house with the rookery in the elm tree, you must take the first turn to the right, which will lead you to farmer Gilbert's house; but mind, whatever you do, be sure that you do not take the wrong turning."

Boy like, I was so pleased with the prospect of a pleasant walk into the country, that I did not attend so carefully as I ought to have done to the directions which my father gave me; so, that, when I had passed the second milestone, and arrived at the big house with the rookery in the elm trees, I could not at all remember whether I was to take the first turn to the right hand or to the left. After puzzling for some time, I made upmy mind to go to the left. I did so and there by took the wrong turning.

Well, on I went, as I thought, for farmer Gilbert's till the lane got very narrow, and the road very dirty. At one part there was a gate across it, and in getting over the gate I did not perceive that the bottom hinge was off it; no sooner had I mounted the gate than it swung on one side, and flung me into the mire, and a fine dirty state I was in. A dog came growling out of a cottage by the roadside; to get rid of the dog I clambered over the hedge, and in my haste, almost tore off the skirt of my jacket. With the intention of defending myself from the dog when I should return, I pulled out my pocket-knife to cut a stick; but in doing this I cut my finger, and dropped my knife into the ditch, and could not find it again. After all my misfortunes, no farmer Gilbert could I find. Indeed it would have been strange if I had, for every step I had taken since leaving the turnpike road had led me further and further from his house. At last, I asked a man, who was working in a field, to tell me the nearest way to farmer Gilbert's, mentioning at the same time which way I had come. "I do not wonder," said the man, "at your being puzzled; why, my lad, you have taken the wrong turning."

I soon set off back again, blaming myself for not having paid more attention to the directions of my father. I found no further difficulty in my way to farmer Gilbert's, and having done my errand, I returned home, heartily repenting the error I had committed in taking the wrong turning.

No sooner did my father see me, than he began thus: "Why, Robert, where have you been? You have been long enough to do the errand twice over; what a pickle your shoes and stockings are in; and the skirt of your jacket is almost off! What have you been about?"

I then told my father the whole of my mishaps, just as they had occurred to me: how the gate had flung me into the mire; how the dog had attacked me; and how I tore my jacket, cut my finger, and lost my pocket-knife, and I acknowledged that all these things had been brought about by my foolishly taking the wrong turning.

"Ah! my lad," said my father, "you are not the first, by a great many, who have smarted by neglecting their father's directions, and by taking the wrong turning.

All of us who live in the world have an errand to perform, and have to find our way to heaven. The path of duty is the road along which we go; and the Bible contains the instructions of our heavenly Father, giving us the plainest directions, that we may not be pained and perplexed by losing our road. Those who attend to these directions find their way easily: but those who neglect them get into a thousand troubles. When travelling heavenward, it is a terrible thing to take a wrong turning.

"As the young are travellers as well as the old, it is necessary that they should be be led and guided, according to their ages, until they are able to read and understand the directions given in the Scriptures. When children are old enough to comprehend God's holy word, that word should be their guide continually; and woe be to them if they neglect it; for if, in looking about you in the world, you behold want, misery and despair, in almost every case they have been brought about by people taking the wrong turning!"

The Herald of Life

AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar FOR SIX MONTHS; or, 24 numbers; invariably in *advance.* When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

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BOX 4658,
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ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office, County, and State* must be given, and written plainly; and a if *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

Poetry.

OUR COMING KING.

BY S. N. C.

Soon Christ will come again,
Soon, soon He'll come to reign,
My soul responds, "Amen,"
So let it be.

Yes, He will come with power,
Fair Eden to restore,
And give from that glad hour
Freedom to me.

Freedom from death's embrace,
Freedom from sin's disgrace,
All its effects erase,
Sorrow and pain.

With a strong hand He'll bind
That foe of all mankind:
Satan shall never find
Victory again.

Then shall we see and know
Why we had such a foe,
Why were our wrongs below
Thus multiplied.

Why Jesus left his home,
Came from his Father's throne,
Trod this curs'd earth—alone,
Why Jesus died!

Soon He'll to us relate,
Why we have thus to wait,
And fully vindicate,
God's ways to man.

Then seeing eye to eye,
Cleared up all mystery,
We will extol for aye,
His wondrous plan.

Then with a sweet accord,
Sound, sound the truth abroad,
Which from the blessed word
Opes to our view.

Freely do we receive,
So should we freely give,
All who believe shall live
And praise Him too.

Now let our hearts rejoice,
And with a joyful noise,
Echo with cheerful voice
Redemption nigh.

Haste! haste, we almost hear
His chariot wheels so near,
Look up with holy fear
Earth's King espy.

Ten thousand in his Train,
Earth joins her glad refrain,
Nations hearing his fame
Their offerings bring.

Seeing His matchless power,
They wonder and adore,
And own forever more
Their Lord and King.

Boston, Feb. 20th, 1865.

WAS THE FLOOD UNIVERSAL?

Our reason for introducing this question is the use made of it by the apostle Peter. 2 Peter iii. 5, 6, 7. "For this they willingly are ignorant of, that by (or according to) the word of God the heavens were of old, and the earth standing out of the water and in the water; by which the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by (or according to) the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This paragraph has been applied by some to the time yet future, when the Lord shall come to reign on the throne of his father David; but it will be seen, before we close, that it has no such application.

In chapter ii. 5, allusion is also made to this subject: "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing the flood upon the world of the ungodly." Let us now turn to the account given of the flood by that divine historian Moses. "God saw that the wickedness of man was great in the earth," and he said, "I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping animal, and the fowls of the air." Again he says—"The end of all flesh is come before me: for the earth is filled with violence through them: and behold I will destroy them from the earth." Once more he says—"And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, in which is the breath of life, from under heaven: and everything that is on the earth shall die." These references may be found in Genesis, vi.

In order to understand this subject fully, we must,

1st. Attend to the meaning of the terms earth and world, and learn their signification.

2. We must know the purpose of God in sending the flood.

Now the Greek word *ge*, earth, has the following meanings: the land, the earth, the world, the inhabitants of the earth, *a* land, region, tract, country, territory, Canaan or Palestine, a city, the inhabitants of any region or country: land which may be tilled, soil, field, the fruit or produce of the earth; the ground, i. e., to be inferior, imperfect, transient, perishable.

And just here, I will remark, that the word is, comparatively, but seldom applied to the whole globe in the scriptures. It is generally used in a limited sense, as the context in any given case will show. I hope to prove this in regard to the flood.

The word *kosmos*, world, signifies order, regularity, regular disposition; ornament, decoration, embellishment; the world, universe, the earth, globe, a region of country; Palestine, the inhabitants of the earth, human race; the many, multitude, public; a multitude of things; vast collection or aggregate; from the Hebrew the present world, or age, or period of the world, as marked by imperfection, wickedness and vice. The men of this world, as imperfect, ignorant and vicious; the things of this age or world, as being frail, transient, &c.

I shall first attend to the term earth, as used by Moses and Peter.

Does the term earth, as used by Moses, mean the globe, or only that extent of its surface which was then populated?

We have already given you the meaning of the original word, by which it is manifest that we are supported in the limited use of the word. And now the question arises, was it necessary, in order to accomplish the purpose of God, to envelop the whole globe in water?

It is evident to my mind that the term earth, in reference to the flood, imports no more than the land, country, or territory then inhabited. This view is sustained by Peter when he speaks of God "bringing in the flood upon the world of the ungodly." If the question, then, be asked, upon what world did God bring the flood? the answer is, in the language of Peter, "upon the world of the ungodly." This limits the flood to that portion of the "earth" which was then populated; which, perhaps was not more than one-fourth of the globe.

The purpose of God was to "destroy the word of the ungodly;" and to say that he could not do this, without enveloping the whole globe with water, is to limit his power. A large portion of the globe is, at the present time, under a "flood," but the whole globe is not.

Peter speaking of the scoffers of his day, says: "For this they willingly are ignorant of, that, according to the word of God, the heavens were of old, and the earth standing out of the water and in the water; by which (water) the world that then was, being overflowed with water, perished." The world still stands "*out* of the water and *in* the water:" and it would be a comparatively easy matter to deluge any single country on the globe by upheaving the earth beneath the vast deep, and causing the water to flow over the land. This could be done without producing a universal flood. It could be accomplished by convulsions of the earth—a principle by which numerous islands have been formed in the Pacific, and other oceans. In many places on the globe these physical changes, on a small scale are continually taking place. In some the ocean recedes from the shore, thus increasing the quantum of land or earth; in others it encroaches upon the land. In some cases the earth is elevated for miles in extent, in others, depressed. These are practical examples, and display the philosophy of the subject.

In the first chapter of Genesis we have this account: "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep." In this place the earth is represented as being covered with water. At verse 9 we read: "And God said, Let the waters under the heavens be gathered into one place, and let the dry land appear." In chapter ii. we read of a river which "went out of Eden to water the garden;" this was divided into four heads. The name of the first is Pison; the second Gihon; the third Hiddekel; the fourth Euphrates. Thus we find the earth, it is presumed, at the flood; for we have no indication of any physical changes in the earth before the flood. There is no proof that it rained before the deluge, the earth, at that time, being in this respect like the land of Egypt. Eygpt is watered by the Nile; Eden was watered by a river divided into four streams; and, in addition to that, in as much as "the Lord had not caused it to rain upon the earth, there went up a mist" which settled in the form of dew upon the earth and the productions of the earth.

It is objected to my view of this matter, that the whole globe bears marks of having once been covered with water. This position is freely granted; but it does not in the least militate against the truth of my position. I have already shown by reference to Genesis that the earth originally was entirely enveloped with water; but it does not follow, therefore, that it was so at the flood. This is quite another question. There is a geological page in God's Book of Nature which teaches us that the fossil remains which are fonnd on the earth's surface, as well as embedded in its bowels, are much older than the flood; yes, as old as the creation. Besides, water is not the agent by which bones, shells, &c., &c., become *petrified*. Heat, caloric, electricity—this is the wonder working agent in these productions. There is little doubt but the centre of the earth is filled with liquid fire; and being thus pent up in the bowels of the earth, the volcanoes are only so many safety valves through which the superabundant heat may escape.

As our object is more to call attention to the subject than to elaborate it, we will briefly state the reasons on which our view of this case is based:

1. The terms earth and world are more frequently than otherwise used in a limited sense. Examples of this may be found in the predictions concerning Babylon, Ninevah, Edom, and Jerusalem, to which we may refer again.

2. The purpose of God did not require the complete deluge of the globe, it being merely to destroy "the world of the ungodly;" which world did not embrace the globe.

3. The ark, though large, could not have contained sevens or pairs of all the animals on the globe, and the fowls of heaven. It would have been a physical impossibility.

4. Mount Ararat is said to rise 12,000 feet above the levil of the sea, and Moses states that the waters prevailed "fifteen cubits upwards." We suppose, then, that the waters covered Mount Ararat about 28 feet. This would not have covered the highest mountains on the globe.

5. A distinguished philosopher has calculated that there is not water enough on the globe, including the vapors of the atmosphere, to cover the earth, with its present size, more than an inch in depth.

6. If a sufficient quantity of water could be collected on the earth's surface to envelop the globe, and cover the highest mountains, its increased *gravity* would be such as to disturb the harmony of the Solar System.

7. In this case, the motion of the earth on its axis, from west to east, would have produced such a current westward, that, instead of the ark resting on Mount Ararat, it would have been carried to the Western Continent. This current would absolutely have been irresistible. Like a mighty tornado it would have swept every thing before it.

8. As proof that the earth itself was not destroyed, as some suppose, the dove, sent forth by Noah, finally returned with an "olive leaf plucked off," thus showing that the trees were yet standing. And modern travelers inform us that, there are trees in Mexico and France, the yearly growth of which is clearly indicated by their external appearance; and that these indications prove them to be much older than the flood.

Thus we have given the heads of the reasons on which we rely in this matter; and, if we have not proven our position, we have, at least, furnished a subject for examination and reflection.

H. O.

THE DOOMED CITIES AND DEAD SEA.

ARTHUR PENRHYN STANLEY, M. A., Canon of Canterbury, in his work entitled "Sinai and Palestine," republished by Redfield, thus speaks of the cities of the Plain and the Dead Sea:

The name of Sodom (*burning*) if it be not derived from the subsequent catastrophe, shows, like the "Phlegræan" fields of Campania, that the marks of fire had already passed over the doomed valley. The name of "Bela," the old name of "Zoar," was understood by Jewish tradition—perhaps fancifully, yet certainly in accordance with probability—to allude to the fact of its frequent subversion by earthquakes. In what precise manner "the Lord overthrew the cities" is not clearly indicated in the records either of Scripture or of natural remains. The great difference of level between the bottoms of the northern and the southern ends of the Lake, the former being a depth of thirteen hundred, the latter only of thirteen feet, below the surface, confirms the theory that the southern end is of recent formation, and, if so, was submerged at the time of the fall of the cities, and that the vale of Siddim was the whole of the bay south of the promontory which now almost closes up its northern portion. But as Reland long ago pointed out, there is no reason, either in Scripture or history, for supposing that the cities themselves were destroyed by submersion, or were submerged at all: and the mode of the catastrophe is emphatically and repeatedly described to be not water but fire. Further than this it is impossible to determine without more exact knowledge than we now possess.

A great mass of legend and exageration, partly the effect, partly the cause of the old belief that the cities were buried under the Dead Sea, has been gradually removed in recent years. The glittering surface of the lake, with the thin mist of its own evaporations floating over its surface, will now no more be taken for a gloomy sea, sending forth sulphurous exalations. The birds which pass over it without injury, have long ago destroyed the belief that no living creature could survive the baneful atmosphere that hung upon its waters. And, although we can not accept, without further confirmation the traces of sites which M. De Saulcy believes that he has recently discovered, yet there is nothing increditable in the fact that he should at least have found what were considered as the vestiges of the five devoted cities in the time of Josephus, Strabo, Tacitus, and of the writers of the new testament, "set forth for an example, suffering the vengence of eternal fire"—not beneath the waters of the lake, but on its barren shores.

But it has still its manifold interest, both physical and historical. Viewed merely in a scientific point of view, it is one of the most remarkable spots of the world. First, it may be regarded as one of the most curious of inland seas. It is thirteen hundred feet below the level of the Mediterranean Sea, and thus the most depressed sheet of water in the world; as the Lake Sir-i-kol, where the Oxus rises,—is the most elevated. Its basin is a steaming cauldron,—a bowl, as it has been well described, which, from the peculiar temperature and deep cavity in which it is situated, can never be filled to overflowing. The river, itself exposed to the same withering influences is not copious enough to furnish a supply equal to the demand made by the rapid evaporation. Further, this basin is the Gordian knot of all the theories which have been raised to account for the phenomena of the Jordan valley. From the moment that Burckhardt discovered the valley of the Arabah between the Dead Sea and the Red Sea, an hypothesis was naturally formed that this had originally been the outlet of the Jordan into the latter sea, till its waters were detained by the sudden formation of the Dead Sea in the same convulsion, as it was supposed, that overthrew the five cities. But this theory is no longer tenable, since it has been found that the waters of the Arabah flow into the Dead Sea from a watershed almost midway between the two seas, and that the Gulf of Akaba is thirty-five feet higher than the Mediteranean, namely, more than thirteen hundred feet above the Dead Sea and Jordan valley. It is clear that the cavity of the Dead Sea belongs to the same general conformation of country that produced both the valley of the Jordan and the Arabak, and that therefore its first formation must be traced to a period long before historical times. A convulsion of such magnitude as not only to create a new lake, but to depress the valley of the Jordan many hundred feet below the level of the Mediterranean, and elevate the valley of the Arabah considerably above that level, must have shattered Palestine to its centre, and left upon the historical traditions of the time an indelible impression, of which it is needless to say, not a trace is actually to be found. It seems to be concluded as most probable, that the whole valley, from the base of Hermon to the Red Sea, was once an arm of the Indian Ocean, which has gradually subsided, leaving the three lakes in its bed, with their connecting rivers.

But, in connection with the Sacred History, its excessive saltness is even more remarkable than its deep depression. This peculiarity is, it is believed, mainly occasioned by the huge barrier of fossil-fish which closes its southern end, and heightened by the rapid evaporation of the fresh water poured into it. Other like phenomena, though in a less striking form exist elsewhere. In the old world there are two great series of salt lakes to be found. One is that which extends along the table lands of Central Asia, of which the chief are the Caspian, the Aral, the Urumia, the Roozla, and the Elton. The other is that which, beginning in the Verde Islands, appears at irregular intervals along the great African Desert, till it terminates in this—the last and most eastern of the series. In the New World, the Great Salt Lake of Utah, by its physical likeness to its Syrian prototype, has actually confirmed the belief of the Mormon settlers, that on its shores they have found a second Land of Promise, and in its river a second Jordan. But without entering into its wider relations, this aspect is important as that which most forcibly impressed the sacred writers. To them it was the "salt sea," and nothing more. They exhibited hardly a trace of the exagerations of later times. And so it is in fact. It is not gloomy, but desolation, which is the prevailing characteristic of the Sea of Death. Follow the course of the Jordan to its end. How different from the first burst of its waters in Mount Hermon, amongst the groves of Dan and Paneas! How different from the "riotous prodigality of life" which has marked its downward course, almost to the very termination of its existence? Gradually, within the last mile from the Dead Sea, its verdure dies away, and the river melts into its grave in a tame and sluggish stream, still, however, of sufficient force to carry its brown waters far into the bright green sea. Along the desert shore the white crust of salt indicates the cause of its sterility. Thus, the few living creatures which the Jordan washes down into its waters are destroyed. Hence arise the unnatural buoyancy and the intolerable nausea to taste and touch, which raise to the highest pitch the contrast between its clear, bitter waves, and the soft, fresh, turbid stream of its parent river. Strewn along its margin lie the most striking memorials of this last conflict of life and death; trunks and branches of trees, torn down from the thickets of the river jungle by the violence of the Jordan, thrust out into the sea, and thrown up again by its waves, dead and barren as itself. The dead beach—so unlike the shell-covered shores of the two seas between which it lies, the Sea of Tiberias and the Gulf of Akaba—shelves gradually into the calm waters. A deep haze—that which, to earlier ages, gave the appearance of "the smoke going up for ever and ever,"—veils its southern extremity, and almost gives it the dim horizon of a real sea. In the nearer view rises the low island close to its northern end, and the long promontory projecting from the eastern side which divides it into its two unequal parts. This is all that I saw, and all that most pilgrims and travelers have seen of the Dead Sea. Beyond, at its southern end, rises the mountain of rock salt; and on its sides are still seen the columner fragment or fragments standing out from it, doubtless the same appearance as that which Josephus describes as the pillar of Lot's wife, existing in his own day, and seen by himself.

RIGHT AND ITS REWARD.

Plato defined man as "the hunter after truth." Said another philosopher—"Were the Almighty holding in his right hand 'truth,' and in his left hand 'search after truth,' to offer me the one I might prefer, I would, in all humility, but without hesitation, choose the latter."

That would be a wise choice. There is more living pleasure in acquiring, than in securing possession. Energy is a condition of happiness—a law of human development and life. Action produces pleasure by unfolding our faculties, thus becoming its own end—action augmenting the power of action—energy. Such is our nature. This is true of all creatures. The bird is wrought to ecstacy by its own song, and by its swift, circling flight;—the lamb by its free, innocent gambols in the field. The infant heart gushes over with delight in his artless gesticulations. And, if we be not overcome by fatigue, prostrated by disease, or afflicted with incurable dulness, action is our normal habitude. Thus has God added good to our severe doom. We are condemned to labor, but labor is our bliss, inaction our sorest calamity.

In the intellectual world, the least of our gains is the truth that we seek; the greatest is in the discipline thereby secured. It is not merely in the problems of Geometry as truths, that the advantage of pursuing that science consists; but in the culture, the intellectual use and appliance of power, by which to go through the whole mathematical system, or any other mental process in the fields of philosophy and of logic; and when some degree of facility is attained in the difficult process of investigation, there is the delight attending mental conquest, the conscious progress of the mind, the diminishing of obstacles, the larger field already traversed, and the clearness with which truths, after protracted study on our part, open into vision and beauty. All these become, to the earnest seeker for truth, a present blessing; so that he feels the prompting of no higher ambition than that of constant struggle and successive victory. It is his joy, not so much to excel others, as to increase his own energy, to secure a real development of his own mental powers.

We can imagine a man deeply engaged in secular enterprise; actuated, not at all by a desire for riches in themselves, but by a love of action—a satisfaction in seeing wealth diffused—great works progressing, and the public reaping advantages from his skill; and that aside from the profit accruing to him through an earnest and severe appliance, he experiences a precious reward in the very thought and labor, in the success of his plans, in the consciousness of right motives, though there be no approving voice nor accordant spirit in the hour of trial.

And, surely, if our natural involuntary movements, and the action of our intellects, are attended with satisfaction, if it contributes greatly to our happiness to be engaged in some honorable, worldly course, much more must the keeping of God's law carry along with it a constant and ample reward. As in the natural world, obedience to law is healthful, so in the moral kingdom obedience to the divine statutes and word, has a present and great reward.

The language of holy men is—"How I *love* thy law; it is my meditation all the day." "I will delight myself in thy statutes which have loved." "The statutes of the Lord are right, rejoicing the heart."

The rewards of obedience are not only remote, but immediate. There is connected with fidelity a "current as well as conseque satisfaction," just as there is to the ear on which sweet sounds vibrate, a present pleasure; and to the eye that looks on a fine painting, or a glowing landscape, a regalement from its light and shade; and to the inmos soul, when feeling the joyous pulsations of human sympathy, or of nature, a responsive emotion of delight! And sometimes, when the heart of the godly man meditates on the justice, or forgiving mercy of God, on the beauty of his works, and the glory of hi character, does it bubble up and overflow with a pleasant but boundless happiness, as if he were living in all time, and expanding into all-glorious life; as the lover of nature sometimes loses himself, rapturously and willingly in the sense of existence, in the infinite unfolding of her laws, in the thoughts of God and eternity, in the associations and glorious ideas which she suggests to him?

The prevailing element in the satisfaction attending religious duty, is the inherent sense of right. We are sure that it cannot be othwise than right to obey God. Such a conviction is inseparable from our creatureship. There is therefore within us a felt complacency toward goodness—toward what we know to be right. Not that we claim any thing for our obedience—not that we rest our salvation on it; we are taught otherwise, and believe otherwise; but our moral nature renders a complacent testimony to right, so that doing a good deed, and cherishing a right temper are in themselves benedictions. Paul knew this kind of happiness when he said, "Our rejoicing is this, the testimony of a good conscience." And what better can we ask in the discharge of duty, than this assurance—"I have done right! I have obeyed God. Truth looks down on me from Heaven with an approving smile. Justice holds her even balance before my eyes. Goodness sits enthroned in my view. Eternity opens its gates, and sends forth its ages for my vindication and triumph! and God holds out to me the garlands of paradise!"

We shall have no occasion to seek happiness, when with a true and humble heart we can lay our head on the pure breast of nature, or kneel before the altar of God, or meet the gaze of humanity, and say, "I have done right; I have been true to myself, my fellow-men, and my God, in this thing. I have obeyed conscience and the Bible. Here is my law; it does not condemn me. I trust its vindication—'Let my sentence come forth from thy presence: thine eyes behold the things things that are equal.'"—*Am. Presbyterian.*

SUGGESTIONS ON THE JUBILEE PERIOD.

BY W. S. CAMPBELL.

Is the period of the Jubilee forty-nine or fifty years?

I do not write to favor Mr. Thurman's or Mr. Stevenson's view. I have no faith in the commencement of the period as Mr. Thurman gives it, when the year is more than half expired—the tenth day of the seventh month. I am not persuaded of the truth of Mr. Stevenson's position, yet, so far as I understand the subject, there is far more reason in the effort to ascertain the time, by his collecting chronological and historical testimony, than by Mr. Thurman's mode. But the strength of either theory is affected by the testimony which the Jubilees are made to give; for here, if the Jubilee period (admitting that the Jubilee is the fiftieth year) is fifty years long, it makes one year's difference each time, and in the grand period ninety-eight years; or, if we begin the Jubilee period in the middle of the first year, a difference of forty-nine.

Now the question is, did the Jews understand this period to be forty-nine or fifty years? and did they reckon fifty years in the fact—the keeping of the appointed Sabbattic year?

In the first place, we will calmly look at the testimony, Levit. xxv., having no theory of our own to support, but simply suggesting a view, which may elucidate this question, and aid the flock to elaborate the truth. There is no testimony, that I know of, either sacred or profane, to show that the Jews understood this period as forty-nine or fifty years; and no evidence that they ever kept it at all. I presume they never did. If it was attempted it must have been after the effort of Ezra to restore the ancient order, and, remember, that it was that the land might enjoy her Sabbaths that the people were carried away into captivity; and this Jubilee was a "sabbath to the *land*."

It were to be regretted that we have nothing by which to show how the Jews understood this, in their practice; for they, being the people to whom the command was issued, would understand the application of the language to the usage; and especially since it was a political institution, a part of the civil

polity of the country, they could not materially err. Unfortunately we are left without any such evidence, except that which is found in the administration of Joshua, in the first year of the possession of the land.

Thus premising we approach the testimony.

Levit. xxv. "When ye be come unto the land which I give you, then shall the land keep a sabbath unto the Lord."

The first year was sabbatic. The first sabbath after in the series was to be the seventh year from the first *sowing* year. The second sabbath, in character was to be the forty-ninth year. "Thou shalt number seven sabbaths of years unto thee, seven times seven years—and the space of the seven sabbaths of years shall be unto thee forty and nine years." That is the period. Then follows the direction of blowing the trumpet of the Jubilee; which all must see should be in the forty-ninth year, and may be appointed at that time, because the *sowing* for the harvest of the forepart of the second year would take place in the fall of first year.

The fiftieth year was a hallowed year: a sabbath, and a Jubilee, in which every man returned to his possession the same as it was on the first year. Now, observe, that the forty-ninth year, being a sabbath and the fiftieth year being a sabbath, two sabbatic years occur together. If we could find, in all history, evidence of the keeping of these Jubilees at all, we would urge this question, Did the people ever keep two sabbatic years in succession? But we ask if they could have understood the command in that way?

The year before the sabbatic year; the sixth, and consequently, the forty eighth, of the seven times seven period should bear enough for itself, for its following year, the sabbath, and for the eighth or fiftieth; for it was to bear a three years] supply. Now, if the eighth year be a Jubilee, which is a sabbatic year too, and they can not sow for the succeeding year, the ninth, or fifty first, how shall the supply of the fifty-first — the first year of the next period, according to this view—be obtained? for not until the middle of the year after the fiftieth could they sow; and hence, could get no harvest till the forepart of the fifty-second, which would be the tenth from the last division of the forty-nine years.

This fact precludes the possibility of such an understanding of the period as to make it fifty full years. Hence there might have been a lapping over of the time, so as to have obtained harvests for the next succeding year, or second of the next Jubilee period.

I take the ground, therefore, that the fiftieth year was the *first* of the second Jubilee period, as we find the Christian Sabbath, which is the first day of the week, and the eighth day, if the week commences on Sunday. I claim that the first year of the establishment of the Israelites in Canaan was a Jubilee year; that the forty-nine years, after that year, made a perfect Jubilee—the fiftieth being the first of the second period, as the first year was the year of rest to the land; but to accommodate them as to harvests, the Jubilee trumpet was sounded in the fall of the year.

We will now turn to the position of the Israelites under Joshua, who would be charged with the execution of this command and would comprehend its import. He certainly would not make fifty-one years for the first Jubilee, as he certainly would be compelled to do, if he took in the fiftieth year after the commencement of the first sowing year; for "six years shalt thou sow;" or fifty and one-half, if the sowing commenced in the autumn of the first year, or, thirdly, the period has no importance as data by which to compute time.

Josh. v. 9. "This day have I rolled away the reproach of Egypt from off you. And the children of Israel kept the passover on the fourteenth day of the month, and they did eat of the old corn of the land, and on the morrow, after the passover, neither had the children of Israel manna any more, but they did eat of the fruit of the land that year." I suppose we are to understand the fruits which had been stored for them by the inhabitants who were driven out. And this, we think, is taught in the assurance that they did eat of the old corn of the land. The eating of the old corn and of the fruit which had been stored, gave the Sabbatic character to that year, and it was also in character a Jubilee.

God said, "I have rolled the reproach of Egypt off you this day." What was that reproach but their bondage? Not till then did their captivity cease. They entered the land and it was done. Every man, then, had his possession, for the land was given them. The second year, therefore, the forty-nine years began.

It should be remembered that the beginning of the year with the Jews was the passover—the fourteenth day of the month Abib. That was the beginning of the Cycle of seven times seven, and of the grand Cycle of forty-nine times forty-nine.

☞ NOTICE.—I have been chosen Treasurer and Corresponding Secretary for the Church in New Haven, Conn. All Preachers sending appointments or coming to New Haven to preach without an invitation from, or corresponding with me, will come at their own charges. ARDIN HOTCHKISS,

Fair Haven, Conn.

DR. JOHN BILLINGS' Post Office address is *Corinna, Me.*

The Herald of Life.

NEW YORK, MARCH 15, 1865.

Life Believers in New York.

The friends of the blessed truth of "Life only in Christ," in this City and vicinity, will open religious services in DODWORTH'S HALL, 806 Broadway, nearly opposite Eleventh Street, next Lord's day, March 19. Preaching at half past ten o'clock A. M., at 3 P. M., and at half past seven in the evening. The public are invited to attend.

The Christian Passover.

The Life believers in New York and Brooklyn, with scarcely an exception, are of one mind on this question. The commemoration of our Lord's death is, in the very nature of the case, and in harmony with all other memorial of events, an anniversary celebration. Therefore, the doing "this in rememberance of" Christ's death, and to "show forth his death till he come," is our object; and, by Divine permission, it will be attended to in New York on its anniversary; which, this year, falls on Monday eve, April 10th. The friends abroad who have not the opportunity to attend to it at home, are invited to be with us on the occasion; which we trust will be one of much interest. The gathering in the evening will be at an early hour. A moderate repast will be provided for the opening of "the feast," and such other matters attended to as shall be suitable to the occasion. The closing service will be eating the bread and drinking the wine in commemoration of our Redeemer's broken body and shed blood. All who love the Saviour are welcome to participate with us at their and our Lord's table. Let each exam ine himself, or herself, and see that the feast is kept so as to honor our Lord. The place of celebration will be given next week

The Third Quarterly Conference.

The time and place of this Conference was not fixed at the Second one, held in Providence, in January; so it was left to be determined at some other time and place. The Third Conference has been invited to meet in this city; but there seems no other way to determine the time than for it to be done by the Officers of the "Life and Advent Union" residing here. They have accordingly fixed the time for its commencement Sunday April 23, at Dodworth's Hall, No. 806 Broadway, New York. Services three or more times on the "first day," and to be continued as far into the week as may be thought best; probably through Monday and Tuesday. The question will then come up in relation to the contemplated Camp-meeting next fall. Some have suggested that more frequent conferences, grove-meetings, or tent-meetings, in locations where it may be desirable to hold them, would be less expensive and more useful than a camp-meeting. Especially, is it thought that such meetings should be held the coming summer and fall west of New England, and as far into the western States as possible. This view has our hearty approval. New England has had labor almost exclusively on the life theme. Let the West now be cultivated; and soon the South will be open, where we must proclaim "Life only in Christ," to the "Freedmen," and they will receive it. They have had "torment" doctrine preached to them and practiced on them till they will be gladly emancipated from it, and bid it an eternal farewell, and know that whom the Son makes free, they are free indeed. The "vilest slavery that ever saw the sun" is not so vile as the future torment theory would be if carried into practice either in an eternal or a temporary manner, as contended for by the advocates of such theories. Let the lovers of truth leave others to look after "loaves and fishes," and let us go to our work in earnest, and cause the words of life to be scattered far and wide. Let there be no more funds unnecessarily expended in traveling over this old eastern ground, but let us send out into the West and South. Shall it be done? It must be, if we are faithful to our trust.

Say to the People, Go Forward.

BY W. S. CAMPBELL.

I would suggest a careful consideration of the remarks in the article upon the "Third Quarterly Conference"—I concur in respect to holding conferences in the west—and the occupancy of the field now opening in the South. It is perfectly manifest that we are called to push into those parts of the field where we find an open door. And being a missionary institution, can we not hope to effect great good, in the name of the Lord, by operating among the Freedmen of the South? Will they not readily receive the doctrine of God our Saviour, upon eternal life? I have been much exercised of late on this question. I have no doubt that the first suggestion of this labor in the Herald of Life, caused a thrill of interest in many hearts, who wish only to be consecrated to God and his work. Is there not a great door and effectual opening in this direction.

Let us hear from some of the strong ones on this subject. The attention of philanthropists and christians of every class is now turned to those delivered from bondage as a field of usefulness. Shall we be behind when we have the most blessed views of the divine gospel to offer to these perishing people?

May the Lord direct, and stir up the missionary spirit—lead us, as in days bygone, to go forth everywhere preaching the word. If others will engage on abstract questions, and occupy the time and interest of the church with abstruse subjects (accusing us, at the same time, of hobby riding) let us go forth bearing precious seed to the benighted; and without doubt we may return with sheaves—an abundant harvest. The truth will be blest when in God's providence it is adapted, and grand results may be hoped for, even from small efforts, when the divine lead is followed.

There is a conviction upon many minds that a broader and more fruitful field is embraced in the mission of the Life and Advent Union, than we see yet developed. God has not called us in vain. If we labor in vain, it will be because we digress from the line of the calling. Let us stand with our loins girded, waiting to cast in the seed to the inviting furrow; or, sickle in hand, to reap the harvests which already adorn the ripened field.

Many people in the West will receive the truth, and aid in its support, as soon as it is brought to them. Indeed, there are many inquiring now, and being aided in their convictions, by the limited amount of labor which can be bestowed. We need conferences, in every place, in the Middle and Western States where we can possibly get up a meeting. If we can manage to get a meeting started, we can doubtless get hearers and bring some to believe.

I have not felt very favorably impressed with the idea of a camp-meeting at Groton Junction, Mass; since it was appointed there; especially on account of the expense, which will necessarily attend a large meeting in such a locality. Shall we convince many or a few even, of the truth, is the question?

Such a meeting can not be held without a great outlay. Were it not better to hold conference or grove meetings of two or three days each, in localities where we can get a hearing, and where the meetings would be self supporting—and save so great an expense as we know a camp-meeting would involve—to increase the publishing fund, or in other ways, to spread the truth in sections more promising than this particular part of New England?

I wish to advise for the best, and while a great pleasure would be given to me and many others to meet in such a gathering (if we should have it) we could all forego such enjoyment if the cause should require our action in another more important and more hopeful avenue of success.

To commence a mission to the Freedmen would, in my estimation, present an enterprise to the christian heart that would offer considerations of labor, joy, glory, and triumph, far outweighing the highest expected consequences of such a meeting or many of them.

I earnestly hope that as the cause becomes a more perfect reality, and a more precious representation of truth and the gospel to some, it may be to all. It belongs to all. All must labor to advance it. All will then share in the labor, and each bear a most joyful part in the reward and glory. Rouse, all ye sons of faith.

"The Lord's Supper Question."

BY JOSEPH T. CURRY.

As the assult on the yearly commemoration has been accompanied by the use of the first person singular, and as my name has been used, I diverge for the moment from my usual custom, and "follow copy." In his second article, Section 5, Br. Weudell says:

> "At present, it will be best to confine attention to the conclusive evidence which I believe the eleventh chapter of 1st Corinthians affords against the annual theory. It accords best with my views of religious controversy to settle one point at a time. Without a shadow of a doubt, I believe that a 'frequent celebration' of the Supper is expressly authorized by 1 Cor. xi. 17–34."

Now I feel extremely accommodative on the question, and shall not complain of the manner in which Br. W. dictates how his opponents shall argue. I might say to the foregoing, Why did you not take up the main question, instead of discussing the practice of an early church? Why do you insist that we shall leave our position and discuss your objection? If either side has a right to dictate, it is the one that is attacked. The challenged has the choice of weapons. I might further ask, If you wished to "settle one point at a time," why did you condemn our position *in toto*? Why have you anticipated the settlement of the whole subject by affirming that our "view has no foundation in the Bible," and that it "flies in the face of some of the clearest utterances of the Word of God"? Why have you decided that "some of our number have erred in this matter of the Lord's Supper"? Why were you so anxious to state that "the Life truth is likely to be disparaged in the minds of its opposers" by our view? Did you wish in this way to gather a momentum that would carry you "through" our "troop" and "over" our "wall" by sheer force of will? And when your "venerated" respondent merely stood his ground and defended the Christian "passover," why have you endeavored to introduce a needless "great obscurity" by substituting the word "supper?" (See Art. 2, Sec. 5.) You know as well as I do that the "tug of war" will come on this very point. The difference between us is with reference to the question whether the Lord's supper is the Christian passover or not? Please take notice of your flagrant misconduct on this point (logically speaking). We have not attacked you. You have attacked us. The first six lines of your article testify to this. I might still further inquire, Why did you wait until the eve of our annual commemoration before you made your assault? Did you this for effect? Could you not have begun sooner, or postposed it till after the April celebration? Did you dream that we were "the host of Midian," and you the "cake of barley bread"? And did you think that we, like Midian, would be frightened by a harmless noise? But I let it all pass, and freely forgive you, as I wish to be forgiven. To the point.

You say that the frequent celebration of the Lord's Supper is expressly authorized by 1 Cor. xi. 17–34. Your exact meaning is fully stated in your first article, thus:

> "The frequent celebration of the Eucharist, by the Corinthians, was justified by the Apostle, and thus had the divine sanction."

At the outset, I protest against the word "Eucharist." It is harmless in itself, but savors too much of human superstition to be allowed. *We* have a right to the word "passover" because it belongs to the subject; but "Eucharist" is a foreign word, and I take it from you as "unscriptural" in this discussion.

Your argument is suspended by what may appear to you a strong cable, but it looks to me like

> "The spider's most attenuated thread."

I refer to the assumption that whatever was justified by Paul therefore had the divine sanction. Where did you learn this? I will yield to no one in reverence for Paul's opinions; but I cannot admit what he never claimed. I do not believe that he had the divine sanction in everything he said and did. Whenever he defended his authority it was either on the ground of written, or of direct revelation. In his celebrated trial at Jerusalem he appealed to no divine saction but "the law and the prophets." This was written revelation. Besides this, he received a direct revelation from Jesus Christ to which he appeals in his letter to the Galatians (i. 11, 12). But he doubtless said and did many things without the divine sanction, of which the seventh chapter of this same first epistle to the Corinthians is direct proof. If any man might claim infallibility among the apostles, Peter would be the one (Matt. xvi. 19); but we are familiar enough with his career to know that he was far from it. One instance will be sufficient here. When Paul withstood him to the face, which had the "divine sanction?" My answer is, that neither had it; for neither claimed it. But Paul had the argument, and that was enough. Peter was evidently at fault; and who shall say that Paul was not subject to human infirmity as well?

Just here I bethink me of your repeated quotation of Paul's words in 1 Cor. xi. 23: "I have received of the Lord that which also I delivered unto you." In your second article, Section 7, the words "of the Lord" are emphasized. You evidently understand this to imply a direct revelation on the subject. It is not your fault that you have made this inference; but it would be my fault if I did not correct it. The original is *apo tou Kuriou—from the Lord*. Now the preposition for "from" —*apo*—forbids the interpretation referred to. *Apo* is used to prevent any such inference. Winer, in his "Grammar of the New Testament Diction," refers to this very text thus: "Not—the Lord himself has directly, personally, in a revelation, communicated it to me." Sixth Edition, Section xlvii. If such had been the Apostle's meaning, he would have used *para*. See, for example, John x. 18, Gal. i. 12. He merely quoted the words of the Lord which he had received from those who knew of the facts recorded by Luke, ch. xxii. 19, 20. Whatever Paul inferred from these words is one thing—what the words mean is another. With all respect to Paul, and every other child of God, I claim the privilege of interpreting my Lord's words as the circumstances of the case seem to require. Thus the assumption of "divine sanction" is "put to flight." Where now is the "argument on which you repose the utmost reliance"? Where now is your "express authority"? Where now is your "minor premise"?

Leaving your "minor premise" to pick itself up as it can, I will consider your conviction that Paul "sanctioned" the "frequent celebration." I, for one, am willing to admit that the Corinthians did what you claim. It may not be absolutely certain, but it may be a fair inference. But I do not yet admit that they had Paul's sanction. It cannot be allowed that his "silence" was his "sanction." His silence may have been a permission, but it was not a sanction. It is singular that this very eleventh chapter contains another instance of permission without sanction. The third verse reads: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." From this text we learn (1) that it was the custom in the Corinthian church for women to pray and prophesy in their meetings; (2) that Paul reproved the irregular way in which this was done among them. Now according to your logic Paul sanctioned the prophesying of women. But I deny that he sanctioned it, for in ch. xiv. 34, 35, he directly *prohibits* it. After speaking of the order to be observed in prophesying, he adds—"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Thus, in the first part of the chapter under consideration, Paul reproves the disorderly method of doing what he elsewhere expressly prohibits altogether. He first exposes an irregularity and afterwards condemns the whole thing, regular and irregular. Now suppose the prohibition had not been written, would the "silence" of Paul in xi. 5 have been a "sanction" of that which we know he disapproved? And if not, is the "silence" on another point in the same chapter, viz., the proper time of commemorating our Lord's death, to be used as an approval of the times actually selected? Yea more, into "sanction?" And still further—to touch a point already disposed of—into "divine sanction"? Surely we need a repository of logical spectacles, when there is such a weakness of logical eyes.

Neither is Paul's sanction involved in verse 26. His object is to discover to their understandings the heinousness of their offences, by referring to the true meaning of the supper. It is a commemoration of the Lord's death, and therefore is a sacred thing. If any partake unworthily, the whole affair is degraded, Christ insulted, and crucified in mockery. "As often" as "this bread" is eaten and "this cup" drunken the Lord's death is commemorated; but *how* often it should be commemorated, he does not say. We are driven back to our Lord himself for this information; and when my brother gets ready to go back with us to Luke xxii. 8–20 he will find himself on the "impregnable foundation" of the christian passover. So much for the eleventh chapter of 1 Corinthians, and its "conclusive evidence against the annual theory."

In the latter part of Section 5, of the second article, my brother says:

> "If we admit the truth of the yearly view, how strange it is, that, while the Jewish passover is expressly prescribed by Moses as an institution to be observed 'from year to year,' the time for attending to the Lord's Supper---its counterpart, as is claimed, in the gospel age---should nowhere be stated with equal explicitness in the New Testament! It is hoped that the readers will give proper weight to this consideration."

The last sentence I heartily endorse, for my brother has stated an argument for us. The very fact that no change of time was made by our Lord, when he changed the mode of observing the passover, shows that the original time was not altered. Why should the time be *re*-stated?

It is not necessary that I should follow Br. W. through all the windings of his second article. I have noticed his arguments, and that is enough. But one thing is certain. The Lord's Supper was the Passover, altered to correspond to the fact of the Lamb slain. If it is observed at all, the action of our Lord is our guide. Here we stand. Jesus showed *how* and *when* to observe the Christian Passover. If our view is not accepted, there remains no other. We do not "prepare a dilemma for a brother whose logic has conducted him to false conclusions." The dilemma is already prepared in Luke xxii. 19. To observe, or not to observe—that is the question.

J. T. C.

God Unchangable.

THOUGHTS BY WILLIAM PAYNE.

If there are any after thoughts with God, or if he has to learn wisdom, like us, by experiments and failures, then might some show of reason be offered for the many *ifs* and *buts* presented by the various votaries of truth concerning man, his creation, trial, fall and redemption. According to the ideas of some, the allwise God met with a grand failure at the outstart, and then went to work to devise another plan that should be an improvement on the former: whereas, the latter was instituted before the former was projected.

Two purposes, or a twofold purpose was in the mind of God: a temporal and an eternal one. The first was in the first Adam, which terminated in his case just as the allwise God expected it would; for, the Lamb was slain, in God's purpose, from the foundation of the world; therefore, the serpent's work must first be manifested, in fact, before the manifestation of the Son of God, in fact, to destroy that work. Adam was made subject to vanity; he was made mortal; and, what will appear shocking to some, he was made a dying creature; but so long as he had access to the tree of life, death could not touch him; for, I verily believe, he ate of that tree as freely as he wished too: am sure I should, if I had been in his place; especially after the good and gracious God had said of EVERY tree of the garden thou mayest freely eat; and of course the tree of life was included.

But Adam must be put upon trial; therefore one tree in the midst of the garden is selected. He must not touch that; for, if he does, death will follow. Now comes the wily serpent; not to father Adam; no, no; he knows better than that; but to mother Eve. Yes, he understood how to work then; so he does to day; that old serpent is not dead yet; but thank God he is doomed, and that to be destroyed. Well, did he gain his end? Yes, he did; and I guess he thought it would be all right. Alas, for poor Adam, he must have loved Eve; for with eyes wide open, and undeceived, he was willing to follow her right into her transgression, let the consequence be what it might. Now the die is cast; the story told; and no longer having access to the tree of life, nature follows its course and down to the dust they go.

I think it a wrong idea that if they had eat of the tree of life it would have made them immortal. It was not in the plan of God that immortality should come that way, or by the first Adam: this was reserved for the second Adam to bring, as a crowning glory in God's eternal purpose, to all those who, when the trials ends, shall be found in harmony with the mind and will of God.

I do not find that the Lord gave a promise of immortality to Adam on any condition; or even named such a thing. Had he not transgressed he would have continued to live by virtue of the tree of life, which he had free access to; and when the poet sings, "bring back life's healing tree," I can look forward to the time when it will reappear; not for the benefit of the immortal saints, for they will be far beyond its use; but for others yet in mortality, when the present problem has reached its culmination.

Oh, how I love to think and meditate upon these soul inspiring things. I love to think of God as he who is working all things after the counsel of his own will; as he who knows no failure nor is or can, by the puny arm of mortal man or satan's more artful working, be thwarted in any of his purposes. No, if he failed once, what guarantee have we that he will not fail again? Then, ye who have fled for refuge to lay hold upon the blessed hope, where is the strong consolation you read of? Where the comfort derived from the precious words, they shall never perish, neither shall any man pluck them out of my hand; my Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hands? I say, if the first developed plan proved a failure, on God's part, then what is spoken for our comfort and consolation, concerning the second, has not a grain of either in it. For one, I like to get amongst the sure things. I want to find out where the foundation is; for if the foundation be destroyed, what shall the righteous do? Therefore we may safely say to those who have embraced the rock, for want of a shelter—The eternal God is thy refuge, and underneath are the everlasting arms. Yes, no matter how deep the depths of satan may be; however he may seek to undermine our hope; God, thy Rock, has an arm that reaches deeper yet. "Underneath are the everlasting arms." Oh, what a mighty thought is that!

I now submit the above to your inspection; if there is a thought worth carrying into the Herald of Life, please give it a place there; if not all shall be well. Yours still in hope of life.

Springfield, Mass., March 12, 1865.

Letters and Extracts.

From Thos. W. Smith.

This brother, writes us from Alden, Iowa, under date of Feb. 27. After speaking of the sickness of Sister Henry (an account of which we published last week) he says:—"She is receiving the best of care from Br. Mafflt's family and the kind-hearted neighbors. Let brethren remember her at the throne of grace. How painful it would be to her, and to us also, if she should die so far from her home, husband, and children. We pray that God may remember her in mercy, and spare her for years of usefulness in the cause of truth and humanity. I expect to start in a day or two to an appointment, some 60 miles from here, in Tama Co."

[Two days later Br. Smith writes as follows:

Storm-staid, after all. Such a fine day yesterday, I was calculating on a pleasant day to day (Mar. 1) for a trip to Tama Co., to attend a meeting with Bros. Brayton and Churchill, able advocates of no future life for the ungodly. But I am disappointed, as a severe storm is prevailing. High wind and snow driving with lightning speed; and so thick that we cannot see fifty yards from the house. We would perish if we should venture across the prairies; for the wind would be in our faces all the way. . . . I have just been looking over the last Herald, and reading "Tidings from Philadelphia." How glad I am that there is now a place where the believers in no life out of Christ can meet unmolested, and where they can breath a free air. I am always rejoiced to hear from Philadelphia, my native place, and where I spent my days till 23 years old. I left there for the West nearly four years ago. While in Philadelphia, I was connected with the "1st Independent Christian Church, Kensington," Eld. J. G. Wilson, Pastor. I was so much engaged in the Sabbath School cause that I very seldom could break loose to visit other meetings. I found time occasionally to visit 9th and Spring Garden, which was then under the control—pretty much—of those who sympathize with the *Crisis*. At that time I knew but little of the so called Advent body. However, I heard some speak rather censoriously of a few "disorganizers," or "seceders." These, I suppose, from what I have since learned, were "non-resurrectionists." I knew nothing of that question then, (about four and a half years ago). I was just learning the Life and Death question. About this time, in connection with Eld. John Conrad, and a few others, we formed a little society at 16th and Thompson Sts., and afterwards removed to Master, near 17th, where I formed an acquaintance with Br. Charles H Sutton, who preached for us two or three times, much to our edification. I suppose he remembers me. I remember well his standing in the corner, with his well-worn Bible. Congregations were rather small there, Charlie! I hope Br. Sutton, White, or some one else, will visit that excellent, open-hearted lover of truth, Br. John Conrad (1825 Lee St., between 18th and 19th Sts. and Chestnut and Market) and invite him to their meeting corner of 9th and Callowhill Sts. I think he will embrace the view of no life out of Christ, and would be a valuable help in their meetings.

NOTE BY THE EDITOR:—Our friends in Philadelphia will see that one of their sons is in the field, and in the right place. We hope they will aid him by their prayers and contributions. His most immediate necessity is the horse, and some kind of a carriage to enable him to travel, where any other mode of conveyance would be both expensive and uncertain. He seems to have a heart to the work, and let us do all we can to help him on. Sixty-two dollars have been put into our hands for this purpose, and others, no doubt, intend to have "shares" in this "Horse Stock Company," as one good brother calls it. Other Preachers are being raised up in Iowa to carry forward the glorious truth of "Life only in Christ." Let us thank God and take courage. Vain are all human efforts to arrest the progress of the doctrine of "No life out of Christ."

polity of the country, they could not materially err. Unfortunately we are left without any such evidence, except that which is found in the administration of Joshua, in the first year of the possession of the land.

Thus premising we approach the testimony.

Levit. xxv. "When ye be come unto the land which I give you, then shall the land keep a sabbath unto the Lord."

The first year was sabbatic. The first sabbath after in the series was to be the seventh year from the first *sowing* year. The second sabbath, in character was to be the forty-ninth year. "Thou shalt number seven sabbaths of years unto thee, seven times seven years—and the space of the seven sabbaths of years shall be unto thee forty and nine years." That is the period. Then follows the direction of blowing the trumpet of the Jubilee; which all must see should be in the forty-ninth year, and may be appointed at that time, because the *sowing* for the harvest of the forepart of the second year would take place in the fall of first year.

The fiftieth year was a hallowed year: a sabbath, and a Jubilee, in which every man returned to his possession the same as it was on the first year. Now, observe, that the forty-ninth year, being a sabbath and the fiftieth year being a sabbath, too sabbatic years occur together. If we could find, in all history, evidence of the keeping of these Jubilees at all, we would urge this question, Did the people ever keep two sabbatic years in succession? But we ask if they could have understood the command in that way?

The year before the sabbatic year; the sixth, and consequently, the forty eighth, of the seven times seven period should bear enough for itself, for its following year, the sabbath, and for the eighth or fiftieth; for it was to bear a three years] supply. Now, if the eighth year be a Jubilee, which is a sabbatic year too, and they can not sow for the succeeding year, the ninth, or fifty first, how shall the supply of the fifty-first — the first year of the next period, according to this view—be obtained? for not until the middle of the year after the fiftieth could they sow; and hence, could get no harvest till the forepart of the fifty-second, which would be the tenth from the last division of the forty-nine years.

This fact precludes the possibility of such an understanding of the period as to make it fifty full years. Hence there might have been a lapping over of the time, so as to have obtained harvests for the next succeding year, or second of the next Jubilee period.

I take the ground, therefore, that the fiftieth year was the *first* of the second Jubilee period, as we find the Christian Sabbath, which is the first day of the week, and the eighth day, if the week commences on Sunday. I claim that the first year of the establishment of the Israelites in Canaan was a Jubilee year; that the forty-nine years, after that year, made a perfect Jubilee—the fiftieth being the first of the second period, as the first year was the year of rest to the land; but to accommodate them as to harvests, the Jubilee trumpet was sounded in the fall of the year.

We will now turn to the position of the Israelites under Joshua, who would be charged with the execution of this command and would comprehend its import. He certainly would not make fifty-one years for the first Jubilee, as he certainly would be compelled to do, if he took in the fiftieth year after the commencement of the first sowing year; for "six years shalt thou sow;" or fifty and one-half, if the sowing commenced in the autumn of the first year, or, thirdly, the period has no importance as data by which to compute time.

Josh. v. 9. "This day have I rolled away the reproach of Egypt from off you. And the children of Israel kept the passover on the fourteenth day of the month, and they did eat of the old corn of the land, and on the morrow, after the passover, neither had the children of Israel manna any more, but they did eat of the fruit of the land that year." I suppose we are to understand the fruits which had been stored for them by the inhabitants who were driven out. And this, we think, is taught in the assurance that they did eat of the old corn of the land. The eating of the old corn and of the fruit which had been stored, gave the Sabbatic character to that year, and it was also in character a Jubilee.

God said, "I have rolled the reproach of Egypt off you this day." What was that reproach but their bondage? Not till then did their captivity cease. They entered the land and it was done. Every man, then, had his possession, for the land was given them. The second year, therefore, the forty-nine years began.

It should be remembered that the beginning of the year with the Jews was the passover—the fourteenth day of the month Abib. That was the beginning of the Cycle of seven times seven, and of the grand Cycle of forty-nine times forty-nine.

☞ NOTICE.—I have been chosen Treasurer and Corresponding Secretary for the Church in New Haven, Conn. All Preachers sending appointments or coming to New Haven to preach without an invitation from, or corresponding with me, will come at their own charges. ARDIN HOTCHKISS,
Fair Haven, Conn.

DR. JOHN BILLINGS' Post Office address is *Corinna, Me.*

The Herald of Life.

NEW YORK, MARCH 15, 1865.

Life Believers in New York.

The friends of the blessed truth of "Life only in Christ," in this City and vicinity, will open religious services in DODWORTH'S HALL, 806 Broadway, nearly opposite Eleventh Street, next Lord's day, March 19. Preaching at half past ten o'clock A. M., at 3 P. M., and at half past seven in the evening. The public are invited to attend.

The Christian Passover.

The Life believers in New York and Brooklyn, with scarcely an exception, are of one mind on this question. The commemoration of our Lord's death is, in the very nature of the case, and in harmony with all other memorial of events, an anniversary celebration. Therefore, the doing "this in rememberance of" Christ's death, and to "show forth his death till he come," is our object; and, by Divine permission, it will be attended to in New York on its anniversary; which, this year, falls on Monday eve, April 10th. The friends abroad who have not the opportunity to attend to it at home, are invited to be with us on the occasion; which we trust will be one of much interest. The gathering in the evening will be at an early hour. A moderate repast will be provided for the opening of "the feast," and such other matters attended to as shall be suitable to the occasion. The closing service will be eating the bread and drinking the wine in commemoration of our Redeemer's broken body and shed blood. All who love the Saviour are welcome to participate with us at their and our Lord's table. Let each exam ine himself, or herself, and see that the feast is kept so as to honor our Lord. The place of celebration will be given next week.

The Third Quarterly Conference.

The time and place of this Conference was not fixed at the Second one, held in Providence, in January; so it was left to be determined at some other time and place. The Third Conference has been invited to meet in this city; but there seems no other way to determine the time than for it to be done by the Officers of the "Life and Advent Union" residing here. They have accordingly fixed the time for its commencement Sunday April 23, at Dodworth's Hall, No. 806 Broadway, New York. Services three or more times on the "first day," and to be continued as far into the week as may be thought best; probably through Monday and Tuesday. The question will then come up in relation to the contemplated Camp-meeting next fall. Some have suggested that more frequent conferences, grove-meetings, or tent-meetings, in locations where it may be desirable to hold them, would be less expensive and more useful than a camp-meeting. Especially, is it thought that such meetings should be held the coming summer and fall west of New England, and as far into the western States as possible. This view has our hearty approval. New England has had labor almost exclusively on the life theme. Let the West now be cultivated; and soon the South will be open, where we must proclaim "Life only in Christ," to the "Freedmen," and they will receive it. They have had "torment" doctrine preached to them and practiced on them till they will be gladly emancipated from it, and bid it an eternal farewell, and know that whom the Son makes free, they are free indeed. The "vilest slavery that ever saw the sun" is not so vile as the future torment theory would be if carried into practice either in an eternal or a temporary manner, as contended for by the advocates of such theories. Let the lovers of truth leave others to look after "loaves and fishes," and let us go to our work in earnest, and cause the words of life to be scattered far and wide. Let there be no more funds unnecessarily expended in traveling over this old eastern ground, but let us send out into the West and South. Shall it be done? It must be, if we are faithful to our trust.

Say to the People, Go Forward.

BY W. S. CAMPBELL.

I would suggest a careful consideration of the remarks in the article upon the "Third Quarterly Conference"—I concur in respect to holding conferences in the west—and the occupancy of the field now opening in the South. It is perfectly manifest that we are called to push into those parts of the field where we find an open door. And being a missionary institution, can we not hope to effect great good, in the name of the Lord, by operating among the Freedmen of the South? Will they not readily receive the doctrine of God our Saviour, upon eternal life? I have been much exercised of late on this question. I have no doubt that the first suggestion of this labor in the Herald of Life, caused a thrill of interest in many hearts, who wish only to be consecrated to God and his work. Is there not a great door and effectual opening in this direction.

Let us hear from some of the strong ones on this subject. The attention of philanthropists and christians of every class is now turned to those delivered from bondage as a field of usefulness. Shall we be behind when we have the most blessed views of the divine gospel to offer to these perishing people?

May the Lord direct, and stir up the missionary spirit—lead us, as in days bygone, to go forth everywhere preaching the word. If others will engage on abstract questions, and occupy the time and interest of the church with abstruse subjects (accusing us, at the same time, of hobby riding) let us go forth bearing precious seed to the benighted; and without doubt we may return with sheaves—an abundant harvest. The truth will be blest when in God's providence it is adapted, and grand results may be hoped for, even from small efforts, when the divine lead is followed.

There is a conviction upon many minds that a broader and more fruitful field is embraced in the mission of the Life and Advent Union, than we see yet developed. God has not called us in vain. If we labor in vain, it will be because we digress from the line of the calling. Let us stand with our loins girded, waiting to cast in the seed to the inviting furrow; or, sickle in hand, to reap the harvests which already adorn the ripened field.

Many people in the West will receive the truth, and aid in its support, as soon as it is brought to them. Indeed, there are many inquiring now, and being aided in their convictions, by the limited amount of labor which can be bestowed. We need conferences, in every place, in the Middle and Western States where we can possibly get up a meeting. If we can manage to get a meeting started, we can doubtless get hearers and bring some to believe.

I have not felt very favorably impressed with the idea of a camp-meeting at Groton Junction, Mass; since it was appointed there; especially on account of the expense, which will necessarily attend a large meeting in such a locality. Shall we convince many or a few even, of the truth, is the question?

Such a meeting can not be held without a great outlay. Were it not better to hold conference or grove meetings of two or three days each, in localities where we can get a hearing, and where the meetings would be self supporting—and save so great an expense as we know a camp-meeting would involve—to increase the publishing fund, or in other ways, to spread the truth in sections more promising than this particular part of New England?

I wish to advise for the best, and while a great pleasure would be given to me and many others to meet in such a gathering (if we should have it) we could all forego such enjoyment if the cause should require our action in another more important and more hopeful avenue of success.

To commence a mission to the Freedmen would, in my estimation, present an enterprise to the christian heart that would offer considerations of labor, joy, glory, and triumph, far outweighing the highest expected consequences of such a meeting or many of them.

I earnestly hope that as the cause becomes a more perfect reality, and a more precious representation of truth and the gospel to some, it may be to all. It belongs to all. All must labor to advance it. All will then share in the labor, and each bear a most joyful part in the reward and glory. Rouse, all ye sons of faith.

"The Lord's Supper Question."

BY JOSEPH T. CURRY.

As the assult on the yearly commemoration has been accompanied by the use of the first person singular, and as my name has been used, I diverge for the moment from my usual custom, and "follow copy." In his second article, Section 5, Br. Wendell says:

> "At present, it will be best to confine attention to the conclusive evidence which I believe the eleventh chapter of 1st Corinthians affords against the annual theory. It accords best with my views of religious controversy to settle one point at a time. Without a shadow of a doubt, I believe that a 'frequent celebration' of the Supper is expressly authorized by 1 Cor. xi. 17–34."

Now I feel extremely accommodative on the question, and shall not complain of the manner in which Br. W. dictates how his opponents shall argue. I might say to the foregoing, Why did you not take up the main question, instead of discussing the practice of an early church? Why do you insist that we shall leave our position and discuss your objection? If either side has a right to dictate, it is the one that is attacked. The challenged has the choice of weapons. I might further ask, If you wished to "settle one point at a time," why did you condemn our position *in toto*? Why have you anticipated the settlement of the whole subject by affirming that our "view has no foundation in the Bible," and that it "flies in the face of some of the clearest utterances of the Word of God"? Why have you decided that "some of our number have erred in this matter of the Lord's Supper"? Why were you so anxious to state that "the Life truth is likely to be disparaged in the minds of its opposers" by our view? Did you wish in this way to gather a momentum that would carry you "through" our "troop" and "over" our "wall" by sheer force of will? And when your "venerated" respondent merely stood his ground and defended the Christian "passover," why have you endeavored to introduce a needless "great obscurity" by substituting the word "supper?" (See Art. 2, Sec. 5.) You know as well as I do that the "tug of war" will come on this very point. The difference between us is with reference to the question whether the Lord's supper is the Christian passover or not? Please take notice of your flagrant misconduct on this point (logically speaking). We have not attacked you. You have attacked us. The first six lines of your article testify to this. I might still further inquire, Why did you wait until the eve of our annual commemoration before you made your assault? Did you this for effect? Could you not have begun sooner, or postposed it till after the April celebration? Did you dream that we were "the host of Midian," and you the "cake of barley bread"? And did you think that we, like Midian, would be frightened by a harmless noise? But I let it all pass, and freely forgive you, as I wish to be forgiven. To the point.

You say that the frequent celebration of the Lord's Supper is expressly authorized by 1 Cor. xi. 17–34. Your exact meaning is fully stated in your first article, thus:

> "The frequent celebration of the Eucharist, by the Corinthians, was justified by the Apostle, and thus had the divine sanction."

At the outset, I protest against the word "Eucharist." It is harmless in itself, but savors too much of human superstition to be allowed. *We* have a right to the word "passover" because it belongs to the subject; but "Eucharist" is a foreign word, and I take it from you as "unscriptural" in this discussion.

Your argument is suspended by what may appear to you a strong cable, but it looks to me like

> "The spider's most attenuated thread."

I refer to the assumption that whatever was justified by Paul therefore had the divine sanction. Where did you learn this? I will yield to no one in reverence for Paul's opinions; but I cannot admit what he never claimed. I do not believe that he had the divine sanction in everything he said and did. Whenever he defended his authority it was either on the ground of written, or of direct revelation. In his celebrated trial at Jerusalem he appealed to no divine saction but "the law and the prophets." This was written revelation. Besides this, he received a direct revelation from Jesus Christ to which he appeals in his letter to the Galatians (i. 11, 12). But he doubtless said and did many things without the divine sanction, of which the seventh chapter of this same first epistle to the Corinthians is direct proof. If any man might claim infallibility among the apostles, Peter would be the one (Matt. xvi. 19); but we are familiar enough with his career to know that he was far from it. One instance will be sufficient here. When Paul withstood him to the face, which had the "divine sanction?" My answer is, that neither had it; for neither claimed it. But Paul had the argument, and that was enough. Peter was evidently at fault; and who shall say that Paul was not subject to human infirmity as well?

Just here I bethink me of your repeated quotation of Paul's words in 1 Cor. xi. 23: "I have received of the Lord that which also I delivered unto you." In your second article, Section 7, the words "of the Lord" are emphasized. You evidently understand this to imply a direct revelation on the subject. It is not your fault that you have made this inference; but it would be my fault if I did not correct it. The original is *apo tou Kuriou*—*from the Lord*. Now the preposition for "from"—*apo*—forbids the interpretation referred to. *Apo* is used to prevent any such inference. Winer, in his "Grammar of the New Testament Diction," refers to this very text thus: "Not—the Lord himself has directly, personally, in a revelation, communicated it to me." Sixth Edition, Section xlvii. If such had been the Apostle's meaning, he would have used *para*. See, for example, John x. 18, Gal. i. 12. He merely quoted the words of the Lord which he had received from those who knew of the facts recorded by Luke, ch. xxii. 19, 20. Whatever Paul inferred from these words is one thing—what the words mean is another. With all respect to Paul, and every other child of God, I claim the privilege of interpreting my Lord's words as the circumstances of the case seem to require. Thus the assumption of "divine sanction" is "put to flight." Where now is the "argument on which you repose the utmost reliance"? Where now is your "express authority"? Where now is your "minor premise"?

Leaving your "minor premise" to pick itself up as it can, I will consider your conviction that Paul "sanctioned" the "frequent celebration." I, for one, am willing to admit that the Corinthians did what you claim. It may not be absolutely certain, but it may be a fair inference. But I do not yet admit that they had Paul's sanction. It cannot be allowed that his "silence" was his "sanction." His silence may have been a permission, but it was not a sanction. It is singular that this very eleventh chapter contains another instance of permission without sanction. The third verse reads: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." From this text we learn (1) that it was the custom in the Corinthian church for women to pray and prophesy in their meetings; (2) that Paul reproved the irregular way in which this was done among them. Now according to your logic Paul sanctioned the prophesying of women. But I deny that he sanctioned it, for in ch. xiv. 34, 35, he directly *prohibits* it. After speaking of the order to be observed in prophesying, he adds—"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Thus, in the first part of the chapter under consideration, Paul reproves the disorderly method of doing what he elsewhere expressly prohibits altogether. He first exposes an irregularity and afterwards condemns the whole thing, regular and irregular. Now suppose the prohibition had not been written, would the "silence" of Paul in xi. 5 have been a "sanction" of that which we know he disapproved? And if not, is the "silence" on another point in the same chapter, viz., the proper time of commemorating our Lord's death, to be used as an approval of the times actually selected? Yea more, into "sanction?" And still further—to touch a point already disposed of—into "divine sanction"? Surely we need a repository of logical spectacles, when there is such a weakness of logical eyes.

Neither is Paul's sanction involved in verse 26. His object is to discover to their understandings the heinousness of their offences, by referring to the true meaning of the supper. It is a commemoration of the Lord's death, and therefore is a sacred thing. If any partake unworthily, the whole affair is degraded, Christ insulted, and crucified in mockery. "As often" as "this bread" is eaten and "this cup" drunken the Lord's death is commemorated; but *how* often it should be commemorated, he does not say. We are driven back to our Lord himself for this information; and when my brother gets ready to go back with us to Luke xxii. 8–20 he will find himself on the "impregnable foundation" of the christian passover. So much for the eleventh chapter of 1 Corinthians, and its "conclusive evidence against the annual theory."

In the latter part of Section 5, of the second article, my brother says:

> "If we admit the truth of the yearly view, how strange it is, that, while the Jewish passover is expressly prescribed by Moses as an institution to be observed 'from year to year,' the time for attending to the Lord's Supper---its counterpart, as is claimed, in the gospel age---should nowhere be stated with equal explicitness in the New Testament! It is hoped that the readers will give proper weight to this consideration."

The last sentence I heartily endorse, for my brother has stated an argument for us. The very fact that no change of time was made by our Lord, when he changed the mode of observing the passover, shows that the original time was not altered. Why should the time be *re*-stated?

It is not necessary that I should follow Br. W. through all the windings of his second article. I have noticed his arguments, and that is enough. But one thing is certain. The Lord's Supper was the Passover, altered to correspond to the fact of the Lamb slain. If it is observed at all, the action of our Lord is our guide. Here we stand. Jesus showed *how* and *when* to observe the Christian Passover. If our view is not accepted, there remains no other. We do not "prepare a dilemma for a brother whose logic has conducted him to false conclusions." The dilemma is already prepared in Luke xxii. 19. To observe, or not to observe—that is the question.

J. T. C.

God Unchangable.

THOUGHTS BY WILLIAM PAYNE.

If there are any after thoughts with God, or if he has to learn wisdom, like us, by experiments and failures, then might some show of reason be offered for the many *ifs* and *buts* presented by the various votaries of truth concerning man, his creation, trial, fall and redemption. According to the ideas of some, the allwise God met with a grand failure at the outstart, and then went to work to devise another plan that should be an improvement on the former: whereas, the latter was instituted before the former was projected.

Two purposes, or a twofold purpose was in the mind of God: a temporal and an eternal one. The first was in the first Adam, which terminated in his case just as the allwise God expected it would; for, the Lamb was slain, in God's purpose, from the foundation of the world; therefore, the serpent's work must first be manifested, in fact, before the manifestation of the Son of God, in fact, to destroy that work. Adam was made subject to vanity; he was made mortal; and, what will appear shocking to some, he was made a dying creature; but so long as he had access to the tree of life, death could not touch him; for, I verily believe, he ate of that tree as freely as he wished too: am sure I should, if I had been in his place; especially after the good and gracious God had said of EVERY tree of the garden thou mayest freely eat; and of course the tree of life was included.

But Adam must be put upon trial; therefore one tree in the midst of the garden is selected. He must not touch that; for, if he does, death will follow. Now comes the wily serpent; not to father Adam; no, no; he knows better than that; but to mother Eve. Yes, he understood how to work then; so he does to day; that old serpent is not dead yet; but thank God he is doomed, and that to be destroyed. Well, did he gain his end? Yes, he did; and I guess he thought it would be all right. Alas, for poor Adam, he must have loved Eve; for with eyes wide open, and undeceived, he was willing to follow her right into her transgression, let the consequence be what it might. Now the die is cast; the story told; and no longer having access to the tree of life, nature follows its course and down to the dust they go.

I think it a wrong idea that if they had eat of the tree of life it would have made them immortal. It was not in the plan of God that immortality should come that way, or by the first Adam: this was reserved for the second Adam to bring, as a crowning glory in God's eternal purpose, to all those who, when the trials ends, shall be found in harmony with the mind and will of God.

I do not find that the Lord gave a promise of immortality to Adam on any condition; or even named such a thing. Had he not transgressed he would have continued to live by virtue of the tree of life, which he had free access to; and when the poet sings, "bring back life's healing tree," I can look forward to the time when it will reappear; not for the benefit of the immortal saints, for they will be far beyond its use; but for others yet in mortality, when the present problem has reached its culmination.

Oh, how I love to think and meditate upon these soul inspiring things. I love to think of God as he who is working all things after the counsel of his own will; as he who knows no failure nor is or can, by the puny arm of mortal man or satan's more artful working, be thwarted in any of his purposes. No, if he failed once, what guarantee have we that he will not fail again? Then, ye who have fled for refuge to lay hold upon the blessed hope, where is the strong consolation you read of? Where the comfort derived from the precious words, they shall never perish, neither shall any man pluck them out of my hand; my Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hands? I say, if the first developed plan proved a failure, on God's part, then what is spoken for our comfort and consolation, concerning the second, has not a grain of either in it. For one, I like to get amongst the sure things. I want to find out where the foundation is; for if the foundation be destroyed, what shall the righteous do? Therefore we may safely say to those who have embraced the rock, for want of a shelter—The eternal God is thy refuge, and underneath are the everlasting arms. Yes, no matter how deep the depths of satan may be; however he may seek to undermine our hope; God, thy Rock, has an arm that reaches deeper yet. "Underneath are the everlasting arms." Oh, what a mighty thought is that!

I now submit the above to your inspection; if there is a thought worth carrying into the Herald of Life, please give it a place there; if not all shall be well. Yours still in hope of life.

Springfield, Mass., March 12, 1865.

Letters and Extracts.

From Thos. W. Smith.

This brother, writes us from Alden, Iowa, under date of Feb. 27. After speaking of the sickness of Sister Henry (an account of which we published last week) he says:—"She is receiving the best of care from Br. Maffit's family and the kind-hearted neighbors. Let brethren remember her at the throne of grace. How painful it would be to her, and to us also, if she should die so far from her home, husband, and children. We pray that God may remember her in mercy, and spare her for years of usefulness in the cause of truth and humanity. I expect to start in a day or two to an appointment, some 60 miles from here, in Tama Co."

[Two days later Br. Smith writes as follows:

Storm-staid, after all. Such a fine day yesterday, I was calculating on a pleasant day to day (Mar. 1) for a trip to Tama Co, to attend a meeting with Bros. Brayton and Churchill, able advocates of no future life for the ungodly. But I am disappointed, as a severe storm is prevailing. High wind and snow driving with lightning speed; and so thick that we cannot see fifty yards from the house. We would perish if we should venture across the prairies; for the wind would be in our faces all the way.... I have just been looking over the last Herald, and reading "Tidings from Philadelphia." How glad I am that there is now a place where the believers in no life out of Christ can meet unmolested, and where they can breath a free air. I am always rejoiced to hear from Philadelphia, my native place, and where I spent my days till 23 years old. I left there for the West nearly four years ago. While in Philadelphia, I was connected with the "1st Independent Christian Church, Kensington," Eld. J. G. Wilson, Pastor. I was so much engaged in the Sabbath School cause that I very seldom could break loose to visit other meetings. I found time occasionally to visit 9th and Spring Garden, which was then under the control—pretty much—of those who sympathize with the *Crisis*. At that time I knew but little of the so called Advent body. However, I heard some speak rather censoriously of a few "disorganizers," or "seceders." These, I suppose, from what I have since learned, were "non-resurrectionists." I knew nothing of that question then, (about four and a half years ago). I was just learning the Life and Death question. About this time, in connection with Eld. John Conrad, and a few others, we formed a little society at 16th and Thompson Sts., and afterwards removed to Master, near 17th, where I formed an acquaintance with Br. Charles H Sutton, who preached for us two or three times, much to our edification. I suppose he remembers me. I remember well his standing in the corner, with his well-worn Bible. Congregations were rather small there, Charlie! I hope Br. Sutton, White, or some one else, will visit that excellent, open-hearted lover of truth, Br. John Conrad (1825 Lee St., between 18th and 19th Sts. and Chestnut and Market) and invite him to their meeting corner of 9th and Callowhill Sts. I think he will embrace the view of no life out of Christ, and would be a valuable help in their meetings.

NOTE BY THE EDITOR:—Our friends in Philadelphia will see that one of their sons is in the field, and in the right place. We hope they will aid him by their prayers and contributions. His most immediate necessity is the horse, and some kind of a carriage to enable him to travel, where any other mode of conveyance would be both expensive and uncertain. He seems to have a heart to the work, and let us do all we can to help him on. Sixty-two dollars have been put into our hands for this purpose, and others, no doubt, intend to have "shares" in this "Horse Stock Company," as one good brother calls it. Other Preachers are being raised up in Iowa to carry forward the glorious truth of "Life only in Christ." Let us thank God and take courage. Vain are all human efforts to arrest the progress of the doctrine of "No life out of Christ."

From A. F. Cressy.

SHELBURN FALLS, Mass., Feb. 25.

BR. STORRS:—I feel constrained to write a few lines for the Herald. I am now nearly alone, here, in the faith of future life only through Jesus. Br. Houghtaling having left the place. Still the leaven of truth is at work. There are two or three who live a few miles out of the place, who have embraced the truth in the love of it. Thank the Lord. What we need in this part of the Lord's vineyard is an able preacher to give us the meat that is now due the Church. We have never had any preaching here on the life theme. If Br. Bishop could make it in his way to come through this part of the country, I feel satisfied he would be instrumental in doing much good. There are a plenty of preachers who come this way, who seem to anticipate such an event; and who spare no pains to pre-occupy the minds of the people with what they term "the absurdity" of the doctrine of the non-resurrection of the wicked. But still, in the face of all the obstacles which have been thrown in the way, I feel that in the hands of an efficient preacher the truth would prevail, and God would be glorified. Pray the Lord to send laborers into his vineyard. Let the laborers now in the field lose no time in distributing the words of eternal life; for, truly the harvest is great but the laborers few.

From Mrs. Carrie C. Belden.

NEW BOSTON, Mass., Feb. 26, 1865.

BR. STORRS:—As I seldom have the pleasure of meeting with the dear brethren and sisters of "like precious faith," I avail myself, joyfully, of the sweet privilege accorded to us of communicating with each other through the medium of the "Herald of Life;" if perchance I might speak a word of comfort or good cheer to even one of the lonely ones scattered abroad.

It is nearly eight years since I first embraced the blessed "Advent Doctrine;" but not until recently the thrice blessed truth, "Life only in Christ." For some months I studied upon the question, Will the wicked dead be raised to life? but there were some passages of scripture that I could not harmonize with the idea that they would not, and until I heard Br. Wendell lecture in Winsted (God bless him for his labor of love) was not fully convinced that the wicked would have no resurrection. But he explained the hard texts so clearly that I could resist my convictions no longer, but was constrained not only to accept of the Truth, but publicly to give my testimony in its favor; and now as I dwell upon the blessed theme, the light shines brighter and brighter; and how my heart thrills with joy when I think of those precious words of Jesus, "I am the resurrection and and the Life;" for I have laid beneath the cold clods of the valley one of my loved ones, and the snows of a second winter now cover with its white mantle the lowly mound that hides him from my sight. But, thanks be to God, I expect to meet him again when the "LIFE-GIVER" comes; for I trust he has fallen asleep in Jesus, and in that day will be one of the number that shall "hear and live."

For myself, I feel a longing desire to become perfectly pure and spotless in the sight of God. I want to keep all of His commandments that I may have a "right to the Tree of Life and enter in through the gates into the City." And I would ask God's blessing to rest upon dear Br. Storrs, and abundant grace to sustain, and means to carry forward the great and glorious work, in which he is engaged.

And now, in conclusion, may I say to you, in the words of the Beloved Disciple, "Little children, abide in Him; that when He shall appear we may have confidence, and not be ashamed before him at his coming."

Your Sister, striving for "Eternal Life."

From Eld. Thomas T. Jenks.

[The following letter from our new co-laborer in the good cause—Eld. Thomas T. Jenks—is wholly of the enjoyable kind. Its hopeful words have gladdened me and mine—let them now go to the larger "happy family" who read our "welcome visitor," the HERALD OF LIFE. Our late excellent Conference at Providence seems to be bearing good fruits in the experience of Br. Jenks. To the Lord be the praise; and let us his servants use all diligence to make multitudes more "love the doctrine of No Life out of Christ." It is a most precious thing to fall in love with—so accordant is it, in all its bearings, with the character of the Blessed One whose boundless compassion for a perishing race sent the LIFE-GIVER into the world. May the time hasten when our dear brother shall be "prepared" to unfurl the glorious Life banner wherever he goes. He will find much enlargement of heart in witnessing to a truth that so exalts Christ and illustrates the fact that "GOD IS LOVE." R. W.]

MOUNT CARMEL, CONN., March 1, 1865.

BR. WENDELL:—If I am not mistaken, I promised to write you after my return home. I will do it now, after so long a time. Let me say, first of all, that the Conference at Providence was one of the best meetings I ever attended. I left it feeling greatly blessed—my faith and spiritual strength renewed. I must say that I love the doctrine of "No Life out of Christ." Yes, brother! and I love also those dear brethren and sisters who have embraced it. Although they have many trials, yet they are a happy family. O! how I should appreciate it if I could mingle with them from Sabbath to Sabbath. However, I will not complain, for I have one welcome visitor—the HERALD OF LIFE. Through its pages I hear from Brethren Storrs, Wendell, Curry, Campbell, Bishop, and many others, to the joy of my soul.

But I was going to tell you about my journey. I had a very good visit among my friends. But I found but little interest in the Life theme; they were not inclined to entertain the subject. I found, however, in the town of Florida, Mass., where I formerly preached, one brother who is a full believer in the Life doctrine—Br. S. A. Kemp. He is a man of business and influence. He was in the Legislature two years ago, and heard Br'n Storrs, Curry, and others on the Life theme. He thinks that all of one-fourth of the members of the Baptist church in Florida discard the immortal-soul theory. Brother, that would be a good place for you to labor. I believe the fields are white, ready for the harvest. Will you not make it in your way to visit them soon? The beautiful scenery and the Tunnel works will pay you, could you take the time. You would find a pleasant home with Br. Kemp, and, I think, never regret making the journey.

I preached twice on my tour—once in Petersham, to an attentive congregation, among whom were many anxious sinners. I preached once in Florida, and had a very good time indeed. I did not present the Life theme, as I was not prepared to do so, though I touched upon it, before closing, in a manner that might stir up thinking ones.

I was kindly received every where I went. They made me many little presents, so that I returned a number of dollars richer in pocket than when I left home. Bless the Lord for his goodness to poor me. You remember I told you I could not well spare the money for such a journey; but I ventured, and the Lord provided. I found my family well on my arrival home; they were cheered in learning of my prosperous journey. I should be happy to see you at my place;—yourself and all of like faith are welcome. I would like it if you could come this way and preach once or more. My wife wishes to be remembered to you. Excuse this hasty epistle, and please write me. Your Brother, in the Hope of the Gospel.

From Mrs. Sarah M. Marsh:

WIDOW OF THE LATE ELD. JOSEPH MARSH.

BR STORRS:—I have long been desirous to express my unfeigned gratitude to the kind brother whose christian benevolence remunerates you for sending the Herald of Life to me; and I should have made an effort to do so, some time ago, had I not lost his address by distributing my papers among as many as I can induce to read them. Oh, that people, especially professors of Christ's religion would open their eyes to the harmony and beauty of the great plan of redemption from sin and death through faith in Christ's resurrection from the dead, and the promise of God made to the prophets. I can see no foundation on which to build the faintest hope of future life outside of faith in Christ, the LIFE-GIVER. And if he be not risen from the dead, then is our faith vain, and endless nothingness is our final state.

But as my object now is, to recount some of the many mercies of my heavenly Father, in this, to me, dark and trying time; will you allow me also to offer my most grateful acknowledgements to our ever faithful and tried friend, Elder R. V. Lyon for his acceptable gift of ten dollars to assist me in paying for a set of plain grave stones, to mark the distant resting place where his true yoke fellow in the gospel, and my lamented husband, Joseph Marsh, sleeps in Jesus. Though we laid him down among strangers and far from his loved home, we are persuaded that Jesus will have his lowly grave in remembrance, and raise him up at the last day; when with all the faithful and pure, he will receive the crown of righteousness, for which he suffered and labored so long and faithfully. To be one of that number is my daily prayer, and chief concern, lest by any means I should fail to attain to the resurrection of the dead.

Thanks be to God and to all the dear brethren and sisters for all their kindness shown to me, however unworthy to receive it. All have been kind and some have been liberal in supplying my necessities; for which may the Lord reward them: I fear to contemplate what my condition might have been, had it been otherwise, still I believe that he who has declared, "my grace is sufficient for thee," will so temper the chilling winds of adversity, that those who trust in him, may be able not only to withstand them but to rejoice, knowing that the time of our deliverance draweth nigh. I think however, that I need not be charged with possessing a murmuring spirit, or with an intention to complain, if I say that the change wrought in my condition is most painful, and my circumstances very trying. I find it far from pleasant, at my time of life, with broken health, and a weary spirit, to seek an abode and employment among strangers, or wherever my services may command a small remuneration, sufficient for my needs, which, thank God are not very numerous—but when I call to mind the manifold mercies of God, not to me only, but to all who trust in him, the sufferings of the blessed Saviour, who though rich, for our sakes became poor, patiently enduring toil, want, and a shameful death, "for the joy set before him," and when I remember with what firm and unwavering faith my dear husband joyfully committed his soul to the God who gave it, fully assured that he would care and provide for those he was about to leave "for a short time," and when I think of the patient endurance of the thousands of God's dear saints who were tortured and slain, not accepting deliverance, "that they might obtain a better resurrection," I feel like humbling myself as in the dust, at the cross of Christ, crying unclean and unworthy: knowing also, that these light afflictions, which are but for a moment" are not worthy to be compared with the eternal weight of glory reserved for those faithful ones who endure all hardness as good soldiers of Jesus Christ.

Of a truth, I love the Herald; and though I know not one in all this proud city that loves the doctrines taught and truths defended in it, I believe it has friends and subscribers here; but they are strangers to me. Oh how precious must be the privilege of meeting together, to those of like precious faith, to discuss in the lovely spirit of Jesus the things pertaining to the life which is to come, through faith in God. I was greatly perplexed with doubts for some time, but found that prejudice and early impressions were their only foundation. If there are any others whose doubts are preventing the 'true light' from shining with its pure lustre, I most respectfully beg to recommend to their candid perusal, the lately published tracts written by Elder R. V. Lyon—"The Ancient Faith"—"Did Christ Redeem all Men?" and "The Coming Struggle." These can be obtained of him at Suspension Bridge, N. Y.

How happy it would make me to see you once more in this life, I can not express. But if by patient continuance in well doing, I may be so happy as to receive immortality at the coming of our Lord, I feel that an eternal life will not be too long to render praise and thanksgiving to him who hath saved us from everlasting destruction.

I must sincerely ask pardon for having so frequently referred to myself; and yet I want to mention in addition that as many friends and brethren may remember, there are several small sums still due me on our old books: some for the paper then published by my husband, and some for books sold; all of which have been so often called for without any favorable result, that I have little or no hope of being more successful now; yet if there is one delinquent or one unfortunate friend who feels willing after so long a time, to pay all, or a part of what is justly our due, they may rest assured it will find a grateful recipient if sent to my address—*Rochester, N. Y.*

From D. Edson Smith.

MARCELLUS, ONON. CO., N. Y.,
March 11, 1865.

BR. STORRS:—How I prize the "Herald of Life!" I love to dwell on the harmonious key of God's plan—"Life only through Christ;" and while reading an article in the *Voice of the West*, Feb. 7, on "Our Position," I wondered how the Editor could avoid the inevitable conclusion of his own ground, viz., No future life for the wicked. He says "We can only hope to live again through Christ. And if Christ was not raised, then there is no resurrection—and they that have fallen asleep in Christ have perished"...."The only hope of man, then, is in the resurrection. If there is no resurrection, then there is no future life."

The argument is this: We can only hope to live again through Christ. But Christ is a *"free gift;"* hence none but those who accept of Christ, or are in Christ, can live again. The only hope of man is in a resurrection. But no one can be saved unless possessing the Spirit that raised up Jesus. The wicked do not possess this Spirit: therefore, they can have no resurrection. How simple, yet how conclusive. I have found a number in this place who have gladly listened to this, to them, new doctrine. Men, who for years have scoffed at religion, pause and listen with eager interest to this system which places the Almighty in a new light, and places religion in the light of reason, justice, and love. To those who ask what good arises from this doctrine? I would say, Go preach it to the Infidel, the Universalist, and the skeptic, and the good result will be manifest. I pray our kind Father to aid you in your arduous labors for the advancement of truth.

LIBERTY WETHERBEE, Newburg, Me., writes:—I have been laboring in new places this winter and the truth has taken deep root in some hearts; prejudice is giving way, and the people have an ear to hear. In North Newburg from twelve to twenty have set out to serve the Lord. Most of them have been Roman Catholics; but God has been so good as to open their understandings on these last day truths. They say, they never saw such a beauty in God and his word before as they do now. Life only in Christ has brought them from their old traditions; and a happy company they are in Christ. I have also been laboring in Bradford some five days, afternoons and evenings, and the Lord is truly at work. Crowded congregations came to hear, and some ten have started to serve the Lord. God is still at work. As I had an appointment in another direction, I was obliged to leave them, but promised them I would return and shall do so, and remain with them a week, if the Lord will. Brn. Larzell and Hanson are defenders of the truth in those parts. They are disciples indeed and in truth. I see I am subject to this Draft; and for aught I know, I may be drafted. If so, or not, my trust is in the Lord, but He knows I have no love for war, nor taking carnal weapons, and the reason assigned is, because the New Testament is utterly against it. I wish you would send me a few of your Tracts.

[NOTE BY THE EDITOR.—We have sent a hundred Tracts, by mail, to Newburg, Me. Trust in the Lord, brother; and if you are "drafted," Government will not oblige you to use "carnal weapons," but assign you to some position of a non-combatant, and thus you may carry the message of life to a region where, perhaps, it would not go otherwise. May the Lord make you strong to do his will. Fear not.

A. G. HUNSON, Minnesota, writes:—I send $3,25 for one copy of "Life only in Christ," and one copy of Herald of Life for a new subscriber. A Lawyer, of some note lectured at Preston, who has been a Congregationalist. He told me he was first set to thinking by the remarks of an old farmer; and he now saw the Bible as he never saw it before. We know not what a word fitly spoken may do. Yesterday I listened to the remarks of a *Crisis* man on the resurrection. He insisted all would be raised as they went down; with the same bodies, and the same diseases. I call it nonsense. God speed you in promulgating the truth.

Obituary.

Brother GEORGE W. RAMSDELL, of Marblehead, Mass., died at Fort William Hospital, Va., Feb. 21st, of typhoid fever, after an illness of four days, aged 30 years, 3 months, and 4 days. He went into the army a few months ago as a one year volunteer.

Br. R. professed faith in Christ in 1854 and has ever since maintained a sterling Christian character. We have the testimony of his Chaplain, in a letter to his friends, that there was not a man in his command that could say aught against his name, and that he died as he had lived—a Christian. At the last annual gathering of the Salem Church at Br. Elam Burnham's, in Hamilton, last summer, before leaving, remarks were made by nearly all the brethren and other gentlemen present. Our dear brother Ramsdell was there, and spoke of the many happy seasons he had enjoyed with the brethren on such occasions, "but," said he (in substance), "some that have usually met with us are not here to-day. They have gone and left us. They sleep in Jesus. And I have thought that, before another year shall roll around, some of us may be called to lie down beneath the cold clods of the valley. We know not whose turn it may be next; but let us all be faithful, so that, if we never more should meet together here, we may be gathered an unbroken band in the heavenly kingdom."

The body of our brother was embalmed and sent home. His funeral was attended by Br. Rufus Wendell, who spoke words of comfort to the afflicted from 1 Corinthians xv.

JOHN GOODWIN, 2d.

To the foregoing tribute, my love for the memory of our deceased brother prompts me to add a few words. Br. R. was an excellent man, and a most tender and affectionate husband and father. There lies before me a letter which he wrote Jan. 27th to one of our Salem brethren. In it he alluded to his ardent desire to meet his old friends again, and then said:

"But I remember that some have already fallen in life's great battle. Their memories we cherish, and we hope yet to meet them in the world where sorrow and suffering will be known no more forever. I am glad that your meetings are so interesting, and hope they will continue so, for there is still room that more may come and learn the way of life and salvation, through Christ who suffered and died that we may receive life, and that everlasting."

Br. R. was one of the earliest patrons of the HERALD OF LIFE and loved the truths to which it is devoted. He leaves a wife and three children. May dear sister be abundantly sustained by divine grace in this great trial. I confidently believe her loved companion sleeps in Jesus and will rise to immortality when the LIFE-GIVER comes. R. W.

A Romantic History.

Doctor Mary E Walker, who is well known to many of our citizens, writes us from Chattanooga an account of a singular case of female martial spirit and patriotic devotion to the flag. Frances Hook's parents died when she was only three years old, and left her, with a brother, in Chicago, Illinois. Soon after the war commenced, she and her brother enlisted in the 65th "Home Guards," Frances assuming the name of Frank Miller. She served three months and was mustered out, without any suspicion of her sex having arisen. She then enlisted in the 9th Illinois, and was taken prisoner in a battle near Chattanooga. She tried to escape, and was shot through the calf of one of her limbs, while said limbs were doing their duty in escaping. The rebels searched her person for papers, and discovered her sex. The rascals respected her as a woman, and gave her a separate room while in prison at Atlanta. During her imprisonment she received a letter from Jeff. Davis, offering hear a lieutenant's commission if she would enlist in their army. She had no home and no relative, but said she preferred to fight as a private soldier for the Stars and Stripes rather than be honored with a commission from the rebs. About two weeks ago she was exchanged. The insurgents tried to extort from her a promise that she would go home and not enter the service again. "Go home!" she said; "my only brother was killed at Pittsburg Landing, and I have no home—no friends!" Dr. Walker describes Frank as of about medium height, with dark hazel eyes, dark brown hair, rounded features, and feminine voice and appearance. Dr. W. is well versed in human nature, as well as anatomy, and she believes that justice to the young woman in question requires that she should be commissioned a a lieutenant in the army. The Doctor also argues that Congress should assign women to duty in the army, with compensation, as well as colored men, averring that patriotism has no sex.—*Washington Republican.*

APPOINTMENTS.

ELD. D. S. HOLT will preach in *Springfield, Mass.*, March 19th, in Rice's Hall.

ELD. W. S. CAMPBELL expects to preach in *Philadelphia* (Cor. of 9th and Callowhill Sts.), Sunday, March 19th, and continue as the Lord may direct.

LIBERTY WETHERBEE will preach in
Plymouth Village, Me., March 19.
East Greatworks, March 26.
North Newburg April 2. Br. B. K. Davis is invited to attend the meeting at N. Newburg.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* Thos Denton, Jane Brown, Silas H Gilbert, Valentine Eckert.

TWO DOLLARS EACH *from* Dr A Decker, Moses Dame.

VARIOUS SUMS.—S A Kemp (for D H Baker's paper, Italia, Kansas) $8; Mrs Margaret Robinson (Donation) $5; Mrs Robert Christy, $1 10; J J Franks $1 25 (Pays to the end of Vol. ii.)

On Pledges.

D B Salter	$10 00

Tract and Army Fund.

Previous Receipts	$468 50
S A Kemp, Florida, Mass	2 00
M P Martin, Woodstock, New Brunswick	5 00
D B Salter, Saltersville, N J	5 00

Our friends will understand that the above fund embraces the "*knockers fund*;" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Pledges	Paid	$55 00
Edward Powell, New York	Paid	1 00
D B Salter, Saltersville N J	Paid	5 00
J F Brewster, W'msburg, N Y	Paid	1 00

Advertisements.

DR. S. B. BARLOW.

62 East Twenty-First Street

Near Fourth Avenue.

OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M. }

Diptheria.

I am happy to announce to the readers of the Herald of Life, that I am in the possession of a remedy that is a sure cure of Diptheria. I have used it for at least ten years in the treatment of this terrible disease, and have treated scores of cases (some of which had been given up by other Physicians) with entire success, not having lost a single case.

It cures the most malignant cases as certainly as the simplest forms of the disease. It is also *purely Homeopathic.*

Now I propose, for the sum of $1, to send to any who may desire it, a vial of this medicine, containing sufficient, at least, to cure half a dozen cases, with full directions for its use. The medicine can be sent by mail to any part of the country, and will keep any length of time without deteriorating in any latitude.

Address, DR. A. DECKER, Newark, N. J.

P. S.—In all cases where the medicine fails to cure, the money will be refunded by notifying me of the fact. To the poor, who are not able to pay, free. A. D.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 380 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with out egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"GEO. STORRS,
Box 4658, New York.

THE LORD'S SUPPER QUESTION.—NO. 2.

BY RUFUS WENDELL.

1. It will give me great pleasure to see "the logic" of what I have written, and may yet write, on this question, rigorously "tested" by the defenders of a yearly observance. The truth in the case can suffer no damage in the ordeal of kind-spirited criticism; and, as the importance of the subject will be generally acknowledged, it is evidently desirable that the right way shall be made plain to all. The work of investigation will be facilitated, if each writer on the subject, by the exercise of the requisite carefulness, shall, so far as possible, accurately represent the positions and reasonings of those whose opinions are to be controverted. Polemic encounters with men of straw—a religious newspaper being the arena—are not merely a waste of time: they commonly involve the more serious consequence of causing needless annoyance to those who find themselves presented in a false light. Scrupulous caution in this regard, moreover, besides being demanded by the principles of justice, finds its immediate reward in the clearer and stronger impression which is certain to be made on the mind of the reader.

2. The stricture, that my former article was "a *labored* effort," appears to me unwarranted; but the admission of its entire correctness would in no degree militate against the soundness of my argument. "Labored" is defined thus: "Bearing marks of constraint in execution;—opposed to *easy* or *free*; as, a *labored* style." The reader will judge whether my "effort" has had the right adjective applied to it. But the point is of no consequence, so long as the fact remains that a "labored effort," in numberless instances, is the encomitant of a noble and righteous cause. As to "so much emphasizing of words," I think my article is not to be condemned by the average usage in controversial writings. Be this as it may, the point is one about which tastes differ, even among those capable of framing arguments which involve "inferences" of the utmost "reliability." In a word, my argument in "Number 20" may be both "labored" and "emphatic," and yet be true. The candid inquirer after truth, therefore, ought not to suffer such features, should they appear in any thing offered in support of a writer's opinions, to cast "doubt" upon any "inferences" that would otherwise be regarded as conformable to the principles of valid reasoning. The standard by which "logic" is "tested" should not itself crumble to pieces before the slightest assault of fair criticism.

3. It is a mistake to say that I have "*scouted*" the idea that the Lord's Supper is the continuance of the Passover." To "scout" is "to sneer at; to treat with contempt; to reject with disdain; to hoot at." The mere definition of the word acquits me of the imputation here disclaimed, unless I am to be held responsible for what I have never written, or said, or thought. The view alluded to is one from which, upon what I deem sufficient grounds, I respectfully dissent; but I shall not be likely to "scout" it, so long as it is held to be Bible truth by brethren whom I both honor and love. "How forcible are right words." (Job vi. 25.) They at no time are more needed than when we are preparing a dilemma for a brother whose "logic" we believe has conducted him to false conclusions.

4. On no account would I have brethren entertaining the annual theory surrender one jot or tittle of honest conviction on the Supper question, for the purpose of "smoothing the way for others to come among Life-believers." Such a time-serving policy is not hinted at in my article, and I therefore fail to perceive the particular need of reprobating it in any fair examination of my "logic." I will have no part in asking brethren to act contrary to their convictions of truth, on this subject or any other; my only legitimate work is to change their convictions, if I can, by an appeal to the oracles of God. If what I write shall, however, tend only to place the "yearly-celebration" theory "on a more impregnable foundation than ever," be it so: I shall have the consciousness of having done what I believed to be my duty. My very decided impression is, that the "impregnable foundation" will be discovered, before this investigation concludes, underneath the time-honored view of a frequent observance.

5. It is claimed, in the examination of my "logic," that the Apostle Paul kept the Jewish Passover feast; whereupon my esteemed respondent proceeds as follows:—

> "If he kept the yearly feast, we want and must have some proof besides *inferences* that he 'eat the Lord's passover' oftener than yearly, or that he sanctioned such a procedure. The fact of there being but one text, from which to make such an inference, is strong evidence against the position of partaking of it as frequently as any one pleases."

In this citation there is either a typographical error or great obscurity. No one maintains or believes that Paul, or any body else, ate "the Lord's *passover*" oftener than once a year. I assume, therefore, that the word "passover" is a misprint, and that the intended word is "Supper." In reply to the above extract, as thus amended, I have to say that the advocate of a yearly observance of the Eucharist is in error, if he supposes that his dissenting brother has "but *one text*" from which to infer that the Apostle attended to the ordinance "oftener than yearly," and "that he sanctioned such a procedure." The fact of bringing but one witness into court, is no evidence that others just as good have not been left behind. There are texts of the character demanded, whose aid I have not yet invoked: in due time they will be forthcoming. At present, it will be best to confine attention to the conclusive evidence which I believe the 11th chapter of 1st Corinthians affords against the annual theory. It accords best with my views of effective religious controversy to settle one point at a time. If I am wrong in believing—as, without a shadow of doubt, I do believe—that a "frequent celebration" of the Supper is expressly authorized by 1 Cor. xi. 17–34, I am yet not so blind as to suppose that passages of Scripture, which are in themselves of no weight, can become serviceable in argument by the mere process of multiplication. A rope of sand would not gain strength by indefinite extension.

Just now I prefer to stand on my chosen ground. If I am driven from that, or if it becomes apparent to our readers that every attempt to dispossess me of it must fail, it will then be seasonable to ascertain what deductions other inspired testimonies will justify. In this connection, however, I would venture to remark, that the notion of a "frequent celebration" of the Lord's Supper, if it had but a single plain text in its favor, would, nevertheless, have a majority of one over the annual theory! If we admit the truth of the yearly view, how strange it is, that, while the Jewish passover is expressly prescribed by Moses as an institution to be observed "from year to year," the time for attending to the Lord's Supper—its counterpart, as is claimed, in the gospel age—should nowhere be stated with equal explicitness in the New Testament! It is hoped that the reader will give proper weight to this consideration.

6. I shall welcome any attempt to meet squarely the argument of my former article. This has not yet been made—why I know not. The major proposition of that argument—"Whatever the earliest Christian churches did, *with divine approval*, was RIGHT"—will, I doubt not, be instantly admitted by my brethren on the other side. My minor proposition was as follows: "But the Lord's Supper was observed *with divine approval*, oftener than once a year, by one of the New Testament churches." In their treatment of the two points involved in this second premise, it is now seen that the holders of the yearly view are not agreed among themselves. On the one hand (as was shown in my former article), it is admitted that a "frequent celebration" prevailed at Corinth, while it is denied that the frequency of the observance was "warranted" by the Apostle. (From persons holding the matter in this light no notice of my article has yet appeared.) On the other hand, a "frequent celebration" by the Corinthians is implicitly denied; and we have the statement that the dissentients from the doctrine of Life only in Christ, "have one or two texts tenfold stronger in proof of the resurrection of the wicked dead, than 1 Corinth. xi. is of the frequent celebration of the Lord's Supper." The venerated author of this assertion refrains from any attempt to show wherein I have too readily persuaded myself that the chapter referred to contains "proof" which can not be found there. I feel confident that no *proper* scrutiny of my "logic" could be chargable with such an omission. To say that reasons offered in support of a certain position have "entirely failed to convince us," is one thing—but not always the right thing. What the present instance calls for is evidence, either that those reasons are false, or, if true, that they do not sustain the conclusion based upon them.

7. Another important omission in the treatment of my "logic" should be mentioned. Let the usage of the Corinthians, in respect to the time of eating the Lord's Supper, have been what it may, I want to know whether their act of coming together, at such times as they did assemble for the purpose named, was sanctioned by the Apostle. On this point my respected critic is silent. It is, however, one of altogether too much consequence to be ignored in a fair investigation of this question; and I have a right to insist that the "logic" of my article, so long as this point receives no attention, is not "tested," but evaded. The injunction to "tarry one for another" (1 Cor. xi. 33) must be admitted to have reference to either a yearly or a more frequent observance. If to a yearly, I freely allow that it sanctions the annual theory;—if to a more frequent, will the sanction be conceded by those who now think an observance "oftener than yearly" is not taught in the chapter? It will be worth the reader's while to keep his eye on this point.

The statement, that the "Corinthian church was not one of the earliest churches," if correct (which I would say it is not), in no wise affects this question: it was a New Testament church, and that, for all the purposes of this discussion, is enough. Nor is the subject before us affected in any manner by the fact that the church at Corinth was not "as perfect as might be." What it behooves us to understand is the extent of its imperfection on this subject of the Lord's Supper; and on this point, Paul—who "received OF THE LORD that which (he) also delivered unto" the church—gives us definite information. He does not say that the Corinthians ate the Supper too often; hence the importance of ascertaining whether or not they ate it oftener than once a year.

8. It is now proper that I should attend to the manner in which my "logic" has been "tested." And in the first place, a misstatement of my position demands correction. I am cited as having "affirmed that what was practiced by 'the *earliest* churches,' and 'had divine sanction,' must be 'RIGHT.'" Here I am made responsible for a "must be," whereas my article had it "was." The difference is important. "Must be" is in the present tense; not so the word which I employed. What the Lord approves, is always right at the time of such approval. Applying this principle to the Corinthian church, I affirm that the frequent eating of the Supper, by that church, was "right" *because* it had the divine sanction. Now I feel well assured that no intelligent believer in the yearly observance of the Eucharist, will for a moment allow the two-fold claim, (1) that the Corinthians observed the ordinance "oftener than yearly," and (2) that the Apostle justified them in doing so. Should both of the points be admitted, it will then be time enough for me to show—if it be denied—that we have, at this day, precisely as good a right to discard the yearly observance, as the church at Corinth could possibly have had. But all this is perfectly consistent with the concession, which I freely make, that not every thing which was practiced by the earliest christians, with divine sanction, would be lawful in the church at the present time. And this remark brings me directly to the circumstances, in New Testament history, by which it is sought to involve me in the dilemma of either surrendering my argument or adopting the yearly-observance theory. That such logic, as it is now my business to examine, should enter into this controversy, excites my deepest surprise. I will not say that it puts my view of the Lord's Supper "on a more impregnable foundation than ever," but I do say that its utter fallaciousness can be easily shown.

9. In reference to my article, it is said:—

> "According to the logic relied on, if we prove that the *earliest* Christian church celebrated the Passover feast after our Lord's death, and that by divine sanction, then, unless it can be made to appear that some other, or any other time is just as valid—by an equally clear divine sanction—to Him who instituted the Supper, it follows, THAT is the time of its celebration."

The fact, in the history of Paul and "the earliest Christian church," introduced by the foregoing remark, is recorded in Acts xxi. 17–26. Asking the reader to peruse the passage carefully, in connection with Acts xv. 5–31 and xvi. 3, I submit the following observations.

The way in which my "logic" is attempted to be turned against me is this: It is presumed that I will admit that certain ones among the earliest Christians continued, after our Lord's death, to observe sundry customs and ordinances of the Mosaic economy, and among them the Passover Supper. Well, I do admit this, of course. It is further presumed that I will admit that such observance had divine sanction, and was, therefore, RIGHT. This I also admit. What next? Why, I am asked to make the further concession that, according to my argument, if the observance in question *was* right eighteen hundred years ago, it for the same reason "must *be*" right *to-day*; and, from these considerations, I am to be held responsible for the proposition, that "the Passover Supper" is *now* "a divine institution;" and thus "we"—*i. e.* the advocates of a yearly observance of the Eucharist—"have all we can desire by the logic given us"! And is it true that my reasoning thus plays into the hands of the view which I reject? With emphasis, I answer, *No, it does not.* This I proceed to show.

(1) If I have proved by my "logic" that the "Passover" is now "a divine institution," what evidence does that fact afford that the Lord's Supper is to be eaten yearly? None whatever. The identity of the two institutions is not to be assumed, but proved. But the proof happens to be the other way!

(2) The observance now under consideration did not apply to the Gentiles. Acts xxi. 25 settles this point, for it says—"As touching the Gentiles which believe, we have written and concluded [see Acts xv. 28, 29] that THEY observe NO SUCH THING." Here, then, is a dilemma, for our yearly-observance brethren, which they have perhaps never considered. In Apostolic times, there was no obligation resting on converted Gentiles to "keep the law" (Acts xv. 24.) Were they, on that account, not to eat the Lord's Supper? Let the practice of the Corinthians answer the question. My "logic," therefore, can, at best, be of no service in proving from Acts xxi. that any but Jewish converts to Christianity should, now-a-days, observe a "yearly feast" of any kind.

(3) In conclusion, I remark that there is no parallel between the sanction given to the observance of the Lord's Supper among the Corinthians, and that which was accorded to the observance of Jewish "customs" in Acts xxi. In the former case, the approval related to an ordinance of Jesus Christ, which was to continue in His Church until the period of His second coming. Hence the importance it has for *us*. In the latter, it related to matters which constituted the overlapping of an expired or expiring dispensation. It was simply a temporary concession, permitted by the Lord, to sturdy prejudices which could not instantly yield to the sway of the new and better order of things. While the divine approval made the observances alluded to right among Jewish christians, for a season, the whole tenor of Gospel teaching assures us that they were not to be permanent in the Church. The destruction of the Temple was near at hand, and with that event it is easy to see how the prejudices I have named would melt away among Jewish converts. Paul circumcized Timothy; and yet we know that, as a Christian, he attached no value to that institution. His letter to the Galations gives us his mind on the subject. Indeed, it may be of importance to our Passover brethren to remember that the Apostle was "afraid" of those very churches because they "observed days, and months, and times, *and* YEARS." (Gal. iv. 10, 11.) I fail to see that his admonition is wholly inapplicable to those who now think they have a *yearly* institution based upon "an impregnable foundation." But the Lord is judge in this matter. May He lead us into all truth, and bring us at last to His eternal rest. Amen.

RUFUS WENDELL.

Inauguration Day, 1865.

MORE LOGIC.

If an "argument may be both 'labored' and 'emphatic,' and yet be true;" so its being "both" does not make it true; and it may show, when very much emphasized that its author doubts the intelligence of his readers, as if they could not judge of the force of an argument. Like the painter, who had tried his skill in painting a horse, but doubted if anybody would recognize it as that animal, and so wrote underneath, "THIS IS A HORSE." Such kind of composition we have seen enough of, both in ourself and others. It adds nothing to the value of an article nor to the credit of its author.

A quotation from our article, in No. 20, on "The Logic Tested," is made by respondent, after which he says:

> "No one maintains or believes that Paul, or any body else, ate 'the Lord's *passover*' oftener than once a year." He adds, "I assume, therefore, that the word 'passover' is a misprint, and that the intended word is 'Supper.'"

We assure our logician that there was no misprint in the case, and that his "assumption" harmonizes very well with some of his other assumptions. It may be more than doubtful if some of them are not just as baseless as this. We used the word we intended, and ask no apology from any quarter. "Christ our passover is sacrificed for us." Had that "the divine sanction," think you? We do not read of Christ our "Eucharist;" and we reject the term in this controversy; but Christ our passover; and of course "The Lord's passover" is what we eat, and do it in remembrance of Him who became our passover, and of his death for our deliverance from death; and we attend to it as all other memorials are attended to, viz., on the anniversary of the event, and not a hap-hazard any time, as frequently as we please; which amounts to no time at all, "without a shadow of a doubt," in our mind. However, there being no proof in bold assumptions, the no "shadow of a doubt" will pass for its value, which is just none at all, let who will use it; especially, when equally intelligent brethren, to say nothing of full as many years having passed over their heads, are treated to an exordium, and told they hold a "view which has no foundation in the Bible," and, "which flies in the face of some of the clearest utterances of the Word of God;" and, by suggestion, that the "practical influence must be injurious to the cause of Christ!" And all this, before he begins his argument; thus prejudging the case for his readers, and giving them to understand that he, himself, being "without the shadow of a doubt," must, of necessity, be infallible, so that they shall be led to receive his view unquestioningly. Such is the appearance of the matter.

We do not wonder the writer has the "deepest surprise" at the "logic" introduced "into this controversy." His logic is quite as surprising to many, as any use made of it can be to him.

The "dilemma" which our oponent thinks he has placed us in, by his appeal to Acts xv. 28, 29, is to us no dilemma at all: we had fully "considered" that text when we tested his logic. Our object was not to prove the yearly observance of the Lord's passover from the fact that the church at Jerusalem kept the law and customs of Moses; but to show that his logic, carried out, would justify Christians in doing things which he would have to admit militated against his premise; and he has, in fact, admitted it in his last article; but he seeks to avoid the crushing conclusion by a play upon two verbs, viz., "was" and "be." He had stated definitely, "Whatever the earliest Christian churches did, with divine approval, was right." We proved that the earliest Christian church kept the passover feast; and that therefore, according to his logic, it must be right. He at once admits it was right eighteen hundred years ago, but contends his logic only covers the "was," and not the "must be." In our mind this logic is about equal to the difference between "six" and a "half dozen," and was entirely an afterthought: but we shall leave it to others to decide.

"The indentity, of the two institutions [the passover and the Lord's supper] is not to be assumed, but proved;" he says; and adds, "but the proof happens to be the other way!" Whether this is so will be seen by an article on the subject by J. T. C; which please examine.

Children's Department.

THE POWER OF FAITH.

BY MARIE S.

Many years ago, on the banks of the Rhine—that river that winds its way so calmly on to meet the broad bosom of the North Sea—in the wide and pleasant mansion of a wealthy farmer, was born a wee baby boy. With what fond delight did the happy parents gaze upon their tiny treasure, and how their hearts exulted, as, day by day, they watched the unfolding of the little intellect, and the expanding of his feeble powers. As he became more and more dear to them, many were the prayers that ascended from that mother's heart, as she lingered by his cradle bed, that her darling son might be early taught to know and feel a Saviour's love, for little Wilhelm was blessed with a praying mother.

As soon as his infant lips could frame a sentence, she taught him the simple evening and morning prayer, and daily did the sweet childish words ascend to Him who loves and blesses little children, and says, "Suffer them to come unto me." Little did that loving mother imagine through what trials and sufferings would her prayers be answered. Wilhelm's home was a lovely spot, surrounded by spacious gardens of fruit and flowers, and shaded by grand old trees. Nothing ever pleased him so much as to be allowed to gambol and play in these beautiful grounds: his bright black eyes would sparkle with delight, and he would shake the dark ringlets from his noble brow as he bounded along, when, after the day's tasks were finished, and while the slant rays of the setting sun gilded the placid surface of the river, bathing the whole scene in their golden light, his mother would go out with him among the flowers, and down the shady paths, until they reached a favorite mossy seat, that overlooked the rippling water. She would then take him on her knee, and talk to him of sacred things; and as the sun went down, and the twinkling silver stars came shinging out, one by one, she would tell him of the star that guided the wise men of the East until they found the Holy Babe lying in Bethlehem's lowly manger; she would explain to him that it was God's beloved Son, that He came into this world to suffer and die that we might live, and that her little boy must love and obey this blessed Saviour if he would go and dwell with him forever.

Little Wilhelm never forgot the pious lessons taught in the calm twilight hour at his mother's knee; they sank deep into his heart, and in after years brought forth much fruit. When he was about ten years old, he was one day at play with some of his little companions in his father's barn on the fresh made hay. They had frolicked a long time, and becoming wearied with their sports were about to descend from the loft, when, by some misstep, Wilhelm stumbled and was thrown violently down upon the lower floor. Fortunately for him, the floor was piled with hay, and though he struck upon his head, he soon regained his feet, and laughingly exclaimed that he was not hurt.

Soon after this a weariness began to creep over him; he would complain of being tired, and would wonder why he did not love to run and play as he used to. One evening after he had disrobed ready for his little cot, as he knelt by his mother's knee to repeat his evening prayer, she placed her hand on his head, and from thence it glided to the back of his neck, where to her astonishment she discovered a lump that seemed to proceed from some injury of the spine. She at once questioned him, but at first he could not remember of any hurt he had received; at length, however, he recalled the fall on the hay, and telling her when it occurred, she found it was from that time her dear boy had begun to droop. A physician was immediately called, and every thing was done that skill and affection could devise, but all of no avail. Day by day he grew weaker and feebler, until at length he could not step a step, or rise from his easy chair. The injury to the spine, slowly but surely had paralyzed the lower limbs.

The physician said he could do nothing more for him than he had already done, and that for life poor little Wilhelm would be a hopeless cripple. I need not tell you what a crushing blow this was to those fond parents who had looked with such pride on the manly form of their beautiful boy, and pictured to themseles the happy day when he should arrive at noble manhood's prime, and they should see him going forth into the world in all his strength and beauty. It seemed almost too much; but the mother's heart had learned lessons of heavenly wisdom; she soon ceased to murmur, and bowed in prayer that this great trial might not be without a blessing to the suffering one.

For a long time Wilhelm was inconsolable; he could not bear the thought that he would never again mingle in the joyous sports of his schoolmates; that he could no more ramble beneath the shady trees, and cull the first opening flowers for her who was dearer to him than all the world; and his rebellious spirit rose against that God who had thus heavily laid his hand upon him. His mother saw with grief how unreconciled he was to his lot, and she sought in every way to amuse him, and draw him away from his unhappy thoughts. He had the free use of his hands and arms, and she taught him to knit and sew, to while away the tedious hours. When he was tired of doing that, she brought his books, of which he was very fond, and among them she placed his Bible, for she felt if he could only learn to know and love its precious truths, he would have a firm support, something upon which to lean and be sustained. This great affliction, which she so uncomplainingly bore, preyed upon the health and strength of that devoted mother, who had for sometime been failing, and she feared that ere long she would have to leave the weak and dependant boy, around whom the tendrils of affection had so closely twined, and more earnestly still did she plead, that he might be supported from on high. From infancy Wilhelm had been familiar with the Bible, and had always loved to hear its stories, though he had never felt any particular interest in its holy teachings, but now with less to take up his mind, he commenced to read its sacred pages, and God's Spirit began to strive with him. He sood found how wicked and sinful had been his repinings, and that God was a God of love and mercy, who does not willingly afflict, nor grieve the children of men.

After many prayers and tears, he was enabled to cast himself entirely on the Lord, and God accepted the sacrifice of a broken and contrite heart. O then, what peace and joy filled his heart. He felt that he had indeed an unfailing solace in all his sufferings, which at times were very severe. Where he had before been fretful and peevish, now a heavenly patience shone in his daily life, and it was indeed a pleasure to watch over and care for him.

It had now been a year since he had walked. His father often carried him in his arms to rest and relieve him, always at night carrying him up stairs to his cot, and bringing him down to join the family in the morning. For a long time, the loving boy had noticed with pain and anxiety the increasing feebleness of his mother, until at length the unwilling conviction was forced upon him that he was to be left without a mother's care. The thought itself was agony. How could he live without the gentle voice and tender careful touch of that idolized mother. If he was only well: if he could only walk, it would not be so hard; but in his helpless state, how could he endure it. In his distress he turned to his God, that never failing source of comfort; and as he recalled the many precious promises he had so learned to love and prize, he remembered this one, "Whatsoever ye ask in faith believing it shall be done for you." Instantly his childish but unwavering faith grasped it, and pouring out his soul in prayer, as he lay upon his bed waiting for his father to carry him down, he pleaded, that God, his Father, would strengthen his limbs and enable him to walk; and he solmenly promised, if so, he would devote his whole life to His service. Strange as it may seem, his prayer was answered; he felt in himself that he could walk, and rising, he dressed and descended the stairs without assistance, feeble it is true at first, but he continued to gain.

His mother's joy was full; she felt she could now die, since her dear son was not only a sincere christian, but was being restored to health and vigor. Peacefully she went down the dark valley: and what a solace and comfort it was to Wilhelm to be able to watch over and care for her in her weakness and decline, as she had done so long for him. He was now able to go out into the garden, and every day extending his walk, he gathered the choicest blossoms to cheer the sick room of the dying one. She did not live long. In the calm and holy twilight hour, that reminded Wilhelm of the peaceful evenings spent with her on the mossy seat by the river, she gently fell asleep in Jesus, to wake again in the resurrection of the just.

Faithfully did Wilhelm fulfil the promise made to God, upon his bed. He became strong and vigorous, and the remainder of his youth was spent in preparing to be a missionary to those who "sit in darkness and the shadow of death," doing all the good in his power to those by whom he was surounded, as he passed along.

Arriving at the age of manhood, with the same unwavering faith and trust, he went bravely forth to a distant land, where, after laboring a few years, he fell a martyr to the cruel malice of the people whom he was striving to benefit. Surely a crown will be his reward.

Children this is no fancy sketch, it is a true story; and I have written it out for you to read, that you may see the power of faith. If you love the dear Saviour as little Wilhelm did, you too have the same promises, and can have the same faith that he had. Ever go to God, your kind heavenly Father, in all your troubles, and rest assured He will never turn a deaf ear to your cry. But perhaps you do not know him. Oh then, will you not come to him now, before the cares and perplexities of life shall cause you to forget altogether the hallowed story of the Babe of Bethlehem? Jesus is waiting to receive you. Come then, before your are any older. Should the eye of any anxious mother fall on these lines, let this simple story stimulate you to greater faith and more earnest prayer for the little ones whom God has given you, that they may be gathered into his fold as lambs of his flock. "The prayer of faith availeth much."

NOTE BY THE EDITOR.—It will be seen, by the following note, that the authoress of the foregoing is the *widow* of Wilhelm; and being a truthful history of facts adds interest to it. All, young or old, will find profit in it.

BR. STORRS:—I have written the enclosed simple story for the Children's Column of the Herald, if you think it worthy of insertion. The subject of the sketch was my own dear companion, who now sleeps in the Holy Land; and it was from his lips, that I learned, and was impressed with the facts of his recovery. Thinking perhaps it might excite faith in the breast of some little one, I have noted it down. Please accept it.

The Herald of Life

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HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—JESUS.

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GEORGE STORRS, EDITOR.

THE BOSTON DISCUSSION.

WEDNESDAY, March 15.

The readers of the Herald will doubtless be gratified to know some of the prominent details of this discussion, on the question "Do the Scriptures teach the non-resurrection of the wicked?" Last evening, at Kast Hall, 7 P. M., a respectable auditory was present to listen to the opening of the debate. Br. Wendell led off on the affirmative in a speech of twenty minutes, followed by Br. Grant on the negative, for the same space, and so on until each disputant had spoken three times, when the meeting was adjourned until 7 P. M. this evening.

The main point of dispute for the evening was the condition of the righteous when they are raised from the dead, the affirmative claiming that at the very moment the righteous are made alive they are immortal, incorruptible, glorified. In proof of this 1 Cor. xv. was adduced; "It is raised in incorruption . . . glory . . . power . . . a spiritual body . . . The dead shall be raised incorruptible." The negative contended that the righteous are first made alive and that the immortalization is a subsequent bestowment. The following text was cited as a proof: "This mortal must put on immortality." 1 Cor. xv. 53. The position of the negative is substantially the same as the one he held in the "Grant and Curry discussion," two years ago. He repeatedly stated, last evening, that he had seen no reason to change; and when the affirmative quoted from the aforesaid discussion to show the theory of the negative, the latter expressed his satisfaction and hoped that his former argument would be freely referred to throughout the present discussion.

The negative took his former ground that the wicked dead will be restored to life because Justice demands it. All men die in consequence of Adam's sin. As they die through no fault of their own, Justice demands that they shall be made alive again. The affirmative, on the contrary, claimed that life from the dead is a free gift, and through God's pure mercy and love, and that no injustice would attach to the Almighty if the whole race were left in death forever. God does not *owe* a future life to any one; it is a gift. In reply to this, the negative evaded the issue, and said—It will be just for God to give life to all men if he has promised it. The negative has a peculiar knack of dodging every point that he cannot meet.

The affirmative claimed that life to the wicked dead is either a blessing or a curse. It cannot be a blessing, for it only adds unspeakable misery; as, according to the negative, they are raised to die a second death. And if it is a curse, how can Justice demand it as a debt due? Does God owe a cursed life to any one? The wicked may well say, Save us from justice which, instead of conferring a benefit, only heaps misery on us. Here the negative dodged again, and with muddy clearness, introduced the following illustration. Here are two men in prison. One is innocent of capital crime, and the other is guilty. They are both brought out of prison at the demand of Justice. Justice lets the innocent man go free—his release is a blessing. But Justice demands that the guilty one shall be brought out to have judgment executed on him. The affirmative exposed this subterfuge, which thus changed the issue from—What does Justice owe the sinner? to—What does the sinner owe to Justice?

The negative asserted that the wicked are raised one thousand years subsequent to the resurrection of the righteous. The affirmative in reply maintained that this theory punishes the wicked one thousand years before it judges them, for the negative holds that resurrection must precede judgment. The affirmative and negative agree that the essence of eternal punishment is the loss of what the righteous gain. The emphatic words of the negative are—"The wages of sin is death; not dying, but death, which is the end of dying." "Eternal death is the highest possible punishment. The wicked lose all that the righteous gain." If all their loss is punishment, it follows that their punishment begins at the moment when the good are glorified. Hence they are punished one thousand years before they are judged, if the negative is correct in his position that resurrection must precede judgment.

We shall give a daily report of the discussion in brief.
J. T. C.

SECOND EVENING.

Thursday, March 16, 1865.

Last evening an increased number came to witness the debate, and the interest of the previous evening was exceeded by a still greater interest. It was evident, even to many who sided with the negative on the main question, that he was thoroughly defeated in argument. His manifest evasions of the leading points had a powerful effect on his hearers.

The affirmative pressed Rom. viii. 11 as teaching the literal resurrection, and called upon the negative to give his opinion of the text. The negative responded by denying that it has reference to the resurrection; upon which the affirmative referred him to his (the negative's) Lynn discussion with Moses Hull, in which the negative had cited the text in proof of the resurrection. The affirmative also stated how the negative in a previous discussion (See Grant & Curry, p. 56) had occupied the same position which he has assumed in the present one—that *the quickening* spoken of in the text is in the present life. Thus the negative had contradicted himself twice; first, in his debate with Hull, and secondly, in the present debate, by swinging back to his old stand of present quickening. To all this the negative merely replied that he did not remember the circumstance referred to in the Grant and Hull discussion. A convenient memory! The best part of this matter consisted in the fact stated by the affirmative that Hull had in the case mentioned hauled the negative up on the very same point by citing the said Grant & Curry discussion.

The affirmative brought up the main point of the previous evening—the negative's theory of the mortal resurrection of the righteous—which theory was characterized as a "miserable fiction." The negative had shown "his utter inability to explain the emphatic language" of 1 Cor. xv., in which are "five flaming swords guarding the precious truth" of the incorruptible resurrection. Vs. 42, 43, 44, 52. The negative had given no explanation whatever of these passages. The latter, in reply, said that "those who heard last evening can judge." The cool way in which *perfect silence* was thus said to be "heard," would have been ludicrously silly if the subject had been less important.

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With reference to the negative's theory that the penalty of sin is a second death after a revival from death, the affirmative appealed to 2 Thess. i. 7–10. Are the wicked who are alive at Christ's coming, and are "punished with everlasting destruction"—are they to be revived from death at the end of the thousand years and killed again? If they are *not*, what becomes of the penalty of sin, as understood by the negative? If they *are*, what becomes of the expression "*everlasting* destruction"? To this the negative replied that he is "not settled" as to the meaning of the term "everlasting" in the text. He suggested that the term "everlasting" is often used in a limited sense, and it may be limited here. He did not think that the wicked would be judged and punished at the immediate appearing of Christ. Some time would elapse. This answer was promptly met by the affirmative, who quoted Matt. xxv. 46, and asked if the condemned ones in that verse do not receive their punishment at the same time that the righteous receive eternal life? Where is the room for a judgment long drawn out? The negative admits that "everlasting" is to be understood in the most unqualified sense, as it stands in Matt. xxv. 46. What need then of making it limited in 2 Thess. i. 9? What is gained? And if the generation of the wicked at Christ's coming—the ungodliest generation that will have lived, because of more knowledge—if *they* have but *one* death, where goes the negative's theory of a second death after the first?

The affirmative noticed the negative's "loose ideas" of the meaning of some of his judgment passages. In the former discussion (Grant & Curry) he had used the Apostle's quotation—"Every knee shall bow" Rom. xiv. 11—and applied it to the wicked, thus: "He says the ungodly shall not stand in the judgment. So we think. They will have to fall. 'Every knee shall bow.'" Disc. p. 17. If "Every knee shall bow" indicates the damnation of them that bow, then the righteous are damned, for the righteous are certainly referred to by the Apostle in the connection. Notwithstanding this statement of the affirmative, the negative confidently held that the judgment in Rom. xiv. is "compulsory, not pleasant, not agreeable." Thus the negative maintains that the righteous have a judgment which is "compulsory, not pleasant—not agreeable" in one place, and in another, that they are not judged at all, but merely stand for acquittal.

The affirmative quoted Heb. x. 26, 27, to show how one of the negative's judgment texts overthrows his own theory. The negative believes that the wicked are brought to life to receive "judgment, and fiery indignation," and unless they are raised from the dead they cannot receive the said judgment. He also believes that life from the dead is secured to the wicked, as also to the righteous, by Christ's "sacrifice for sins," and that without a "sacrifice for sins," no one would have a resurrection. Hence if any one is raised from the dead it is in consequence of their relation to Christ's sacrifice. It therefore follows that if they cease to hold this relation, if they cease to be affected by Christ's sacrifice for sins, they must fail of a resurrection. So that instead of the text teaching that the wicked will be raised from the dead to receive "judgment and fiery indignation," it teaches that the said "judgment and fiery indignation" will prevent their resurrection. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth *no more* a sacrifice for sins"—and the resurrection is out of the question. Nothing remaineth "but a certain fearful looking for of judgment and fiery indignation, which shall *devour the adversaries.*" Thus, instead of resurrection preceding judgment, judgment inevitably prevents a resurrection. This point was briefly, but well put. It is a crusher against the negative.

The negative quoted 1 Thess. iv. 16, 17, to prove that "the dead in Christ shall rise" before the living in Christ *are changed*, but this gun was completely silenced by the affirmative who showed that the text teaches no such thing. The idea is that the dead rise before the living are *"caught up,"* not before they are changed.

The negative desired the affirmative to explain "how Christ is the Saviour of all men;" to which the ready answer came back—Give us the passage of Scripture which asserts that he *is* the Saviour of all men and then we will tell *how*. This was a settler.
J. T. C.

ON THE IMMATERIALITY OF THE SOUL:

OR, MAN ENTIRELY DEPENDENT UPON HIS ORGANIZATION FOR HIS MORAL AND MENTAL POWERS.

BY THOMAS READ.

That the various developments of mind are attributes of the body, and belong to man's physical nature, is very apparent; and also that the blood is alive, and communicates life, or soul, to the body in all its members, is equally the language of scripture, and the decision of science. The soul therefore cannot be a being, person, or thing, having independent consciousness. The body of man is a living being, capable of thinking, feeling, and seeing. Now if the soul could think, feel, and see, without the body; there would be two independent beings, constituting but one man, which is absurd. The soul of the flesh is in the blood. For the soul is the life. Let those skilled in Hebrew, point out the difference in the meaning of the expressions.

Gen. xxxv. 18. As her soul was in departing (for she died) she called his name Ben-oni, the son of my sorrow. "Was in departing," implies a state of continued action, in which Rachel had time to converse. How appropriate is this language if she died of hemorrhage. "For the [soul] of the flesh is in the blood." The body is alive, but the body is one, for Paul says, for though there are many members, yet but one body. And the soul is alive, and as to lose the soul is to lose the life, (Luke ix. 25, compared with Mat. xvi. 26) hence the soul is the life of the body.

MORE SCRIPTURE PROOFS THAT THE BODY IS ALIVE.

Rom. xii. 1. Present your bodies a living sacrifice. Then the body is alive. Gen. vii. 21. And all flesh died that moved upon the earth. Then flesh once lived. Rom. vi. 12. Let not sin reign in your mortal body. Luke xii. 4. Fear not them which kill the body. Then the body is alive or it could not be mortal.

This paper is not mortal, therefore it cannot be killed.

Rom. viii. 11. God "shall also quicken your mortal bodies." So then, the body is not only subject to death, but Christ will at the resurrection, restore the body to life again, and the Christian will then become an everliving soul. 1 Cor. xv. 53. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then death is swallowed up in victory.

That is, all of the christian that is mortal and subject to death, must put on immortality. As only that which is mortal puts on immortality; if the soul be not mortal, it will not put on immortality? It will not become immortal.

Ez. xviii. 27. When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

All these texts prove that the flesh, soul, and body, are all alive, and all mortal, and that the soul is not immaterial, and that none of them will become immortal till the resurrection.

FACTS SHOWING THAT OUR MENTAL AND MORAL POWERS RESULT FROM THE MATERIAL MECHANISM OF MAN, AND REQUIRE NO INTERVENTION OF AN IMMATERIAL ESSENCE OR PRINCIPLE.

We will select a few more stubborn facts from the book of nature. Numerous cases are on record where the skull has been fractured, and the brain exposed to pressure. In these cases the patient's intellects and moral faculties, disappeared when pressure was applied to the brain. Pressure on the brain causes the patient immediately to become insensible: stopping even in the middle of a sentence, recovering immediately when the pressure is removed. Here is the clearest demonstration, that moral and mental powers, and consciousness, are the results of material causes, and the soul is thus demonstrated not to be independent and not to be immaterial.

If the mind were immaterial it would never require rest; neither could its consciousness be suspended by sleep. Reflect on the philosophy of sleep. The man in sound sleep, becomes insensible, utterly unconscious. Oh! say you, it is not the immaterial soul that sleeps, it is only the body. Most cheerfully admitted. But then unconsciousness is an attribute of the body, yourselves being judges. Be pleased to acknowledge this and end the controversy.

Let the mental faculties be exercised powerfully, and continuously; and weakness, prostration, or lunacy, is the result. Why? The mind's delicate machinery has been overstrained, and the exercises of reason was dependent upon it. There never has been a case of lunacy unpreceded by loss of sleep. The mind when severely tasked, requires relaxation, or repose, or it soon loses its vivacity. This proves that it is not immaterial. Why does the drunkard feel first, an exhiliration, fitting the mind for greater effort; then confusion, obscurity, and finally, utter unconsciousness, and oblivion of mind? Because he stimulated the circulation of the blood, "and the blood is the life," till this impetuous circulation, pressed upon the delicate organs of the brain, and entirely suspended their action.

In apoplectic and in some other fits, the blood rushes to the brain producing pressure, and total unconscions is the result. In a swoon the blood rushes from the brain, and unconsciousness is produced; as well by the absence of the blood from the brain, as by its pressure. This again proves that the soul is connected with the blood, and that blood and brains are both necessary for the development of mind; and when these are destroyed, there can be no consciousness, and therefore, "the dead know not anything." If the soul, or mind, or consciousness were immaterial, and therefore independent of the organization, they could not be affected by the use of chloroform. But chloroform does deprive men of all consciousness.

If the soul were immaterial, how could a word spoken to the soul, suffuse the cheek with blushes, or the eye with tears? How could the hearing of a shriek causing terror, send the blood to the heart, and pale the face, and cause an universal trembling? From whence comes expression? Is it not the playing of the soul in the eye, and in the muscles of the countenance? Why do we judge of the peculiar characteristics of a man's mind, by the physiognomy? Because a certain combination of the muscles indicating certain emotions, have so often been called into play, that the combination has left an indelible impress. We can sometimes read the very thoughts of the soul in the expression of the eye and the features.

Is not the whole science of phrenology based upon the principle, that every mental and moral faculty, has its appropriate organ in the brain, and is entirely dependent on the material organization for its development? If the soul were immaterial; could the phrenologist delineate its character and powers; merely by examining the external organization? Why is the "immaterial" soul of the brute, less capacious than that of man? Because the organs of the brain are less in number, and in volume, compared with their frames, than they are in men; and consequently their souls cannot manifest so many mental and moral powers.

Thus do facts, stubborn, unyielding facts, as well as the word of the Lord, incontrovertibly prove that the mind, and spirit, and soul, are not immaterial; and that they cannot manifest thought, feeling, knowledge, memory, or consciousness, of any kind, without the material organization; and therefore, "there is no knowledge, nor wisdom, in the grave." "For in death there is no remembrance of thee." Isa. xxxviii. 18. "For the grave cannot celebrate thee; they that go down into the pit, cannot hope for thy truth. The living, the living, they shall praise thee, as I do this day."

Disguise it as you may, christians must soon give up the notion of the "natural immortality and imateriality of the soul;" or science will drive the intelligent into infidelity. Or what is more likely to occur, if part of the church persist in advocating known error, the Lord will send leanness upon them; taking away their privileges, and giving them to others that will bring forth the fruits of them. But the days of immateriality are numbered, the soul is mortal, or to speak correctly, man is mortal, all mortal; and notwithstanding the traditions and opposition of men, to this conclusion you must come at last.

Soon may the sun of truth arise upon the church; scattering the dark mists of error, that have so long obscured her glory; preventing her unity and alienating her feelings from her own children; and dissolve the veil from her heart, that has so long prevented the Lord from opening her eyes, that she may behold wondrous things out of his law. Then shall the church come up from the wilderness leaning upon her beloved. Not leaning upon Luther, nor Calvin, nor Wesley, nor Fox; but upon Jesus Christ, the Son of the living God.

A REQUEST.

Will you give us what you think is the true sense or exposition of Heb. vi. 1 to 8.

RESPONSE BY W. S. CAMPBELL.

The apostle urges the church to leave the principles, or rudiments, of the doctrine of Christ and pass on to perfection. It is not to be understood that they were to reject these principles, but simply that they should not be confined to them. It is intimated that if they should not move onward they would lay again the foundation of repentance and faith toward God. It may be that the apostle here intends to say that they would be required to repent again; it is true they would if they were guilty of dead works; but I should understand him to say, "not laying down again the foundation of repentance; i. e., Christ is preached in the first principles or rudiments of the gospel as the ground of repentance and faith; "enough has been said upon these now," together with the doctrines of baptisms, the laying on of hands, resurrection of the dead, and eternal judgment. This foundation has been laid, and "other foundation can no man lay." Let it suffice.

I can not understand the apostle otherwise, as I conclude that he refers to the foundation of all these that had been laid down by the *first* or rudimental preaching. Let us move on to perfection. Not wait here and lay down this foundation again. These principles having been laid down and fully established, there could be no further necessity of dwelling upon them. Go on to further views of truth—to perfection: and this will we do if God permit.

He plainly hints that to remain thus working, would endanger the mind to backsliding. When for the time ye ought to be teachers, ye have need that one teach you, said he to some, and follows up his reprimand by saying, ever learning and never able to come to the knowledge of the truth. But to know the truth is to be saved.

Now, the apostle does not object to the doctrines here specified; he even intimates plainly that they belong to the doctrine of Christ; for we do not want to lay the foundation of them again. Then it is once laid; and must of necessity be laid in these principles. Nor does he object to the enjoyment of them in the view which we take of the divine plan; nor to our teaching them to others; but objects in reality to our living in such manner and so far back, that we shall be always dwelling upon them, and present a necessity for their re-establishment and proof to us. These things were necessary to our conversion, but need not be found the ever present thing to us. The apostle, we repeat, speaks of the foundation and the laying of it. He was appointed to do it by preaching.

They were not, as the church, to be contending about these doctrines, but to believe them and go forward. I do not know what these verses mean, if they do not teach that we should not be working (the whole thing having been settled by apostolic teaching) to lay the foundation of those doctrines. The philosophical structure of the passage requires it. Paul would not deny any of these doctrines, for he taught them as principles of the gospel.

He does not speak against holding them, but against our being content with them. The doctrines to be believed, and progress to be made, or dead works would follow.

The next three verses present a reason why the apostle urges improvement—increasing faith, and holiness—the danger of falling away, and the terrible state of the apostatized.

At this point we may illustrate the subject by remarking that Peter teaches that if we lack the *increase*, we are "blind and can not see afar off, and have forgotten that we were purged from our old sins."

If we make no progress we are in danger of falling back; and having been enlightened, how great the darkness if we fall back?

We freely admit, it will be perceived, that Paul, in the fourth verse, gives a reason for the advance of the church from the base line which he has established; which only shows that the refusal to follow Christ, in a further knowledge of his truth and experience of his grace, involves the danger of entire apostacy.

The force of this reason appears in the great fact that a certain exalted position in Christ—one enjoyed and forfeited by a return to infidelity—will effectually bar the mind against all future approaches to him. But we should observe, for a correct view of the subject of this condition, that those who fall away in such manner must have been very highly exalted. If they shall after this become infidels, reject Christ by counting the blood of the covenant an unholy thing, and thus crucify the Son of God afresh; they can not return to their allegiance. Why? They cannot repent and believe. They have no foundation of repentonce or faith, because they have no Christ. "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." That is to say: There is no after sacrifice—no more can be offered. Now having believed in this, and wilfully rejected it, thrown it all away, and adopted a life of infidelity and heathenism, what can remain? If Christ can not avail us by all that he has done, how can we be saved; for he can do no more?

In this last quotation, we see that the *will* must be involved, which I do not, of course, refer to one act of sin; for all sinful acts are wilful (and if any man—of the church—sin, we have an advocate) but to a life of infidelity and sin after such exalted enlightenment.

The great reason, it will be seen, why one can sin beyond the possibility of recovery to divine favor, is that from his peculiar relation to Christ, by the knowledge of the truth which he has seen, and been subjected to, the *force* by which Christ could save him to a position, essential to his holiness, which has all been found in vain, and he, by returning to the darkness of infidelity and heathenism, has now no Christ left to do the work for him; and there is no other name by which he can be saved. He loses Christ, and of consequence must be lost; for it is only by holding to him that any can be saved.

The 7th and 8th verses are an illustration of the position taken by the apostle; and a beautiful one it is. "The earth which will not bring forth after the rain," is nigh, already unto cursing, "whose end is to be burned," (because cursed.) So with those who, after all the exhibition of the divine power in them which is supposed here, bring forth no fruit to holiness.

The plain position of the apostle is this: that if a man has been brought to the most complete state of light and truth, even the experience of the power of God in the condition of his own affections, and then becomes a confirmed infidel, he can not repent or be renewed to repentance; from the relation he must now sustain to Christ—without whom, in a different relation, he can not receive the least divine aid in escaping the darkness of condemnation.

THE BLASPHEMER CAGED.

MOSES HULL, the apostate and blasphemer, who strode through New England, for a short time, some few months since, boasting with "great swelling words of vanity," seems to have been fairly caged by the *New Covenant*, a Universalist paper in Chicago, Ill. Hull seems to be thoroughly *hulled*, this time, so that nothing is left of him but the *cob*, and that in a decaying condition. The *Covenant* handles him thus:

"We should be glad to see Mr. Hull and his theory tried by his own tests. Spiritualists, he claims, are 'true believers' and can accomplish what Jesus said should attend the true believer.' This is Mr. Hull's language, and he adds that christian 'churches can not produce one of the evidences that they are believers.' The change, he admits, is a serious one, and he is therefore willing to test the matter. It is not necessary to call a World's Convention, as he proposes. Call together a few hundred of the people of Kalamazoo and vicinity, and test the matter as far as he is concerned. We admit that 'our church' can not do the things referred to, as we limit the works to the apostolic age. As far as we are concerned, we give it up; but as Mr. Hull claims that he and other Spiritualists can do the works—that they are 'true believers,' and can accomplish what Jesus said should attend the true believer, we propose that he be put on trial. He claims what we do not, and it is fair that he be tried by his own test. This would be entirely satisfactory, and we do not see how he can object to his own rule. What, then, could the true believer do? 'These signs shall follow them that believe: in my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt

HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE BOSTON DISCUSSION.

WEDNESDAY, March 15.

The readers of the Herald will doubtless be gratified to know some of the prominent details of this discussion, on the question "Do the Scriptures teach the non-resurrection of the wicked?" Last evening, at Kast Hall, 7 P. M., a respectable auditory was present to listen to the opening of the debate. Br. Wendell led off on the affirmative in a speech of twenty minutes, followed by Br. Grant on the negative for the same space, and so on until each disputant had spoken three times, when the meeting was adjourned until 7 P. M. this evening.

The main point of dispute for the evening was the condition of the righteous when they are raised from the dead, the affirmative claiming that at the very moment the righteous are made alive they are immortal, incorruptible, glorified. In proof of this 1 Cor. xv. was adduced. "It is raised in incorruption....glory....power....a spiritual body ....The dead shall be raised incorruptible." The negative contended that the righteous are first made alive and that the immortalization is a subsequent bestowment. The following text was cited as a proof: "This mortal must put on immortality." 1 Cor. xv. 53. The position of the negative is substantially the same as the one he held in the "Grant and Curry discussion," two years ago. He repeatedly stated, last evening that he had seen no reason to change; and when the affirmative quoted from the aforesaid discussion to show the theory of the negative, the latter expressed his satisfaction and hoped that his former argument would be freely referred to throughout the present discussion.

The negative took his former ground that the wicked dead will be restored to life because Justice demands it. All men die in consequence of Adam's sin. As they die through no fault of their own, Justice demands that they shall be made alive again. The affirmative, on the contrary, claimed that life from the dead is a free gift, and through God's pure mercy and love, and that no injustice would attach to the Almighty if the whole race were left in death forever. God does not *owe* a future life to any one; it is a gift. In reply to this, the negative evaded the issue, and said—It will be just for God to give life to all men if he has promised it. The negative has a peculiar knack of dodging every point that he cannot meet.

The affirmative claimed that life to the wicked dead is either a blessing or a curse. It cannot be a blessing, for it only adds unspeakable misery; as, according to the negative, they are raised to die a second death. And if it is a curse, how can Justice demand it as a debt due? Does God owe a cursed life to any one? The wicked may well say, Save us from justice which, instead of conferring a benefit, only heaps misery on us. Here the negative dodged again, and with muddy clearness, introduced the following illustration. Here are two men in prison. One is innocent of capital crime, and the other is guilty. They are both brought out of prison at the demand of Justice. Justice lets the innocent man go free—his release is a blessing. But Justice demands that the guilty one shall be brought out to have judgment executed on him. The affirmative exposed this subterfuge, which thus changed the issue from—What does Justice owe the sinner? to—What does the sinner owe to Justice?

The negative asserted that the wicked are raised one thousand years subsequent to the resurrection of the righteous. The affirmative in reply, maintained that this theory punishes the wicked one thousand years before it judges them, for the negative holds that resurrection must precede judgment. The affirmative and negative agree that the essence of eternal punishment is the loss of what the righteous gain. The emphatic words of the negative are—"The wages of sin is death; not dying, but death, which is the end of dying." "Eternal death is the highest possible punishment. The wicked lose all that the righteous gain." If all their loss is punishment, it follows that their punishment begins at the moment when the good are glorified. Hence they are punished one thousand years before they are judged, if the negative is correct in his position that resurrection must precede judgment.

We shall give a daily report of the discussion in brief. J. T. C.

SECOND EVENING.

Thursday, March 16, 1865.

Last evening an increased number came to witness the debate, and the interest of the previous evening was exceeded by a still greater interest. It was evident, even to many who sided with the negative on the main question, that he was thoroughly defeated in argument. His manifest evasions of the leading points had a powerful effect on his hearers.

The affirmative pressed Rom. viii. 11 as teaching the literal resurrection, and called upon the negative to give his opinion of the text. The negative responded by denying that it has reference to the resurrection; upon which the affirmative referred him to his (the negative's) Lynn discussion with Moses Hull, in which the negative had cited the text in proof of the resurrection. The affirmative also stated how the negative in a previous discussion (See Grant & Curry, p. 56) had occupied the same position which he has assumed in the present one—that *the quickening* spoken of in the text is in the present life. Thus the negative had contradicted himself twice; first, in his debate with Hull, and secondly, in the present debate, by swinging back to his old stand of present quickening. To all this the negative merely replied that he did not remember the circumstance referred to in the Grant and Hull discussion. A convenient memory! The best part of this matter consisted in the fact stated by the affirmative that Hull had in the case mentioned hauled the negative up on the very same point by citing the said Grant & Curry discussion.

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The negative made an admission which, if persisted in, will overthrow his entire theory of salvation. The corruptible resurrection of the righteous having been exhibited by the affirmative in its native deformity, the negative was pressed into a kind of explanation, in which he said that the righteous put on immortality after they were vivified, or they *"put it on in receiving life"*—he didn't much care which. We say that this latter admission is a surrender of the argument, and if persisted in, will upset his entire theory of salvation, but he has such a chameleon-like faculty for changing that he may be back on his old ground to-night. After the admission was made, the affirmative remarked that he would not disturb it for fear it might vanish.

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With reference to the negative's theory that the penalty of sin is a second death after a revival from death, the affirmative appealed to 2 Thess. i. 7–10. Are the wicked who are alive at Christ's coming, and are "punished with everlasting destruction"—are they to be revived from death at the end of the thousand years and killed again? If they are *not,* what becomes of the penalty of sin, as understood by the negative? If they *are,* what becomes of the expression *"everlasting* destruction"? To this the negative replied that he is "not settled" as to the meaning of the term "everlasting" in the text. He suggested that the term "everlasting" is often used in a limited sense, and it may be limited here. He did not think that the wicked would be judged and punished at the immediate appearing of Christ. Some time would elapse. This answer was promptly met by the affirmative, who quoted Matt. xxv. 46, and asked if the condemned ones in that verse do not receive their punishment at the same time that the righteous receive eternal life? Where is the room for a judgment long drawn out? The negative admits that "everlasting" is to be understood in the most unqualified sense, as it stands in Matt. xxv. 46. What need then of making it limited in 2 Thess. i 9? What is gained? And if the generation of the wicked at Christ's coming—the ungodliest generation that will have lived, because of more knowledge—if *they* have but *one* death, where goes the negative's theory of a second death after the first?

The affirmative noticed the negative's "loose ideas" of the meaning of some of his judgment passages. In the former discussion (Grant & Curry) he had used the Apostle's quotation—"Every knee shall bow" Rom. xiv. 11—and applied it to the wicked, thus: "He says the ungodly shall not stand in the judgment. So we think. They will have to fall. 'Every knee shall bow.'" Disc. p. 17. If "Every knee shall bow" indicates the damnation of them that bow, then the righteous are damned, for the righteous are certainly referred to by the Apostle in the connection. Notwithstanding this statement of the affirmative, the negative confidently held that the judgment in Rom. xiv. is "compulsory, not pleasant, not agreeable." Thus the negative maintains that the righteous have a judgment which is "compulsory, not pleasant—not agreeable" in one place, and in another, that they are not judged at all, but merely stand for acquittal.

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ON THE IMMATERIALITY OF THE SOUL:

OR, MAN ENTIRELY DEPENDENT UPON HIS ORGANIZATION FOR HIS MORAL AND MENTAL POWERS.

BY THOMAS READ

That the various developments of mind are attributes of the body, and belong to man's physical nature, is very apparent; and also that the blood is alive, and communicates life, or soul, to the body in all its members, is equally the language of scripture, and the decision of science. The soul therefore cannot be a being, person, or thing, having independent consciousness. The body of man is a living being, capable of thinking, feeling, and seeing. Now if the soul could think, feel, and see, without the body; there would be two independent beings, constituting but one man, which is absurd. The soul of the flesh is in the blood. For the soul is the life. Let those skilled in Hebrew, point out the difference in the meaning of the expressions.

Gen. xxxv. 18. As her soul was in departing (for she died) she called his name Ben-oni, the son of my sorrow. "Was in departing," implies a state of continued action, in which Rachel had time to converse. How appropriate is this language if she died of hemorrhage. "For the [soul] of the flesh is in the blood." The body is alive, but the body is one, for Paul says, for though there are many members, yet but one body. And the soul is alive, and as to lose the soul is to lose the life, (Luke ix. 25, compared with Mat. xvi. 26) hence the soul is the life of the body.

MORE SCRIPTURE PROOFS THAT THE BODY IS ALIVE.

Rom. xii. 1. Present your bodies a living sacrifice. Then the body is alive. Gen. vii. 21. And all flesh died that moved upon the earth. Then flesh once lived. Rom. vi. 12. Let not sin reign in your mortal body. Luke xii. 4. Fear not them which kill the body. Then the body is alive or it could not be mortal.

This paper is not mortal, therefore it cannot be killed.

Rom. viii. 11. God "shall also quicken your mortal bodies." So then, the body is not only subject to death, but Christ will at the resurrection, restore the body to life again, and the Christian will then become an everliving soul. 1 Cor. xv. 53. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then [illegible] death is swallowed up in victory.

That is, all of the christian that is mortal and subject to death, must put on immortality. As only that which is mortal puts on immortality; if the soul be not mortal, it will not put on immortality! It will not become immortal.

Ez. xviii. 27. When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

All these texts prove that the flesh, soul, and body, are all alive, and all mortal, and that the soul is not immaterial, and that none of them will become immortal till the resurrection.

FACTS SHOWING THAT OUR MENTAL AND MORAL POWERS RESULT FROM THE MATERIAL MECHANISM OF MAN, AND REQUIRE NO INTERVENTION OF AN IMMATERIAL ESSENCE OR PRINCIPLE.

We will select a few more stubborn facts from the book of nature. Numerous cases are on record where the skull has been fractured, and the brain exposed to pressure. In these cases the patient's intellects and moral faculties, disappeared when pressure was applied to the brain. Pressure on the brain causes the patient immediately to become insensible: stopping even in the middle of a sentence, recovering immediately when the pressure is removed. Here is the clearest demonstration, that moral and mental powers, and consciousness, are the results of material causes, and the soul is thus demonstrated not to be independent and not to be immaterial.

If the mind were immaterial it would never require rest; neither could its consciousness be suspended by sleep. Reflect on the philosophy of sleep. The man in sound sleep, becomes insensible, utterly unconscious. Oh! say you, it is not the immaterial soul that sleeps, it is only the body. Most cheerfully admitted. But then unconsciousness is an attribute of the body, yourselves being judges. Be pleased to acknowledge this and end the controversy.

Let the mental faculties be exercised powerfully, and continuously; and weakness, prostration, or lunacy, is the result. Why? The mind's delicate machinery has been overstrained, and the exercises of reason was dependent upon it. There never has been a case of lunacy unpreceded by loss of sleep. The mind when severely tasked, requires relaxation, or repose, or it soon loses its vivacity. This proves that it is not immaterial. Why does the drunkard feel first an exhiliration, fitting the mind for greater effort; then confusion, obscurity, and finally, utter unconsciousness, and oblivion of mind? Because he stimulated the circulation of the blood, "and the blood is the life," till this impetuous circulation, pressed upon the delicate organs of the brain, and entirely suspended their action.

In apoplectic and in some other fits, the blood rushes to the brain producing pressure, and total unconscious is the result. In a swoon the blood rushes from the brain, and unconsciousness is produced; as well by the absence of the blood from the brain, as by its pressure. This again proves that the soul is connected with the blood, and that blood and brains are both necessary for the development of mind; and when these are destroyed, there can be no consciousness, and therefore, "the dead know not anything." If the soul, or mind, or consciousness were immaterial, and therefore independent of the organization, they could not be affected by the use of chloroform. But chloroform does deprive men of all consciousness.

If the soul were immaterial, how could a word spoken to the soul, suffuse the cheek with blushes, or the eye with tears? How could the hearing of a shriek causing terror, send the blood to the heart, and pale the face, and cause a universal trembling? From whence comes expression? Is it not the playing of the soul in the eye, and in the muscles of the countenance? Why do we judge of the peculiar characteristics of a man's mind, by the physiognomy? Because a certain combination of the muscles indicating certain emotions, have so often been called into play, that the combination has left an indelible impress. We can sometimes read the very thoughts of the soul in the expression of the eye and the features.

Is not the whole science of phrenology based upon the principle, that every mental and moral faculty, has its appropriate organ in the brain, and is entirely dependent on the material organization for its development? If the soul were immaterial; could the phrenologist delineate its character and powers; merely by examining the external organization? Why is the "immaterial" soul of the brute, less capacious than that of man? Because the organs of the brain are less in number and in volume, compared with their frames, than they are in men; and consequently their souls cannot manifest so many mental and moral powers.

Thus do facts, stubborn, unyielding facts, as well as the word of the Lord, incontrovertibly prove that the mind, and spirit, and soul, are not immaterial; and that they cannot manifest thought, feeling, knowledge, memory, or consciousness, of any kind, without the material organization; and therefore, "there is no knowledge, nor wisdom, in the grave." "For in death there is no remembrance of thee." Isa. xxxviii. 18. "For the grave cannot celebrate thee; they that go down into the pit, cannot hope for thy truth. The living, they shall praise thee, as I do this day."

Disguise it as you may, christians must soon give up the notion of the "natural immortality and imateriality of the soul;" or science will drive the intelligent into infidelity. Or what is more likely to occur, if part of the church persist in advocating known error, the Lord will send leanness upon them; taking away their privileges, and giving them to others that will bring forth the fruits of them. But the days of immateriality are numbered, the soul is mortal, or to speak correctly, man is mortal, all mortal; and notwithstanding the traditions and opposition of men, to this conclusion you must come at last.

Soon may the sun of truth arise upon the church; scattering the dark mists of error, that have so long obscured her glory; preventing her unity and alienating her feelings from her own children; and dissolve the veil from her heart, that has so long prevented the Lord from opening her eyes, that she may behold wondrous things out of his law. Then shall the church come up from the wilderness leaning upon her beloved. Not leaning upon Luther, nor Calvin, nor Wesley, nor Fox; but upon Jesus Christ, the Son of the living God.

A REQUEST.

Will you give us what you think is the true sense or exposition of Heb. vi. 1 to 8.

RESPONSE BY W. S. CAMPBELL.

The apostle urges the church to leave the principles, or rudiments, of the doctrine of Christ and pass on to perfection. It is not to be understood that they were to reject these principles, but simply that they should not be confined to them. It is intimated that if they should not move onward they would lay again the foundation of repentance and faith toward God. It may be that the apostle here intends to say that they would be required to repent again; it is true they would if they were guilty of dead works; but I should understand him to say, "not laying down again the foundation of repentance; i. e., Christ is preached in the first principles or rudiments of the gospel as the ground of repentance and faith; "enough has been said upon these now," together with the doctrines of baptisms; the laying on of hands, resurrection of the dead, and eternal judgment. This foundation has been laid, and "other foundation can no man lay." Let it suffice.

I can not understand the apostle otherwise, as I conclude that he refers to the foundation of all these that had been laid down by the *first* or rudimental preaching. Let us move on to perfection. Not wait here and lay down this foundation again. These principles having been laid down and fully established, there could be no further necessity of dwelling upon them. Go on to further views of truth—to perfection: and this will we do if God permit.

He plainly hints that to remain thus working, would endanger the mind to backsliding. When for the time ye ought to be teachers, ye have need that one teach you, said he to some, and follows up his reprimand by saying, ever learning and never able to come to the knowledge of the truth. But to know the truth is to be saved.

Now, the apostle does not object to the doctrines here specified; he even intimates plainly that they belong to the doctrine of Christ; for we do not want to lay the foundation of them again. Then it is once laid; and must of necessity be laid in these principles. Nor does he object to the enjoyment of them in the view which we take of the divine plan; nor to our teaching them to others; but objects in reality to our living in such manner and so far back, that we shall be always dwelling upon them, and present a necessity for their re-establishment and proof to us. These things were necessary to our conversion, but need not be found the ever present thing to us. The apostle, we repeat, speaks of the foundation and the laying of it. He was appointed to do it by preaching.

They were not, as the church, to be contending about these doctrines, but to believe them and go forward. I do not know what these verses mean, if they do not teach that we should not be working (the whole thing having been settled by apostolic teaching) to lay the foundation of those doctrines. The philosophical structure of the passage requires it. Paul would not deny any of these doctrines, for he taught them as principles of the gospel.

He does not speak against holding them, but against our being content with them. The doctrines to be believed, and progress to be made, or dead works would follow.

The next three verses present a reason why the apostle urges improvement—increasing faith, and holiness—the danger of falling away, and the terrible state of the apostatized.

At this point we may illustrate the subject by remarking that Peter teaches that if we lack the increase we are "blind and can not see afar off, and have forgotten that we were purged from our old sins."

If we make no progress we are in danger of falling back; and having been enlightened, how great the darkness if we fall back?

We freely admit, it will be perceived, that Paul, in the fourth verse, gives a reason for the advance of the church from the base line which he has established; which only shows that the refusal to follow Christ, in a further knowledge of his truth and experience of his grace, involves the danger of entire apostacy.

The force of this reason appears in the great fact that a certain exalted position in Christ—one enjoyed and forfeited by a return to infidelity—will effectually bar the mind against all future approaches to him. But we should observe, for a correct view of the subject of this condition, that those who fall away in such manner must have been very highly exalted. If they shall after this become infidels, reject Christ by counting the blood of the covenant an unholy thing, and thus crucify the Son of God afresh; they can not return to their allegiance. Why? They cannot repent and believe. They have no foundation of repentance or faith, because they have no Christ. "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." That is to say: There is no after sacrifice—no more can be offered. Now having believed in this, and wilfully rejected it, thrown it all away, and adopted a life of infidelity and heathenism, what can remain? If Christ can not avail us by all that he has done, how can we be saved; for he can do no more?

In this last quotation, we see that the *will* must be involved, which I do not, of course, refer to one act of sin; for all sinful acts are wilful (and if any man—of the church—sin, we have an advocate) but to a life of infidelity and sin after such exalted enlightenment.

The great reason, it will be seen, why one can sin beyond the possibility of recovery to divine favor, is that from his peculiar relation to Christ, by the knowledge of the truth which he has seen, and been subjected to; the *force* by which Christ could save him to a position, essential to his holiness, which has all been found in vain, and he, by returning to the darkness of infidelity and heathenism, has now no Christ left to do the work for him; and there is no other name by which he can be saved. He loses Christ, and of consequence must be lost; for it is only by holding to him that any can be saved.

The 7th and 8th verses are an illustration of the position taken by the apostle; and a beautiful one it is. "The earth which will not bring forth after the rain," is nigh, already unto cursing, "whose end is to be burned," (because cursed.) So with those who, after all the exhibition of the divine power in them which is supposed here, bring forth no fruit to holiness.

The plain position of the apostle is this: that if a man has been brought to the most complete state of light and truth, even the experience of the power of God in the condition of his own affections, and then becomes a confirmed infidel, he can not repent or be renewed to repentance; from the relation he must now sustain to Christ—without whom, in a different relation, he can not receive the least divine aid in escaping the darkness of condemnation.

THE BLASPHEMER CAGED.

MOSES HULL, the apostate and blasphemer, who strode through New England, for a short time, some few months since, boasting with "great swelling words of vanity," seems to have been fairly caged by the *New Covenant,* a Universalist paper in Chicago, Ill. Hull seems to be thoroughly *hulled,* this time, so that nothing is left of him but the *cob,* and that in a decaying condition. The *Covenant* handles him thus:

"We should be glad to see Mr. Hull and his theory tried by his own tests. Spiritualists, he claims, are 'true believers,' and can accomplish what Jesus said should attend the true believer.' This is Mr. Hull's language, and he adds that christian 'churches can not produce one of the evidences that they are believers.' The charge, he admits, is a serious one, and he is therefore willing to test the matter. It is not necessary to call a World's Convention, as he proposes. Call together a few hundred of the people of Kalamazoo and vicinity, and test the matter as far as he is concerned. We admit that 'our church' can not do the things referred to, as we limit the works to the apostolic age. As far as we are concerned, we give it up; but as Mr. Hull claims that he and other Spiritualists can do the works—that they are 'true believers,' and can accomplish what Jesus said should attend the true believer, we propose that he be put on trial. He claims what we do not, and it is fair that he be tried by his own test. This would be entirely satisfactory, and we do not see how he can object to his own rule. What, then, could the true believer do? 'These signs shall follow them that believe: in my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE BOSTON DISCUSSION.

WEDNESDAY, March 15.

The readers of the Herald will doubtless be gratified to know some of the prominent details of this discussion, on the question "Do the Scriptures teach the non-resurrection of the wicked?" Last evening, at Kast Hall, 7 P. M., a respectable auditory was present to listen to the opening of the debate. Br. Wendell led off on the affirmative in a speech of twenty minutes, followed by Br. Grant on the negative for the same space, and so on until each disputant had spoken three times, when the meeting was adjourned until 7 P. M. this evening.

The main point of dispute for the evening was the condition of the righteous when they are raised from the dead, the affirmative claiming that at the very moment the righteous are made alive they are immortal, incorruptible, glorified. In proof of this 1 Cor. xv. was adduced. "It is raised in incorruption....glory....power....a spiritual body ....The dead shall be raised incorruptible." The negative contended that the righteous are first made alive and that the immortalization is a subsequent bestowment. The following text was cited as a proof: "This mortal must put on immortality." 1 Cor. xv. 53. The position of the negative is substantially the same as the one he held in the "Grant and Curry discussion," two years ago. He repeatedly stated, last evening that he had seen no reason to change; and, when the affirmative quoted from the aforesaid discussion to show the theory of the negative, the latter expressed his satisfaction and hoped that his former argument would be freely referred to throughout the present discussion.

The negative took his former ground that the wicked dead will be restored to life becaue Justice demands it. All men die in consequence of Adam's sin. As they die through no fault of their own, Justice demands that they shall be made alive again. The affirmative, on the contrary, claimed that life from the dead is a free gift, and through God's pure mercy and love, and that no injustice would attach to the Almighty if the whole race were left in death forever. God does not *owe* a future life to any one; it is a gift. In reply, to this, the negative evaded the issue, and said—It will be just for God to give life to all men if he has promised it. The negative has a peculiar knack of dodging every point that he cannot meet.

The affirmative claimed that life to the wicked dead is either a blessing or a curse. It cannot be a blessing, for it only adds unspeakable misery; as, according to the negative, they are raised to die a second death. And if it is a curse, how can Justice demand it as a debt due? Does God owe a cursed life to any one? The wicked may well say, Save us from justice which, instead of conferring a benefit, only heaps misery on us. Here the negative dodged again, and with muddy clearness, introduced the following illustration. Here are two men in prison. One is innocent of capital crime, and the other is guilty. They are both brought out of prison at the demand of Justice. Justice lets the innocent man go free—his release is a blessing. But Justice demands that the guilty one shall be brought out to have judgment executed on him. The affirmative exposed this subterfuge, which thus changed the issue from—What does Justice owe the sinner? to—What does the sinner owe to Justice?

The negative asserted that the wicked are raised one thousand years subsequent to the resurrection of the righteous. The affirmative in reply, maintained that this theory punishes the wicked one thousand years before it judges them, for the negative holds that resurrection must precede judgment. The affirmative and negative agree that the essence of eternal punishment is the loss of what the righteous gain. The emphatic words of the negative are—"The wages of sin is death; not dying, but death, which is the end of dying." "Eternal death is the highest possible punishment. The wicked lose all that the righteous gain." If all their loss is punishment, it follows that their punishment begins at the moment when the good are glorified. Hence they are punished one thousand years before they are judged, if the negative is correct in his position that resurrection must precede judgment.

We shall give a daily report of the discussion in brief. J. T. C.

SECOND EVENING.

Thursday, March 16, 1865.

Last evening an increased number came to witness the debate, and the interest of the previous evening was exceeded by a still greater interest. It was evident, even to many who sided with the negative on the main question, that he was thoroughly defeated in argument. His manifest evasions of the leading points had a powerful effect on his hearers.

The affirmative pressed Rom. viii. 11 as teaching the literal resurrection, and called upon the negative to give his opinion of the text. The negative responded by denying that it has reference to the resurrection; upon which the affirmative referred him to his (the negative's) Lynn discussion with Moses Hull, in which the negative had cited the text in proof of the resurrection. The affirmative also stated how the negative in a previous discussion (See Grant & Curry, p. 56) had occupied the same position which he has assumed in the present one—that *the quickening* spoken of in the text is in the present life. Thus the negative had contradicted himself twice; first, in his debate with Hull, and secondly, in the present debate, by swinging back to his old stand of present quickening. To all this the negative merely replied that he did not remember the circumstance referred to in the Grant and Hull discussion. A convenient memory! The best part of this matter consisted in the fact stated by the affirmative that Hull had in the case mentioned hauled the negative up on the very same point by citing the said Grant & Curry discussion.

The affirmative brought up the main point of the previous evening—the negative's theory of the mortal resurrection of the righteous —which theory was characterized as a "miserable fiction." The negative had shown "his utter inability to explain the emphatic language" of 1 Cor. xv., in which are "five flaming swords guarding the precious truth" of the incorruptible resurrection. Vs. 42, 43, 44, 52. The negative had given no explanation whatever of these passages. The latter, in reply, said that "those who heard last evening can judge." The cool way in which *perfect silence* was thus said to be "heard," would have been ludicrously silly if the subject had been less important.

The negative made an admission which, if persisted in, will overthrow his entire theory of salvation. The corruptible resurrection of the righteous having been exhibited by the affirmative in its native deformity, the negative was pressed into a kind of explanation, in which he said that the righteous put on immortality after they were vivified, or they *"put it on in receiving life"*—he didn't much care which. We say that this latter admission is a surrender of the argument, and if persisted in, will upset his entire theory of salvation, but he has such a chameleon-like faculty for changing that he may be back on his old ground to-night. After the admission was made, the affirmative remarked that he would not disturb it for fear it might vanish.

In answer to the affirmative's declaration that the theory of the resurrection of the wicked one thousand years after the righteous, punishes the wicked one thousand years before they are judged—the negative asserted that on that principle, the righteous who had died five thousand years before the Second Advent suffer that length of punishment. The affirmative refuted this by simply mentioning the doctrine, held by both disputants, that neither punishment nor reward *begins* until the appearing of the Saviour. But in his next speech, the negative boldly iterated the same objection, just as if it had not been noticed.

With reference to the negative's theory that the penalty of sin is a second death after a revival from death, the affirmative appealed to 2 Thess. i. 7–10. Are the wicked who are alive at Christ's coming, and are "punished with everlasting destruction"—are they to be revived from death at the end of the thousand years and killed again? If they are *not*, what becomes of the penalty of sin, as understood by the negative? If they *are*, what becomes of the expression *"everlasting* destruction"? To this the negative replied that he is "not settled" as to the meaning of the term "everlasting" in the text. He suggested that the term "everlasting" is often used in a limited sense, and it may be limited here. He did not think that the wicked would be judged and punished at the immediate appearing of Christ. Some time would elapse. This answer was promptly met by the affirmative, who quoted Matt. xxv. 46, and asked if the condemned ones in that verse do not receive their punishment at the same time that the righteous receive eternal life? Where is the room for a judgment long drawn out? The negative admits that "everlasting" is to be understood in the most unqualified sense, as it stands in Matt. xxv. 46. What need then of making it limited in 2 Thess. i 9? What is gained? And if the generation of the wicked at Christ's coming—the ungodliest generation that will have lived, because of more knowledge—if *they* have but *one* death, where goes the negative's theory of a second death after the first?

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BY THOMAS READ.

That the various developments of mind are attributes of the body, and belong to man's physical nature, is very apparent; and also that the blood is alive, and communicates life, or soul, to the body in all its members, is equally the language of scripture, and the decision of science. The soul therefore cannot be a being, person, or thing, having independent consciousness. The body of man is a living being, capable of thinking, feeling, and seeing. Now if the soul could think, feel, and see, without the body; there would be two independent beings, constituting but one man, which is absurd. The soul of the flesh is in the blood. For the soul is the life. Let those skilled in Hebrew, point out the difference in the meaning of the expressions.

Gen. xxxv. 18. As her soul was in departing (for she died) she called his name Ben-oni, the son of my sorrow. "Was in departing," implies a state of continued action, in which Rachel had time to converse. How appropriate is this language if she died of hemorrhage. "For the [soul] of the flesh is in the blood." The body is alive, but the body is one, for Paul says, for though there are many members, yet but one body. And the soul is alive, and as to lose the soul is to lose the life, (Luke ix. 25, compared with Mat. xvi. 26) hence the soul is the life of the body.

MORE SCRIPTURE PROOFS THAT THE BODY IS ALIVE.

Rom. xii. 1. Present your bodies a living sacrifice. Then the body is alive. Gen. vii. 21. And all flesh died that moved upon the earth. Then flesh once lived. Rom. vi. 12. Let not sin reign in your mortal body. Luke xii. 4. Fear not them which kill the body. Then the body is alive or it could not be mortal.

This paper is not mortal, therefore it cannot be killed.

Rom. viii. 11. God "shall also quicken your mortal bodies." So then, the body is not only subject to death, but Christ will at the resurrection, restore the body to life again, and the Christian will then become an everliving soul. 1 Cor. xv. 53. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then death is swallowed up in victory.

That is, all of the christian that is mortal and subject to death, must put on immortality. As only that which is mortal puts on immortality; if the soul be not mortal, it will not put on immortality! It will not become immortal.

Ez. xviii. 27. When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

All these texts prove that the flesh, soul, and body, are all alive, and all mortal, and that the soul is not immaterial, and that none of them will become immortal till the resurrection.

FACTS SHOWING THAT OUR MENTAL AND MORAL POWERS RESULT FROM THE MATERIAL MECHANISM OF MAN, AND REQUIRE NO INTERVENTION OF AN IMMATERIAL ESSENCE OR PRINCIPLE.

We will select a few more stubborn facts from the book of nature. Numerous cases are on record where the skull has been fractured, and the brain exposed to pressure. In these cases the patient's intellects and moral faculties, disappeared when pressure was applied to the brain. Pressure on the brain causes the patient immediately to become insensible: stopping even in the middle of a sentence, recovering immediately when the pressure is removed. Here is the clearest demonstration, that moral and mental powers, and consciousness, are the results of material causes, and the soul is thus demonstrated not to be independent and not to be immaterial.

If the mind were immaterial it would never require rest; neither could its consciousness be suspended by sleep. Reflect on the philosophy of sleep. The man in sound sleep, becomes insensible, utterly unconscious. Oh! say you, it is not the immaterial soul that sleeps, it is only the body. Most cheerfully admitted. But then unconsciousness is an attribute of the body, yourselves being judges. Be pleased to acknowledge this and end the controversy.

Let the mental faculties be exercised powerfully, and continuously; and weakness, prostration, or lunacy, is the result. Why? The mind's delicate machinery has been overstrained, and the exercises of reason was dependent upon it. There never has been a case of lunacy unpreced.d by loss of sleep. The mind when severely tasked, requires relaxation, or repose, or it soon loses its vivacity. This proves that it is not immaterial. Why does the drunka.d feel first an exhiliration, fitting the mind for greater effort; then confusion, obscurity, and finally, utter unconsciousness, and oblivion of mind? Because he stimulated the circulation of the blood, "and the blood is the life," till this impetuous circulation, pressed upon the delicate organs of the brain, and entirely suspended their action.

In apoplectic and in some other fits, the blood rushes to the brain producing pressure, and total unconscious is the result. In a swoon the blood rushes from the brain, and unconsciousness is produced; as well by the absence of the blood from the brain, as by its pressure. This again proves that the soul is connected with the blood, and that blood and brains are both necessary for the development of mind; and when these are destroyed, there can be no consciousness, and therefore, "the dead know not anything." If the soul, or mind, or consciousness were immaterial, and therefore independent of the organization, they could not be affected by the use of chloroform. But chloroform does deprive men of all consciousness.

If the soul were immaterial, how could a word spoken to the soul, suffuse the cheek with blushes, or the eye with tears? How could the hearing of a shriek causing terror, send the blood to the heart, and pale the face, and cause a universal trembling? From whence comes expression? Is it not the playing of the soul in the eye, and in the muscles of the countenance? Why do we judge of the peculiar characteristics of a man's mind, by the physiognomy? Because a certain combination of the muscles indicating certain emotions, have so often been called into play, that the combination has left an indelible impress. We can sometimes read the very thoughts of the soul in the expression of the eye and the features.

Is not the whole science of phrenology based upon the principle, that every mental and moral faculty, has its appropriate organ in the brain and is entirely dependent on the material organization for its development? If the soul were immaterial; could the phrenologist delineate its character and powers; merely by examining the external organization? Why is the "immaterial" soul of the brute, less capacious than that of man? Because the organs of the brain are less in number and in volume, compared with their frames, than they are in men; and consequently their souls cannot manifest so many mental and moral powers.

Thus do facts, stubborn, unyielding facts, as well as the word of the Lord, incontrovertibly prove that the mind, and spirit and soul, are not immaterial; and that they cannot manifest thought, feeling, knowledge, memory, or consciousness, of any kind, without the material organization; and therefore, "there is no knowledge, nor wisdom, in the grave." "For in death there is no remembrance of thee." Isa. xxxviii. 18. "For the grave cannot celebrate thee; they that go down into the pit, cannot hope for thy truth. The living, they shall praise thee, as I do this day."

Disguise it as you may, christians must soon give up the notion of the "natural immortality and imateriality of the soul;" or science will drive the intelligent into infidelity. Or what is more likely to occur, if part of the church persist in advocating known error, the Lord will send leanness upon them; taking away their privileges, and giving them to others that will bring forth the fruits of them. But the days of immateriality are numbered, the soul is mortal, or to speak correctly, man is mortal, all mortal; and notwithstanding the traditions and opposition of men, to this conclusion you must come at last.

Soon may the sun of truth arise upon the church; scattering the dark mists of error, that have so long obscured her glory; preventing her unity and alienating her feelings from her own children; and dissolve the veil from her heart, that has so long prevented the Lord from opening her eyes, that she may behold wondrous things out of his law. Then shall the church come up from the wilderness leaning upon her beloved. Not leaning upon Luther, nor Calvin, nor Wesley, nor Fox; but upon Jesus Christ, the Son of the living God.

A REQUEST.

Will you give us what you think is the true sense or exposition of Heb. vi. 1 to 8.

RESPONSE BY W. S. CAMPBELL.

The apostle urges the church to leave the principles, or rudiments, of the doctrine of Christ and pass on to perfection. It is not to be understood that they were to reject these principles, but simply that they should not be confined to them. It is intimated that if they should not move onward they would lay again the foundation of repentance and faith toward God. It may be that the apostle here intends to say that they would be required to repent again; it is true they would if they were guilty of dead works; but I should understand him to say, "not laying down again the foundation of repentance; i. e., Christ is preached in the first principles or rudiments of the gospel as the ground of repentance and faith; "enough has been said upon these now," together with the doctrines of baptisms; the laying on of hands, resurrection of the dead, and eternal judgment. This foundation has been laid, and "other foundation can no man lay." Let it suffice.

I can not understand the apostle otherwise, as I conclude that he refers to the foundation of all these that had been laid down by the *first* or rudimental preaching. Let us move on to perfection. Not wait here and lay down this foundation again. These principles having been laid down and fully established, there could be no further necessity of dwelling upon them. Go on to further views of truth —to perfection: and this will we do if God permit.

He plainly hints that to remain thus working, would endanger the mind to backsliding. When for the time ye ought to be teachers, ye have need that one teach you, said he to some, and follows up his reprimand by saying, ever learning and never able to come to the knowledge of the truth. But to know the truth is to be saved.

Now, the apostle does not object to the doctrines here specified; he even intimates plainly that they belong to the doctrine of Christ; for we do not want to lay the foundation of them again. Then it is once laid; and must of necessity be laid in these principles. Nor does he object to the enjoyment of them in the view which we take of the divine plan; nor to our teaching them to others; but objects in reality to our living in such manner and so far back, that we shall be always dwelling upon them, and present a necessity for their re-establishment and proof to us. These things were necessary to our conversion, but need not be found the ever present thing to us. The apostle, we repeat, speaks of the foundation and the laying of it. He was appointed to do it by preaching.

They were not, as the church, to be contending about these doctrines, but to believe them and go forward. I do not know what these verses mean, if they do not teach that we should not be working (the whole thing having been settled by apostolic teaching) to lay the foundation of those doctrines. The philosophical structure of the passage requires it. Paul would not deny any of these doctrines, for he taught them as principles of the gospel.

He does not speak against holding them, but against our being content with them. The doctrines to be believed, and progress to be made, or dead works would follow.

The next three verses present a reason why the apostle urges improvement—increasing faith, and holiness—the danger of falling away, and the terrible state of the apostatized.

At this point we may illustrate the subject by remarking that Peter teaches that if we lack the increase, we are "blind and can not see afar off, and have forgotten that we were purged from our old sins."

If we make no progress we are in danger of falling back; and having been enlightened, how great the darkness if we fall back?

We freely admit, it will be perceived, that Paul, in the fourth verse, gives a reason for the advance of the church from the base line which he has established; which only shows that the refusal to follow Christ, in a further knowledge of his truth and experience of his grace, involves the danger of entire apostacy.

The force of this reason appears in the great fact that a certain exalted position in Christ—one enjoyed and forfeited by a return to infidelity—will effectually bar the mind against all future approaches to him. But we should observe, for a correct view of the subject of this condition, that those who fall away in such manner must have been very highly exalted. If they shall after this become infidels, reject Christ by counting the blood of the covenant an unholy thing, and thus crucify the Son of God afresh; they can not return to their allegiance. Why? They cannot repent and believe. They have no foundation of repentonce or faith, because they have no Christ. "If we sin wilfully after we have, received the knowledge of the truth, there remaineth no more sacrifice for sin." That is to say: There is no after sacrifice—no more can be offered. Now having believed in this, and wilfully rejected it, thrown it all away, and adopted a life of infidelity and heathenism, what can remain? If Christ can not avail us by all that he has done, how can we be saved; for he can do no more?

In this last quotation, we see that the *will* must be involved, which I do not, of course, refer to one act of sin; for all sinful acts are wilful (and if any man—of the church—sin, we have an advocate) but to a life of infidelity and sin after such exalted enlightenment.

The great reason, it will be seen, why one can sin beyond the possibility of recovery to divine favor, is that from his peculiar relation to Christ, by the knowledge of the truth which he has seen, and been subjected to; the *force* by which Christ could save him to a position, essential to his holiness, which has all been found in vain, and he, by returning to the darkness of infidelity and heathenism, has now no Christ left to do the work for him; and there is no other name by which he can be saved. He loses Christ, and of consequence must be lost; for it is only by holding to him that any can be saved.

The 7th and 8th verses are an illustration of the position taken by the apostle; and a beautiful one it is. "The earth which will not bring forth after the rain," is nigh, already unto cursing, "whose end is to be burned," (because cursed.) So with those who, after all the exhibition of the divine power in them which is supposed here, bring forth no fruit to holiness.

The plain position of the apostle is this: that if a man has been brought to the most complete state of light and truth, even the experience of the power of God in the condition of his own affections, and then becomes a confirmed infidel, he can not repent or be renewed to repentance; from the relation he must now sustain to Christ—without whom, in a different relation, he can not receive the least divine aid in escaping the darkness of condemnation.

THE BLASPHEMER CAGED.

MOSES HULL, the apostate and blasphemer, who strode through New England, for a short time, some few months since, boasting with "great swelling words of vanity," seems to have been fairly caged by the *New Covenant*, a Universalist paper in Chicago, Ill. Hull seems to be thoroughly *hulled*, this time, so that nothing is left of him but the *cob*, and that in a decaying condition. The *Covenant* handles him thus:

"We should be glad to see Mr. Hull and his theory tried by his own tests. Spiritualists, he claims, are 'true believers,' and can accomplish what Jesus said should attend the true believer.' This is Mr. Hull's language, and he adds that christian 'churches can not produce one of the evidences that they are believers.' The charge, he admits, is a serious one, and he is therefore willing to test the matter. It is not necessary to call a World's Convention, as he proposes. Call together a few hundred of the people of Kalamazoo and vicinity, and test the matter as far as he is concerned. We admit that 'our church' can not do the things referred to, as we limit the works to the apostolic age. As far as we are concerned, we give it up; but as Mr. Hull claims that he and other Spiritualists can do the works—that they are 'true believers,' and can accomplish what Jesus said should attend the true believer, we propose that he be put on trial. He claims what we do not, and it is fair that he be tried by his own test. This would be entirely satisfactory, and we do not see how he can object to his own rule. What, then could the true believer do? 'These signs shall follow them that believe: in my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt

them; they shall lay hands on the sick, and they shall recover.'—Mark xvi. 17, 18.

"Now, Mr. Hull, set the time when you will do all these things, and make good your claim that you are a 'true believer!' Can you cast out devils? If you can do this, you can go to the asylum in Kalamazoo and cure the poor lunatic. Jesus did this. Go there and restore the insane to their right minds! Let us see by your works that you are a 'true believer,' or go and play with the poisonous fangs of the serpent! let the rattle snake bite your hand, and see if no ill effects are produced! Take a dose of strychnine or Prussic acid and see if it does not harm you. The test is—'If they drink *any* deadly thing, it shall not hurt them.' Is Moses Hull willing to accept this challenge?

"Mr. Hull says again: 'But if Spiritualists prove themselves to be the true believers, by the inspired rule, 'He that believeth on me the works that I do, shall he do also,' we ask the church and clergy to acknowledge it, etc.

"That's fair; and for one we say, that we will. Only do the works that Jesus did, and we will concede all that you claim. Jesus healed the sick, restored sight to the blind, hearing to the deaf, and speech to the dumb, cured the lunatic, stilled the raging sea, walked upon the waters, raised the dead, fed thousands of people, (besides women and children,) with five loaves and two small fishes, and did many other wonderful works, according to the history. Now, if Moses Hull can do these things, we shall admit that he is a 'true believer,' as he claims. Can he walk upon the water? Can he calm the waves of the sea by his word? Can he raise the dead? Jesus did these things; and, Mr. Hull tells us that he is willing to be tried by the inspired rule of Jesus. 'The works that I do shall he do also.' Give us the evidence, Mr. Hull, that you are a 'true believer,' according to your own test, and we will at once admit your claim. Until then we shall be constrained to think that your pretensions are mere 'sound and fury, signifying nothing.'"

Napoleon's Life of Julius Cæsar.

A PASSAGE FROM THE PREFACE.

Several copies of the "History of Julius Cæsar," by Napoleon III., have found their way into the hands of journalists, although the book is not yet officially issued. A letter from Brussels to the *Nord* cites some remarkable passages from the preface to the work, which gives in a manner the measure of the author. The opening passage of the preface is as follows: "Historic truth ought to be as sacred as religion, for by it is taught the love of the true and the hatred of oppression. Events are never produced spontaneously; they proceed from anterior causes which alone determine their results. Among these causes great men figure in the first rank; they personify the action of Providence; they possess certain ideas necessary to the march of humanity. As soon as these great men have fixed upon their system, from the fact that it is the product of an infallible reasoning, it will in a manner impose itself upon the society called upon to put it into practice. It is for this reason that these efforts to obstruct the path of great men are of no avail. Death itself can not overcome them. Their ideas and their influence in the world live after them. It is of no use to suppress Cæsar. He would be continued by Augustus and avenged by Nero and Caligula. For the same reason it is in vain that Napoleon is buried at St. Helena. After forty years of sufferings for Europe the empire has a new birth, and recommences its actions upon European destinies. But in consequence of the interruptions to which Napoleonic ideas have been subjected, its development will be the more painful and laborious."

These few words show the importance of the part which Napoleon assigns himself; but the imperial author seems to have left out of sight the philosophic truth that great men are only the forcible expressions, under Providence, of great thoughts which are diffused through a whole people, and that without the aid of the people great men could never develop their ideas.—*The Methodist.*

Spiritualism.

At the great Spiritualist mass meeting at Oshtemo, Michigan, June 26th and 27th, 1863, it was said in one of their prominent speeches: "Spiritualism, with its thousands of mediums and its millions of believers, stands forth to-day as *the religion of the world.*"

We believe the saying to be true in a much broader sense than most people are ready to admit, who have not yet indorsed this new religion. But few are aware of the rapid spread of the principles embodied in the system of theology taught by the spirits and spiritualists. Like weeds, they are springing up all over the world, and having a most luxuriant growth, with very little hindrance; so that it is becoming "the religion of the world" in its extent.

It is emphatically "the religion of the world" in its character; that is, it is in keeping with the feelings of the natural man. It requires no reformation, no sorrow for sin nor consecration to the Lord. All men and women, no matter how they live, are members of the "New Catholic Church," so called by the spiritualists. It is perfectly adapted to the taste of wicked men; therefore it meets with no opposition from the world. Men do not embrace this whole system at once, but first adopt some of these principles, and advance step by step till they are wholly engulfed in the depths of infidelity. Let all beware of this "religion of the world."—*Prophetic Times.*

The Herald of Life.

NEW YORK, MARCH 22, 1865.

This Week's Paper.

Our Paper-maker has sadly disappointed us, in failing to furnish paper as usual for this week's issue; and we have been obliged to use an inferior article, and somewhat out of size, or lay over till next week. We have done the best we could under the circumstances; and, after all, have been thrown back into a late issue. We trust not to be in such a predicament again, but cannot tell what may happen in this disappointing world.

Life Believers in New York.

Life only in Christ, is the grandest and most glorious truth ever brought to the ears of mortal man. The friends of this heavenly message, in New York and vicinity, have engaged Dodworth Hall, 806 Broadway, for meetings on the "first day of the week," for the year to come. Preaching morning and evening, uniformly, every Lord's day, at the usual hours of public services. Seats free.

There was preaching there last Lord's day three times, with good attendance. Next Sabbath Eld. S. W. Bishop will preach there morning and evening.

The Third Quarterly Conference.

The time for holding this Conference has been fixed for Sunday April 23d, in Dodworth Hall, 806 Broadway, New York. Services three or more times on the first day, and to be continued as far into the week as thought best; doubtless through Monday and Tuesday, if no more. Important matters will come up at this Conference relating to future operations and missionary work. All who feel an interest in these things should be present as early Monday as possible, as these matters will be under consideration Monday and Tuesday. We presume that most preachers will have appointments in other places which will prevent their attendance till Monday. On their account business matters will not be called up on "the first day."

The Christian Passover.

The Life believers in New York and Brooklyn, will meet for the observance of this feast. The commemoration of our Lord's death is, in the nature of the case, and in harmony with all other memorial of events, an anniversary celebration. Therefore, the doing "this in remembrance of" Christ's death, and to "show forth his death till he come," is our object; and, by Divine permission, it will be attended to in New York on its anniversary; which, this year, falls on Monday eve, April 10th. The friends abroad who have not the opportunity to attend to it at home, are invited to be with us on the occasion; which we trust will be one of much interest. The gathering in the evening will be at an early hour. A moderate repast will be provided for the opening of "the feast," and such other matters attended to as shall be suitable to the occasion. The closing service will be eating the bread and drinking the wine in commemoration of our Redeemer's broken body and shed blood. All who love the Saviour are welcome to participate with us at their and our Lord's table. Let each examine himself, or herself, and see that the feast is kept so as to honor our Lord.

Let none suppose because they are are unable to meet in company with others that they can not keep the feast. We doubt not you can keep it acceptably at home, and alone, if attended to as a memorial of our Lord's death and in memory of his love.

A Short Sermon.

"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. iii. 14–19.

"I bow my knees"—in prayer—"unto the Father of our Lord Jesus Christ"—through whom alone we can have access to the Father: and—"of whom the whole family"—*patria*, kindred, tribe, race, progeny—"in heaven and in earth are named." The whole race of saints, wherever they are, and wherever they lived, derive their spiritual and divine life from Him, as the appointed head of his family; and therefore take His name whose nature in embryo they possess; as children take the name of their father. As the head of this family all communications with his Father are made through and in the name of Christ. Thus, to the Father, Paul said, he prayed, "That he would grant you"—of this family—"according to the riches of his glory"—His glorious riches, wealth, or abundance, which is inexhaustible and unsearchable—"to be strengthened with might"—increased in power—"by His Spirit"—which is the efficient agency in communicating power, or might—"in the inner man"—or, that new and spiritual formation derived from Christ, and through union with him, "that Christ may dwell in your hearts"—that He may have a home, a permanent place, in your minds, or affections, so that every thought shall be under the government of that Spirit with which He was filled. This home, or residence, for Christ in the hearts, or affections, cannot be attained except "by faith," a strong and unwavering confidence in God, through his Son, who is the medium, and the only one, through which the Spirit of God is communicated to men. The apostle prayed that such communication of the Spirit might be made, "that being rooted and grounded in love," taking root, or striking roots into, and made firm in love. The figure is beautiful. Love is the soil in which, and in which alone, the christian can grow: God is love: Christ is the gift of love; the grand office of the Spirit is to shed abroad the love of God in the hearts of believers: they are planted in love: they should strike their roots deep therein, and become firm and immovable in it; thus will they honor the God of love, resemble Christ in love, become unblamable in love; and so attain unto the full and perfect adoption of children to God, and partake of his immortality, incorruptibility, and endless life, at the revelation of Jesus Christ. And Paul desired that they might now be rooted and grounded in love, so that they "may be able"—fully able—"to comprehend," to understand, to know, to lay hold of—"with all saints"—in company with all the holy ones—"what is the breadth"—how wide—"and length"—how extensive—"and depth"—how inscrutable, or unsearchable—"and height"—how high the elevation of the love of God—"and to know the love of Christ:" here the apostle, himself, has attained that elevation in description that his own head, as it were, becomes giddy, and he exclaims from astonishment at his discoveries—"which passeth knowledge." Well said, truly: it is even so: and the loftiest intellect that shines and expands before the throne of God must now, and will forever, have to make the same acknowledgment. Well, saith the apostle, I will stop here in my effort to describe the love of Christ and God; but I pray, "that ye might be filled with all the fulness of God." Truly, this wish is the cap stone of the arch, and all language fails in any attempt at exposition: we will only add—Even so, Amen.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."—Vs. 20 and 21.

The apostle after his masterly flight, in the attempt at a description of the love of God and Christ, seems unwilling to descend till he had planted a standard even above the cap stone, and he proceeds to give a shout of triumph while he runs up the flag of the kingdom, and says, "Now unto him who is able to do"—how much, Paul?—"all we ask"—yes, and all we think, and yea, and—"above"—over, beyond—"all we ask or think:" and not only beyond that, but "abundantly above" it: yea, "exceeding abundantly above all we ask or think." We can ask for much, but, we may think of more, perhaps, than we dare ask for; but after all, in our deepest and highest thoughts, we do not, hardly, begin to reach even the outskirts of the treasures God has in store for, and which He is able to give to, those that love and obey Him through his Son. But, says the apostle, He is able to do these things "according to the power that worketh in us," by which we were formed of the dust, brought up in animal nature, developed an intellectual nature, now a spiritual one, whereby we are already made partakers of the divine nature: and what cannot that power effect which has already accomplished so much? Who shall fix its bounds? Who can tell where or when it is to stop in its developments in us? Will it stop with this age? No: therefore, "Now unto him be glory in the church"—the assembly of the holy ones—"by Christ Jesus"—who is the head of that assembly; through him let glory be given to God, his Father and our Father—"throughout all ages, world"—*aionon*, ages—"without end"—or, throughout all the endless succession of ages. This age is not to terminate the wonders of God's love and power. There is to be a continued, an endless number of ages, succeeding each other; each rising higher in glory and in the richness of their developments, without ever exhausting the fulness of God. The idea of the next age being the last is a dream of ignorance, a mere fancy, unsupported by the Scriptures, and at war with the Divine administration, so far as it has yet been developed. What unthought of glories, then, still lie in the future. We have no need of "endless torments," nor of torment in a future life at all, to stimulate us to seek eternal life: "the joy set before us" is ample. The preaching of torture, as a motive to seek and serve God, has only originated in ignorance and superstition. Let the Scripture truth of God's love and kind designs take its place, and see if we do not have a more consistent race of Christians.

"Ordained to Eternal Life."

How are we to understand this phrase, Acts xiii. 48, "As many as were ordained to eternal life, believed?"—Inquirer.

The original word translated "ordained" is that of *prepared* or *disposed.* Such is its true import. Of this fact, Lowman and Whitby give many examples in their comments on this text, and themselves translate the term—*tetagmenoi*—"disposed for." As many as were *disposed for* eternal life believed."

In the Hebrew of the O. T. there are eleven words, which are translated ordain, ordaineth, and ordained. One of those words, viz.: *Orakh*—has this definition—"to arrange, to prepare." This word occurs first in Psa. cxxxii. 17. "I have ordained"—prepared, arranged—"a lamp for mine annointed." The next place of its occurrence, is Isa. xxxviii 33.—"Tophet is ordained"—*prepared*—"of old". Our authority is, "The Bible Student's Concordance, by Aaron Pick, Professor of Hebrew and Chaldea, from the University of Prague."

It will be seen by the quotation we have given above, that our English word "ordained," has the sense in Hebrew of prepared, or arranged. Claiming the benefit of this meaning of the word, we bring it forward to help in the explanation of Acts xiii. 48—"As many as were ordained to eternal life, believed." Clearly, to our mind, the sense is—"As many as were prepared for eternal life, believed." That is—As many as had given careful and candid attention to the truth, the Apostles had spoken in previous discourses, now believed the doctrine about eternal life, which they had heard; for, "faith cometh by hearing." The Jews had heard in part, but their "envy" at the attention which the multitudes gave to the preaching of Paul and Barnabas, unfitted them to hear to profit; so they "contradicted and blasphemed;" and, hence, were not ordained—were not prepared by the ministry of the Apostles to receive and believe the glorious truth of eternal life, by and through Jesus Christ. Others were ordained, or prepared, or disposed, by the teaching of the Apostles, and hence believed.

That such is the true sense of this text, we fully believe. To refer the language to a decree, or irresistible purpose of God, that those individuals should have eternal life, and to assign that as the reason why they believed, it seems to us, is, however undesigned, to represent God as mocking his creatures, when he says—"As I live, I have no pleasure in the death of the wicked, but that the wicked turn from their way and live;" and adds, "Why will ye die?" Now, if their eternal life depends upon His ordaining them to it, in the sense of an absolute decree; and if without such ordination they never will believe, which ordination He refuses to exercise in relation to all who die, then, most manifestly, there is an apparent want of sincerity on the part of God, when he solemnly affirms He has no pleasure in the death of the wicked. It will not meet the case at all to say—"He has no pleasure in their death in itself considered." He makes no such reservation in his oath in the matter; and it is not fitting that we mortals should make it for him, and thereby, virtually, charge him with duplicity, or double dealing.

We say, once more,—No man is ordained to eternal life, in the sense of being set apart for it, by God's act, till he has passed through his trial in this life. "Be thou faithful unto death, and I will give you a crown of life," saith the "Faithful and True Witness." Till then, even Paul found it necessary to keep his body under, and bring it into subjection; "lest that by any means" ... he "should be a cast away." See 1 Cor. ix. 27. Such language is totally, and eternally irreconcilable with the notion that he believed himself, at that time, set apart of God to eternal life, that is, eternally ordained to it.

The act of ordination, Acts xiii. 48, is not to be referred to some unknown and eternal act of God; the context forbids it. The minds of those who believed had been "prepared" by the words to which they had candidly listened, and being thus prepared they believed. Not one word is said of any decree of God in the matter; it is a simple contrast between candid and uncandid hearers. The latter were not prepared, the former were, and therefore believed.

Dr. Adam Clarke comments on this text as follows;

"Whatever *tetagmenoi* may mean, which is the word translated, ordained, it is neither *protetagmenoi*, nor *proorismenoi*, which the Apostle uses, but simply *tetagmenoi*, which includes no idea of preordination or predestination of any kind." He inquires,—"What does the word *tetagmenoi* mean?" and answers—"The verb *tatto*, or *tasso*, signifies to place, set, order, appoint, dispose; hence it has been considered here as implying the disposition or readiness of mind of several persons in the congregation, such as the religious proselytes mentioned in verse 43, who possessed thereverse of the disposition of those Jews, who spake against those things, contradicting and blaspheming, ver. 44." He adds—"Those who seek for the plain meaning of the word, will find it here; those who wish to make out a sense, not from the Greek word, its use among Greek writers, and the obvious sense of the Evangelist, but from their own creed, may continue to puzzle themselves and others, ... having bidden adieu to the true meaning of a passage so very simple, taken in its connection, that one wonders how it ever came to be misunderstood and misapplied."

"Infants: Soul and Body."

Under the above caption, Luther Lee once took exceptions to the sentiment some one had advanced, that "the body of the infant is corrupt or fallen and depraved: this depravity is hereditary; but the soul is a new creation of God, not derived from the earthly parent."

Mr. Lee used up this notion very handsomely, and said, "The Bible affirms that God is the Maker of the body, as clearly as it does, that he is the Maker of the soul. Abraham begat Isaac, and Isaac begat Jacob. But if souls are not begotten as well as bodies, Abraham did not beget Isaac, or else the term Isaac does not include a soul. If men are not begotten, then souls are no part of men."

Mr. Lee overthrows the sentiment in the argument, but demolishes himself along with it, for the doctrine of Mr. Lee is, that the soul is "immaterial, uncompounded, and indivisible." Now if it is immaterial, how does the action of matter, in generation, communicate it? And if it is indivisible, how could Abraham give or communicate a soul to Isaac? It could not be an offshoot from his own, for that would make his soul divisible, and Mr. Lee says it is "indivisible." We cannot see, if Abraham communicated Isaac's soul to him, but what it must still have been Abraham's soul in Isaac, if the soul is not divisible; and then we do not see how there can be more than one soul for the whole human family; and as that is indivisible, it is a family soul: hence it follows that the action of any one man must be the action of the family soul; so if one man sins, it is a family sin, or if one man acts virtuously it is a family virtue. Again, as the soul is "indivisible," all men must have the same common destiny: say, for example, that if Abraham should be lost, Isaac must be lost, for the soul can't be divided; and so, whatever is the fate of the first man, Adam, must be the fate of all the men of his race, or else the soul must be divisible; and then, what would become of Mr. Lee's theory of indivisibility? Happy for man, however, we have the assurance that Abraham, Isaac and Jacob are saved, and that proves Adam and Eve were, and that all their posterity must inevitably be so too—for "the soul is indivisible." Truly Mr. Lee has helped our opponents to a short and certain route to universal salvation. Can you get of that dilemma, Mr. Lee, without abandoning your theory?

We see Mr. Lee's difficulty. It all grows out of the assumption that the soul is an entity—a real being or existence—and not an attribute. The soul of man is an attribute of man, an inherent quality, that which pertains to man as man, as an organism. To use one of Mr. Lee's own expressions, "The soul, whose very existence is *thought.*" Never did a theologian better define the immaterial soul than he has done, fatal as it is to his entire theory, which he has labored to sustain.

The question between Mr. Lee and his friend stands thus: Are the souls [thoughts] of men, or infants, a new creation of God, or are they propagated by generation from father to child?

According to Mr. Lee, the soul is a "living consciousness," and "is known to exist only from its thoughts." Now, how little living consciousness does an infant manifest? and as the soul "is known to exist *only* from its thoughts," how will Mr. Lee prove that infants have any souls at all? Does he know anything of their thoughts? He has said that "animals do not think;" that what appears to be the result of thought in them is only *instinct.* There are very few animals but what are quite equal in this respect to infants just born. After all, then, Mr. Lee, may it not be, according to your theory, that infants have no souls at all? So that you and your opposing friend may both be wrong.

The matter now seems to stand thus:—

The soul is thought, and can be known only by its thoughts:

But the infant is not *known* to think:

Therefore, the infant has no soul, so far as known. Is this position true? And if not, how will Mr. Lee disprove it, without abandoning some of his main arguments?

Story of a Dog.

Theologians claim for man an immortal soul; and part of their argument is based on the fact that man manifests moral qualities which brutes do not possess. Let them read the following and judge whether a dog may not have some thing that looks very much like what they term a moral quality in man: and if man is immortal on this account, why not the dog also?—at least some of them? We confess that the following account not only shames man as a species, but many professed Christians who do not manifest half the moral, nor half the Christian principle of this dog and his companion: for many of them not only rejoice at the calamities that may befall those whom they regard as their enemies, but "bite and devour" those who have extended to them a helping hand. Let such read and learn, from the fact here related, to humble themselves for that pride of heart which leads them to boast that they are immortal, and for the revengeful spirit they have so often indulged.

"One day a Newfoundland dog and a mastiff, which never met without a quarrel, had a fierce and prolonged battle on the pier of Donaghadee, and from which, while so engaged, they both fell into the sea. There was no way of escape but by swimming a considerable distance. The Newfoundland dog being an expert swimmer, soon reached the pier in safety; but his antagonist, after struggling for a time, was on the point of sinking, when the Newfoundland, which had been watching the mastiff's struggles with great anxiety, dashed in, and seizing him by the collar, kept his head above the water, and brought him safely to shore. Ever after they were most intimate friends: and when, unfortunately, the Newfoundland was killed by a stone wagon passing over his body, the mastiff languished and evidently lamented his friend's death for a long time."

What is Death?

Cruden, in his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity.

"Death," he says, "signifies the separation of the soul from the body,—this is temporal death. A separation of soul and body from God's favor in this life, which is the state of all unregenerated and unrenewed persons, who are without the light of knowledge, and the quickening power of grace,—this is spiritual death. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented for ever with the devil and his angels,—this is the second death, or eternal death. To all these kinds of death Adam made himself and his posterity liable, by transgressing the commandment of God in eating the forbidden fruit."

This strange and unnatural definition of the scripture word death, is that which is generally held by modern Christian teachers. Can such extravagances fail to shock the understandings of an intelligent and truth-seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasm of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definition of the scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the Grace of God should taste death for every man." Heb. ii. 9.

According therefore to the definition given by Cruden, Christ must have suffered this three-fold death. 1. Temporal death, or the separation of soul and body. 2. Spiritual death, or the separation of the whole nature from God's favor in this life. 3 Eternal death or the perpetual separation of the whole man from God, to be tormented for ever with the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the "orthodox" believe this, though in consistency they should. They urge a commutation theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." Heb. ii. 14, 15.

Now the common sense principle of interpretation requires us to understand that *the death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the *three-fold* death which Satan had the power of, and mankind feared, Christ must have suffered this threefold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Modern theologians and scripture are as much at variance, on this topic, as their theology is at variance with common sense. This passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirits of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances, its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely it was the fear of this all-engulfing death, not of a three-fold death of modern theology, which begat the "bondage" of which the text speaks.

Ancient Heathens and Immortality.

The ancient heathens did but conjecture, without proof, of a future state. And there is this remarkable circumstance to be noticed in addition, that those who taught the doctrine (as the ancient heathen lawgivers themselves did, from a persuasion of its importance for man's conduct), do not seem themselves to have believed what they they taught, but to have thought merely of the expediency of inculcating this belief on the vulgar.

It does not appear, however, that they had much success in impressing their doctrine on the mass of the people; for though a state of future rewards and punishments was commonly talked of among them, it seems to have been regarded as little more than an amusing fable. It does not appear, from the account of their own writers, that men's lives were ever influenced by such belief. On the contrary, we find them, in speeches publicly delivered and now extant, ridiculing the very notion of any one's seriously believing the doctrine.

It may be thought, however, by some, that the wisest of the heathen philosophers, though they did not hold the notions of the vulgar as to the particulars of a future state of rewards and punishments, yet had convinced themselves (as in their writings they profess) of the immortality of the soul. And it is true that they had, in a certain sense; but in such a sense as in fact makes the doctrine amount to nothing at all. They immagined that the souls of men, and of all other animals, were not created by God, but were themselves parts of the divine mind, from which they were separated when united with bodies, and to which they would return and be re-united on quitting those bodies; so that the soul, according to this notion, was immortal both ways; that is, not only was to have no end, but had no beginning, and was to return after death into the same condition in which it was before our birth,—a state without any distinct personal existence or consciousness. It was the substance of which the soul is composed, that (according to this doctrine) was eternal rather than the soul itself, which as a distinct being, was swallowed up and put an end to. Now it would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of such a future state as this, which consists in becoming after death, the same as we were before birth. To all practical purposes, it is the same thing as annihilation.

Accordingly the apostle Paul, when speaking to the Corinthians (1 Cor. xv.) of some persons who denied the "Resurrection of the dead," (teaching, perhaps, some such doc

trine as that I have just been speaking of) declares, in that case his "preaching would have been vain." To deny the "Resurrection," is, according to him, to represent Christians as "having hope in this life only," and those "who have fallen asleep in Christ, as having perished" (verse 18, 19). As for any such future existence as the ancient philosophers described, he does not consider it worth a thought.

Such was the boasted discovery of the heathen sages! which has misled many inattentive readers of their works; who, finding them often profess the doctrine of the immortality of the soul, and not being aware what sort of immortality it was they meant, have hastily concluded that they had discovered something approaching to the truth: or, at least, that the doctrine was one which might have some practical effect on the feelings and conduct, which it is plain it never could. And such, very nearly, is said to be the belief entertained now by the learned among the East-Indian Bramins, though they teach a different doctrine to the vulgar.—*Archbishop Whately.*

The Discussion in Boston.

THIRD EVENING.

Friday, March 17, 1865.

Last evening was occupied in the further consideration of points already discussed, besides some additional ones. Just as we suspected, and as we expressed in the second installment of our synopsis of proceedings, the negative swung back to his old position of the mortal resurrection of the righteous. His statements were distinct and decisive. He believes that the righteous are first brought to life in a mortal condition, and that afterward they put on immortality. But he took good care to avoid any attempt to explain 1 Cor. xv. 42–44, 52.

On the previous evening the negative had taken up and discussed one of the proof texts of the affirmative—Isa. xxvi. 14—on the plea that he had disposed of all that had been said by the affirmative. Last evening the latter reciprocated by quoting the following passage from his opponent's fifth speech in the former discussion: "In Dan. xii. 2, there is a passage familiar to you all. 'And many of them that *sleep* in the dust of the earth *shall awake*, some to everlasting life, and some to shame and everlasting contempt.' Now observe, first, they *all awake*" The affirmative took up this last assertion—"They *all* awake." The text reads—"*Many* of them that sleep shall awake."

"Many of" cannot be "all." In reply, the negative asserted that there is "no 'of' in the original." Prof. Hudson, being present, the affirmative appealed to him to state the facts. The Professor did not commit himself fairly on the word "of," but introduced a gratuitous statement to the effect that the original has the article before "many," which he thought made it immaterial whether the "of" is there or not, as the article would neutralize it. The affirmative then appealed to the writer, and we affirmed that "of" is undoubtedly in the text. If we had fairly understood Prof. Hudson's remark about the article, we should have added that he was entirely mistaken. The original reads thus: "And many of the sleepers"—Or, "And many from the sleepers." The restrictive particle—"of" or "from"—*is there*, and the Professor's article is *not* there. King James' version is certainly correct in its rendering in this case.

The affirmative took up I Tim. iv. 10, which contains the phrase "Saviour of all men," and showed its true import by pointing out the fact that it is "God"—not "Christ"—who is the Saviour of all men. The text was shown to be susceptible of two constructions, either (1) that God has *provided* a conditional salvation for all, or (2) that the word "Saviour" should be rendered "Preserver," in which case the idea is that God preserves all men in this present existence, giving "to all life, and breath, and all things," and "especially" preserves unto life eternal "them that believe." Christ is "the author of *eternal salvation*" Heb. v. 9.

Besides various minor points debated in the course of the evening, the negative's theory of the unconditional salvation of Adam and his posterity, as illustrated in the former discussion, and re-illustrated in the present one, was thoroughly analyzed by the affirmative, and its utter weakness and folly was well exposed. The only sense in which the affirmative regarded Christ as the LIFE-GIVER was also stated with great force. Christ is the "BREAD of life"—bread, "not POISON."

J. T. C.

FOURTH EVENING.

Saturday, March 18, 1865.

The debate last evening was very interesting for one reason at least. Our readers will be pleased to learn that the negative was compelled to surrender one point. We do not mean that he did it frankly and generously, for he "bowed" very "reluctantly" to the irresistible mandate of truth. But he *did it.* On the previous evening he had boldly asserted that the word "of" in the phrase "Many of them that sleep"—Dan. xii. 2—is not in the original. Of course he did not say that he had examined the orignal, and found it so; neither did he say that any one else had found it so. But he said it as confidently as if it were an undoubted fact. We have no words too strong to use in condemnation of such ignorant (if not wilful) perversion of the express word of God. To be sure, he quoted in connection the translation of Thomas Wintel, in which the word "of" is omitted, but what of that? But a moment previous, he had quoted Prof. Whiting as "high authority," who recognizes the partitive particle. Why should Thos. Wintel, or any other man be continually appealed to for "a just and exact translation," when the manifest facts, known by every competent critic, who reads the text in the original, completely annihilate Wintel's translation. Wintel's opinion in the matter is worth as much as Miles Grant's—just nothing. Yesterday the affirmative, stirred up by the statement of Prof. Hudson, that the article is before "many," took the trouble to visit Simon C. Noot, D. D., Instructor of Hebrew, to inquire as to the facts. The learned Hebraist spurned the assertion of Prof. Hudson, and said that it is a moral impossibility to get anything but a restrictive meaning from the original. To this testimony the negative was forced to submit.

The affirmative introduced an argument on "the bread of life" John vi., in which he proved (1) that Christ is only a LIFE-GIVER as he is the "bread" of life; and (2) that the bread only gives life to those who *eat* it; and (3) that if they eat they "shall live forever." This overwhelming argument the negative did not notice.

The affirmative brought forward other strong points, which told on the audience. As for the negative, his remarks were so loose and incongruous that it would be impossible to pick out a single point worth printing. There was nothing new, but from beginning to end, his talk was a confused rehash and dull repetition of his talk on the preceeding evenings.

J. T. C.

Brain and Thought.

Richmond mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable portion of its bony covering by disease. He says he repeatedly made pressure on the brain, and each time suspended all feeling and all intellect, which were instantly restored when the pressure was withdrawn. The same writer also relates another case, that of a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the efused blood collected upon the brain so as to produce pressure. Professor Chapman, of Philadelphia, mentions, in his Lectures, that he saw an individual with his skull perforated and the brain exposed, who was accustomed to submit himself to the same experiment of pressure as the above, and who was exhibited by the late Professor Westar to his class. His intellect and moral faculties disappeared on the application of pressure to the brain; they were held under the thumb, as it were, and restored at pleasure to their full activity by discontinuing the pressure. But the most extraordinary case of this kind within my knowledge, and one peculiarly interesting to the physiologist and metaphysician, is related by Sir Astley Cooper in his Surgical Lectures. A man by the name of Jones, received an injury of his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel, soon after this, made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence was sent to St. Thomas Hospital, London. He lay constantly on his back, and breathed with difficulty. His pulse was regular, and each time it beat he moved his fingers When hungry or thisty he moved his lips and tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of the fingers ceased, and at four o'clock in the afternoon (the operation having been performed at one) he sat up in bed; sensation and volition returned, and in four days he got out of bed and conversed. The last thing he remembered was taking a prize in the Mediterranean. From the moment of the accident, thirteen months and a few days, oblivion had come over him and all recollection ceased. He had for more than year, drunk of the cup of Lethe, and lived wholly unconscious of existence; yet, on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body.—*Dr. Brigham.*

National Retribution.

We have maintained from the commencement of the present war that it was our national day of judgment; and that the South must be desolated, as its repentance was hopeless; that the North must suffer terribly in loss of life and property for its complicity in the crime of slaveholding; yet we have not been without a conviction that the North would be so far led to repent, and do works meet for repentance, as that it may be spared to a further trial, to see if the people are sincere, and in earnest to do justice and love mercy. The judgment on the slaveholding portion of the country is too manifest to be denied as a judicial visitation; and shows that God does not let His justice sleep forever, but sooner or later causes judgment to overtake such as refuse reformation. The judicial blindness of the slaveholding power is thus commented on by *The Methodist* of this city.

JUDICIAL BLINDNESS OF THE SOUTH.

We have referred to the "judicial blindness" to which Providence has given up the rebellious South. History certainly does not record a more striking and admonitory lesson of this kind. The successes of the rebels have apparently been measured out to them just sufficiently to lead them on by a prolonged struggle, to complete retribution. Their lands have been devastated, their business overthrown, their commerce suppressed, their internal communications destroyed, their fighting men nearly annihilated, their families overwhelmed with bereavement and want, their currency practically nullified, and now, as their final overthrow narrows and concentrates with irresistible pressure upon them, they are forced to abandon the chief design of their treason, slavery, and appeal to the downtrodden African for help. But that appeal comes too late. Sherman has cut them off from their chief resource for black recruits; they have not time to drill the comparatively few slaves who may be within their reach, and these know too well the imminent ruin of the cause, and have too much reason to detest that cause, to make reliable soldiers in the rebel lines. We shall not be surprised to find that this last expedient of the great crime will prove its most foolish and perhaps its most tragic fact. A few thousand negroes can be of little help to the failing Confederacy now: a large number of them may turn out to be its self-destruction, and such a destruction as history may tremble to record.

We find the leaders of this iniquity have become confounded; their counsels are without wisdom and concord, their resources are gone, and they are proposing to appropriate any thing and every thing by summary robbery of the people. Their money is worth two cents for the dollar; they need, according to their official estimates, ten hundred and fifty-six millions of dollars for their expenses the current year; their papers declare that "the ability to pay any heavier taxes than have already been imposed does not exist," and that the new system of taxation proposed by the rebel Congress "is utterly impossible for any people to meet." They have already repudiated a large part of their public debt by a species of commutation: they now see no other way out of their financial abyss than a second and unheard-of system of repudiation—the reduction of their whole obligations to the par value of gold; that is, in other words, to issue a new paper, and demand the return of the old to the Treasury, to be paid for at the rate of two cents of the new for one dollar of the old! Thus, with the loss of most of their youth, and of their slaves, must be extinguished hundreds of millions of their property in the form of repudiated government paper. This is destruction heaped on destruction. The curse of God is culminating over the heads of this doomed people.

The rebellion is bound hand and foot by its own crimes and policy. It has been justly said, by a Southern statesman, that there is none of its leaders who does not regret that he ever put his hand to the dreadful work. Their persistence is a necessity—it is not the effect of courage or of heroism. These men know that if they could escape death by peace, yet they must suffer what is worse than physical death—political and social death; that they can never again hold up their heads under the American sky. How can they then give up? If they yield they are ruined; if they persevere they can but be ruined. And their misled communities are in a similar retributive condition. Their leaders have absolute control of every thing; the people cannot save themselves without the consent of their military masters. What can they do then but suffer and perish? Nothing whatever, except as our advancing armies liberate them from their helplessness.

Such is the manifest retribution which has overtaken this greatest crime of modern ages. It is appalling; but it is sublime in its vindication of society and of the moral government of God. The man who fails to see the operation of invincible moral law in the history we are now enacting, fails to read its most impressive lesson. The, "Lord God omnipotent reigneth!" Let the nations bow their heads in awe!

Evangelization of Italy.

In a moral and religious aspect Italy is becoming more interesting every day. Truth has been poured in there, through the mountain passes of Switzerland, from Geneva, always the headquarters of a pure and active Christianity, until very healthful signs begin to manifest themselves. During the last three years 100,000 Bibles have been bought by Italians; schools are multiplying rapidly; a Protestant theolgical seminary at Florence is in vigorous operation; Protestant preaching is established in at least fifty places; and, as might be expected, the most salutary effects are apparent. Northern Italy, which for many years has been the most enlightened and the most restive under the restraints of the old religion, was not, as might have been expected, foremost to welcome the dawning of new religious views. The aristocracy there clung to the hope of a reconciliation between Victor Immanuel and the Pope as affording the highest promise of reform. But meanwhile southern and central Italy had become more accessible to Protestant labors, and at length, in the north, Sardinia has been able to take a higher position among the Italian States, while the influence of the Waldenses is more potential for good than ever before. Milan, as well as Turin, both seem destined to become centres of education and light. The tendency of events is well illustrated by a recent occurrence at a place called Favale, only a few miles from Genoa. Being in a mountainous country, the people in mid-winter, when grazing cattle is no longer practicable, often become strolling minstrels. One of these, with his fiddle and flute, wandered off into Piedmont, where he received a new set of ideas relating to the Bible, etc., and returning home in the Spring found himself virtually banished from society. But a number of people soon became convinced that he was "neither a mad-man nor an atheist," and gained such influence as to draw down the anathemas of the priest, by whom they were eventually sent to prison. Public indignation then became aroused, and an application to the government, by virtue of the new constitution, secured their release. Now there is established in Favale a chapel with sixty members.

The same work is also going forward in other countries. In France forty-one new Protestant churches have been added within two years. Austria has adopted a constitution securing religious liberty, and, by favor of the Emperor, Protestant worship is sustained in the imperial city of Vienna. Spain alone is reserved for the reign of intolerance and bigotry.—*Journal of Commerce.*

Russian Buildings at Jerusalem.

The following account of the works that are being carried on by the Russians in Jerusalem, taken from a letter received from the Rev. J. Barclay, some two years since, will be read with interest:

"In a former letter, you ask me to give you some information about the Russian buildings at the north-west side of the city. The site occupied by them incloses an area of about 157,500 square yards, or 1,417,500 square feet; in fact, an irregular parallelogram 350 yards broad and 450 yards long. The ground on which they stand, is surrounded by a wall about fifteen feet high. The buildings comprise a palace for a bishop, a magnificent cathedral which is being rapidly pushed toward completion, and large quadrangular buildings, intended for the accommodation of many hundreds of pilgrims. In the plan which I have seen, many other edifices are also designed, the object of which I do not clearly know. The land itself was partly purchased by the Russians, though the larger portion, which was the former Turkish military exercise ground, was granted to them by imperial firman. Their outlay can not be set down at less than £250,000, about a quarter of a million, and yet their object is not fully realized. The idea which originated these buildings arose, it is said, in the Grand Duke Constantine's mind just after the Crimean war. To supply the place of the Russian navy, which had been interdicted in the Black Sea, it was proposed to keep in movement a large number of transport steamers as passenger boats. To keep these going, an impetus was given to the public mind on the subject of pilgrimage. With a view of supplying lodgings for the crowds of devotees, a subscription list was opened, and its proceeds applied to the present erections. It was then proposed to make arrangements to convey pilgrims at so much per head, from the several ports in Russia, to and from Jerusalem at a fixed tariff. Amongst the items set down was a definite sum for the absolution of each penitent in the holy places. At this proposition the Greek priests raised the cry of sacrilege, as such fees heretofore had been peculiarly their own; but now it was proposed to employ none but Russian priests. The Holy Synod took the matter up, and after a good deal of the usual intrigue, the direction of the whole passed into its hands. The location of the buildings is not far from the upper pool of Gihon, near which Rabshakah stood when he defied Hezekiah. It commands also the north and west of the city, and if we are to credit Latin suspicion, its future use will be military."—*Jewish Intelligencer.*

NOTE BY THE EDITOR.—The suspicion expressed in the last sentence of this article explains the design of the Czar. War is in the hearts of all these kings, and their ambitions and belligerent tendencies will be overruled for the deliverance of Zion. The last great battle will be in vindication of Judah and Jerusalem. Joel. iii. 1–2., 6–16.]

PROMPT TO SERVE GOD.—This angel, (who delivered Peter,) like the other angels of God—like the angel that hurried Lot—appears in a kind of solemn haste. "Arise up quickly," he says; "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their own exploits,—they take no breathing time—they want no leisure to rest from the toil, and contemplate the conquest. It is a very ordinary thing to them—it excites no particular surprise or elation in their minds—they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit; they also should be in solemn haste—their time is all too short. Not an hour should pass, after their greatest effort, without preparing for some new service.—*John Foster.*

READ YOUR BIBLE SLOWLY.—Take time, even if you have but little time. A great mathematician once said, "If his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures, if you are pressed for time (and this ought to be a rare case), then spend the precious moments on a portion of a chapter. When you feel that the mind and heart are beginning to drink in the sentiment even of a single verse, then stop and drain the heavenly chalice, because the Divine Spirit is filling thy cup. It is a true, solemn, and interesting thought that we are to wait, to linger, to tarry for the blessing to come from the Word before us.

EVACUATION OF ROME.—France has informed the Italian government that the period of two years preceding the evacuation of Rome by the French troops will be calculated from the 6th of February last; that being the day on which King Victor Emmanuel left Turin for Florence. The 6th of February, 1867, therefore, will be a hazardous day for the Papal government. There is strong chance that, as soon as this main prop is removed, the whole superstructure of the Pope's temporal power will fall in disastrous ruin.

APPOINTMENTS.

ELD. J. T. CURRY will preach in Advent Hall, Merchant's Exchange, *Manchester, N. H.*, Sunday, March 26th. E HOLT.

LIBERTY WETHERBEE will preach in *East Greatworks*, March 26. *North Newburg* April 2. Br. B. K. Davis is invited to attend the meeting at N. Newburg.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of DODWORTH'S HALL, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That LEONARD C. THORNE act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "LIFE AND ADVENT UNION," be held in New York, about the time of the Passover in April ensuing.

Advertisements.

DR. S. B. BARLOW.

62 East Twenty-First Street

Near Fourth Avenue.

OFFICE HOURS, From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M.

Diptheria.

I am happy to announce to the readers of the Herald of Life, that I am in the possession of a remedy that is a sure cure of Diptheria. I have used it for at least ten years in the treatment of this terrible disease, and have treated scores of cases (some of which had been given up by other Physicians) with entire success, not having lost a single case.

It cures the most malignant cases as certainly as the simplest forms of the disease. It is also *purely Homeopathic.*

Now I propose, for the sum of $1, to send to any who may desire it, a vial of this medicine, containing sufficient, at least, to cure half a dozen cases, with full directions for its use. The medicine can be sent by mail to any part of the country, and will keep any length of time without deteriorating in any latitude.

Address, DR. A. DECKER, *Newark, N. J.*

P. S.—In all cases where the medicine fails to cure, the money will be refunded by notifying me of the fact. To the poor, who are not able to pay, free.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with nt egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS. Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY; or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size, i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE, AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed, "GEO. STORRS. Box 4658, New York.

trine as that I have just been speaking of) declares, in that case his "preaching would have been vain." To deny the "Resurrection," is, according to him, to represent Christians as "having hope in this life only," and those "who have fallen asleep in Christ, as having perished" (verse 18, 19). As for any such future existence as the ancient philosophers described, he does not consider it worth a thought.

Such was the boasted discovery of the heathen sages! which has misled many inattentive readers of their works; who, finding them often profess the doctrine of the immortality of the soul, and not being aware what sort of immortality it was they meant, have hastily concluded that they had discovered something approaching to the truth: or, at least, that the doctrine was one which might have some practical effect on the feelings and conduct, which it is plain it never could. And such, very nearly, is said to be the belief entertained now by the learned among the East-Indian Bramins, though they teach a different doctrine to the vulgar.—*Archbishop Whately.*

The Discussion in Boston.

THIRD EVENING.

Friday, March 17, 1865.

Last evening was occupied in the further consideration of points already discussed, besides some additional ones. Just as we suspected, and as we expressed in the second installment of our synopsis of proceedings, the negative swung back to his old position of the mortal resurrection of the righteous. His statements were distinct and decisive. He believes that the righteous are first brought to life in a mortal condition, and that afterward they put on immortality. But he took good care to avoid any attempt to explain 1 Cor. xv. 42–44, 52.

On the previous evening the negative had taken up and discussed one of the proof texts of the affirmative—Isa. xxvi. 14—on the plea that he had disposed of all that had been said by the affirmative. Last evening the latter reciprocated by quoting the following passage from his opponent's fifth speech in the former discussion: "In Dan. xii. 2, there is a passage familiar to you all. 'And many of them that *sleep* in the dust of the earth *shall awake*, some to everlasting life, and some to shame and everlasting contempt.' Now observe, first, they *all awake*." The affirmative took up this last assertion—"They *all* awake." The text reads—"*Many* of them that sleep shall awake." "Many of" cannot be "all." In reply, the negative asserted that there is "no 'of' in the original." Prof. Hudson being present, the affirmative appealed to him to state the facts. The Professor did not commit himself fairly on the word "of," but introduced a gratuitous statement to the effect that the original has the article before "many," which he thought made it immaterial whether the "of" is there or not, as the article would neutralize it. The affirmative then appealed to the writer, and we affirmed that "of" is undoubtedly in the text. If we had fairly understood Prof. Hudson's remark about the article, we should have added that he was entirely mistaken. The original reads thus: "And many of the sleepers"—Or, "And many from the sleepers." The restrictive particle—"of" or "from"—*is there*, and the Professor's article is *not* there. King James' version is certainly correct in its rendering in this case.

The affirmative took up 1 Tim. iv. 10, which contains the phrase "Saviour of all men," and showed its true import by pointing out the fact that it is "God"—not "Christ"—who is the Saviour of all men. The text was shown to be susceptible of two constructions, either (1) that God has *provided* a conditional salvation for all, or (2) that the word Saviour should be rendered "Preserver," in which case the idea is that God preserves all men in this present existence, giving "to all life, and breath, and all things," and "especially" preserves unto life eternal "them that believe." Christ is "the author of *eternal salvation*" Heb. v. 9.

Besides various minor points debated in the course of the evening, the negative's theory of the unconditional salvation of Adam and his posterity, as illustrated in the former discussion, and re-illustrated in the present one, was thoroughly analyzed by the affirmative, and its utter weakness and folly was well exposed. The only sense in which the affirmative regarded Christ as the LIFE-GIVER was also stated with great force. Christ is the "BREAD of life"—bread, "not POISON."

J. T. C.

FOURTH EVENING.

Saturday, March 18, 1865.

The debate last evening was very interesting for one reason at least. Our readers will be pleased to learn that the negative was compelled to surrender one point. We do not mean that he did it frankly and generously, for he "bowed" very "reluctantly" to the irresistible mandate of truth. But he *did it.* On the previous evening he had boldly asserted that the word "of" in the phrase "Many of them that sleep"—Dan. xii. 2—is not in the original. Of course he did not say that he had examined the orignal, and found it so; neither did he say that any one else had found it so. But he said it as confidently as if it were an undoubted fact. We have no words too strong to use in condemnation of such ignorant (if not wilful) perversion of the express word of God. To be sure, he quoted in connection the translation of Thomas Wintel, in which the word "of" is omitted, but what of that? But a moment previous, he had quoted Prof. Whiting as "high authority," who recognizes the partitive particle. Why should Thos. Wintel, or any other man be continually appealed to for "a just and exact translation," when the manifest facts, known by every competent critic, who reads the text in the original, completely annihilate Wintel's translation. Wintel's opinion in the matter is worth as much as Miles Grant's—just nothing. Yesterday the affirmative, stirred up by the statement of Prof. Hudson, that the article is before "many," took the trouble to visit Simon C. Noot, D. D., Instructor of Hebrew, to inquire as to the facts. The learned Hebraist spurned the assertion of Prof. Hudson, and said that it is a moral impossibility to get anything but a restrictive meaning from the original. To this testimony the negative was forced to submit.

The affirmative introduced an argument on "the bread of life" John vi., in which he proved (1) that Christ is only a LIFE-GIVER as he is the "bread" of life; and (2) that the bread only gives life to those who *eat* it; and (3) that if they eat they "shall live forever." This overwhelming argument the negative did not notice.

The affirmative brought forward other strong points, which told on the audience. As for the negative, his remarks were so loose and incongruous that it would be impossible to pick out a single point worth printing. There was nothing new, but from beginning to end, his talk was a confused rehash and dull repetition of his talk on the preceeding evenings.

J. T. C.

Brain and Thought.

Richmond mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable portion of its bony covering by disease. He says he repeatedly made pressure on the brain, and each time suspended all feeling and all intellect, which were instantly restored when the pressure was withdrawn. The same writer also relates another case, that of a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the efused blood collected upon the brain so as to produce pressure. Professor Chapman, of Philadelphia, mentions, in his Lectures, that he saw an individual with his skull perforated and the brain exposed, who was accustomed to submit himself to the same experiment of pressure as the above, and who was exhibited by the late Professor Westar to his class. His intellect and moral faculties disappeared on the application of pressure to the brain; they were held under the thumb, as it were, and restored at pleasure to their full activity by discontinuing the pressure. But the most extraordinary case of this kind within my knowledge, and one peculiarly interesting to the physiologist and metaphysician, is related by Sir Astley Cooper in his Surgical Lectures. A man by the name of Jones, received an injury of his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel, soon after this, made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence was sent to St. Thomas Hospital, London. He lay constantly on his back, and breathed with difficulty. His pulse was regular, and each time it beat he moved his fingers. When hungry or thisty he moved his lips and tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of the fingers ceased, and at four o'clock in the afternoon (the operation having been performed at one) he sat up in bed; sensation and volition returned, and in four days he got out of bed and conversed. The last thing he remembered was taking a prize in the Mediterranean. From the moment of the accident, thirteen months and a few days, oblivion had come over him, and all recollection ceased. He had for more than year, drunk of the cup of Lethe, and lived wholly unconscious of existence; yet, on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body.—*Dr. Brigham.*

National Retribution.

We have maintained from the commencement of the present war that it was our national day of judgment; and that the South must be desolated, as its repentance was hopeless; that the North must suffer terribly in loss of life and property for its complicity in the crime of slaveholding; yet we have not been without a conviction that the North would be so far led to repent, and do works meet for repentance, as that it may be spared to a further trial, to see if the people are sincere, and in earnest to do justice and love mercy. The judgment on the slaveholding portion of the country is too manifest to be denied as a judicial visitation; and shows that God does not let His justice sleep forever, but sooner or later causes judgment to overtake such as refuse reformation. The judicial blindness of the slaveholding power is thus commented on by *The Methodist* of this city.

JUDICIAL BLINDNESS OF THE SOUTH.

We have referred to the "judicial blindness" to which Providence has given up the rebellious South. History certainly does not record a more striking and admonitory lesson of this kind. The successes of the rebels have apparently been measured out to them just sufficiently to lead them on by a prolonged struggle, to complete retribution. Their lands have been devastated, their business overthrown, their commerce suppressed, their internal communications destroyed, their fighting men nearly annihilated, their families overwhelmed with bereavement and want, their currency practically nullified, and now, as their final overthrow narrows and concentrates with irresistible pressure upon them, they are forced to abandon the chief design of their treason, slavery, and appeal to the downtrodden African for help. But that appeal comes too late. Sherman has cut them off from their chief resource for black recruits; they have not time to drill the comparatively few slaves who may be within their reach, and these know too well the imminent ruin of the cause, and have too much reason to detest that cause, to make reliable soldiers in the rebel lines. We shall not be surprised to find that this last expedient of the great crime will prove its most foolish and perhaps its most tragic fact. A few thousand negroes can be of little help to the failing Confederacy now: a large number of them may turn out to be its self-destruction, and such a destruction as history may tremble to record.

We find the leaders of this iniquity have become confounded; their counsels are without wisdom and concord, their resources are gone, and they are proposing to appropriate any thing and every thing by summary robbery of the people. Their money is worth two cents for the dollar; they need, according to their official estimates, ten hundred and fifty-six millions of dollars for their expenses the current year; their papers declare that "the ability to pay any heavier taxes than have already been imposed does not exist," and that the new system of taxation proposed by the rebel Congress "is utterly impossible for any people to meet." They have already repudiated a large part of their public debt by a species of commutation; they now see no other way out of their financial abyss than a second and unheard-of system of repudiation —the reduction of their whole obligations to the par value of gold; that is, in other words, to issue a new paper, and demand the return of the old to the Treasury, to be paid for at the rate of two cents of the new for one dollar of the old! Thus, with the loss of most of their youth, and of their slaves, must be extinguished hundreds of millions of their property in the form of repudiated government paper. This is destruction heaped on destruction. The curse of God is culminating over the heads of this doomed people.

The rebellion is bound hand and foot by its own crimes and policy. It has been justly said, by a Southern statesman, that there is none of its leaders who does not regret that he ever put his hand to the dreadful work. Their persistence is a necessity—it is not the effect of courage or of heroism. These men know that if they could escape death by peace, yet they must suffer what is worse than physical death —political and social death; that they can never again hold up their heads under the American sky. How can they then give up? If they yield they are ruined; if they persevere they can but be ruined. And their misled communities are in a similar retributive condition. Their leaders have absolute control of every thing; the people cannot save themselves without the consent of their military masters. What can they do then but suffer and perish? Nothing whatever, except as our advancing armies liberate them from their helplessness.

Such is the manifest retribution which has overtaken this greatest crime of modern ages. It is appalling; but it is sublime in its vindication of society and of the moral government of God. The man who fails to see the operation of invincible moral law in the history we are now enacting, fails to read its most impressive lesson. The, "Lord God omnipotent reigneth!" Let the nations bow their heads in awe!

Evangelization of Italy.

In a moral and religious aspect Italy is becoming more interesting every day. Truth has been poured in there, through the mountain passes of Switzerland, from Geneva, always the headquarters of a pure and active Christianity, until very healthful signs begin to manifest themselves. During the last three years 100,000 Bibles have been bought by Italians; schools are multiplying rapidly; a Protestant theological seminary at Florence is in vigorous operation; Protestant preaching is established in at least fifty places; and, as might be expected, the most salutary effects are apparent. Northern Italy, which for many years has been the most enlightened and the most restive under the restraints of the old religion, was not, as might have been expected, foremost to welcome the dawning of new religious views. The aristocracy there clung to the hope of a reconciliation between Victor Immanuel and the Pope as affording the highest promise of reform. But meanwhile southern and central Italy had become more accessible to Protestant labors, and at length, in the north, Sardinia has been able to take a higher position among the Italian States, while the influence of the Waldenses is more potential for good than ever before. Milan, as well as Turin, both seem destined to become centres of education and light. The tendency of events is well illustrated by a recent occurrence at a place called Favale, only a few miles from Genoa. Being in a mountainous country, the people in mid-winter, when grazing cattle is no longer practicable, often become strolling minstrels. One of these, with his fiddle and flute, wandered off into Piedmont, where he received a new set of ideas relating to the Bible, etc., and returning home in the Spring found himself virtually banished from society. But a number of people soon became convinced that he was "neither a mad-man nor an atheist," and gained such influence as to draw down the anathemas of the priest, by whom they were eventually sent to prison. Public indignation then became aroused, and an application to the government, by virtue of the new constitution, secured their release. Now there is established in Favale a chapel with sixty members.

The same work is also going forward in other countries. In France forty-one new Protestant churches have been added within two years. Austria has adopted a constitution securing religious liberty, and, by favor of the Emperor, Protestant worship is sustained in the imperial city of Vienna. Spain alone is reserved for the reign of intolerance and bigotry.—*Journal of Commerce.*

Russian Buildings at Jerusalem.

The following account of the works that are being carried on by the Russians in Jerusalem, taken from a letter received from the Rev. J. Barclay, some two years since, will be read with interest:

"In a former letter, you ask me to give you some information about the Russian buildings at the north-west side of the city. The site occupied by them incloses an area of about 157,500 square yards, or 1,417,500 square feet; in fact, an irregular parallelogram 350 yards broad and 450 yards long. The ground on which they stand, is surrounded by a wall about fifteen feet high. The buildings comprise a palace for a bishop, a magnificent cathedral which is being rapidly pushed toward completion, and large quadrangular buildings, intended for the accommodation of many hundreds of pilgrims. In the plan which I have seen, many other edifices are also designed, the object of which I do not clearly know. The land itself was partly purchased by the Russians, though the larger portion, which was the former Turkish military exercise ground, was granted to them by imperial firman. Their outlay can not be set down at less than £250,000, about a quarter of a million, and yet their object is not fully realized. The idea which originated these buildings arose, it is said, in the Grand Duke Constantine's mind just after the Crimean war. To supply the place of the Russian navy, which had been interdicted in the Black Sea, it was proposed to keep in movement a large number of transport steamers as passenger boats. To keep these going, an impetus was given to the public mind on the subject of pilgrimage. With a view of supplying lodgings for the crowds of devotees, a subscription list was opened, and its proceeds applied to the present erections. It was then proposed to make arrangements to convey pilgrims at so much per head, from the several ports in Russia, to and from Jerusalem at a fixed tariff. Amongst the items set down was a definite sum for the absolution of each penitent in the holy places. At this proposition the Greek priests raised the cry of sacrilege, as such fees heretofore had been peculiarly their own; but now it was proposed to employ none but Russian priests. The Holy Synod took the matter up, and after a good deal of the usual intrigue, the direction of the whole passed into its hands. The location of the buildings is not far from the upper pool of Gihon, near which Rabshakah stood when he defied Hezekiah. It commands also the north and west of the city, and if we are to credit Latin suspicion, its future use will be military."—*Jewish Intelligencer.*

NOTE BY THE EDITOR.—The suspicion expressed in the last sentence of this article explains the design of the Czar. War is in the hearts of all these kings, and their ambitions and belligerent tendencies will be overruled for the deliverance of Zion. The last great battle will be in vindication of Judah and Jerusalem. Joel. iii. 1–2., 6–16.]

PROMPT TO SERVE GOD.—This angel, (who delivered Peter,) like the other angels of God —like the angel that hurried Lot—appears in a kind of solemn haste. "Arise up quickly," he says; "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their own exploits,—they take no breathing time—they want no leisure to rest from the toil, and contemplate the conquest. It is a very ordinary thing to them—it excites no particular surprise or elation in their minds —they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit; they also should be in solemn haste—their time is all too short. Not an hour should pass, after their greatest effort, without preparing for some new service.—*John Foster.*

READ YOUR BIBLE SLOWLY.—Take time, even if you have but little time. A great mathematician once said, "if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures, if you are pressed for time (and this ought to be a rare case), then spend the precious moments on a portion of a chapter. When you feel that the mind and heart are beginning to drink in the sentiment even of a single verse, then stop and drain the heavenly chalice, because the Divine Spirit is filling thy cup. It is a true, solemn, and interesting thought that we are to wait, to linger, to tarry for the blessing to come from the Word before us.

EVACUATION OF ROME.—France has informed the Italian government that the period of two years preceding the evacuation of Rome by the French troops will be calculated from the 6th of February last, that being the day on which King Victor Emmanuel left Turin for Florence. The 6th of February, 1867, therefore, will be a hazardous day for the Papal government. There is strong chance that as soon as this main prop is removed, the whole superstructure of the Pope's temporal power will fall in disastrous ruin.

APPOINTMENTS.

ELD. J. T. CURRY will preach in Advent Hall, Merchant's Exchange, *Manchester, N. H.*, Sunday, March 26th. E HOLT.

LIBERTY WETHERBEE will preach in *East Greatworks*, March 26. *North Newburg* April 2. Br. B. K. Davis is invited to attend the meeting at N. Newburg.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of DODWORTH'S HALL, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening, afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That LEONARD C. THORNE act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "LIFE AND ADVENT UNION," be held in New York, about the time of the Passover in April ensuing.

Advertisements.

DR. S. B. BARLOW.

62 East Twenty-First Street

Near Fourth Avenue.

OFFICE HOURS, { From 8 to 9, A. M / " 1 to 2, P. M. / " 6 to 7, P. M.

Diptheria.

I am happy to announce to the readers of the Herald of Life, that I am in the possession of a remedy that is a sure cure of Diptheria. I have used it for at least ten years in the treatment of this terrible disease, and have treated scores of cases (some of which had been given up by other Physicians) with entire success, not having lost a single case.

It cures the most malignant cases as certainly as the simplest forms of the disease. It is also *purely Homeopathic.*

Now I propose, for the sum of $1, to send to any who may desire it, a vial of this medicine, containing sufficient, at least, to cure half a dozen cases, with full directions for its use. The medicine can be sent by mail to any part of the country, and will keep any length of time without deteriorating in any latitude.

Address, DR. A. DECKER, *Newark, N. J.*

P. S. In all cases where the medicine fails to cure, the money will be refunded by notifying me of the fact. To the poor, who are not able to pay, free. A. D.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not— 2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy" —more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY; or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two cents* postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each. MAN'S NATURE, AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed, "GEO. STORRS,
Box 4658, New York.

Poetry.

OUR MORTAL FRIENDS.

BY MRS. MARIA MATHEWS WEAVER.

We laid the baby down,
The mother with it slept,
Both dreamless in the ground
While loving dear ones wept.

The friends of riper years
Have followed, one by one,
And 'mid our bitter tears
Their long last sleep begun.

Our hearts are desolate,
Our homes have cheerless grown,
For many a precious friend
Has left us here alone.

Low in the ground they rest,
Or in the ocean sleep;
Death claims them as his own
And boasts his power to keep.

Thanks be to God's dear Son,
He knows all of his fold
And soon will gather them
To heavenly joys untold.

O Christ, the way of Life,
Our trust is all in thee;
Come, bring death's captives home,
Let them thy glory see.

Danville, C. E., 1865.

THE JUDGMENT NOT SIMULTANEOUS.

The following, on the above subject, we extract from an article we find in the *Prophetic Times*, and credited in that periodical to "Plain Papers on Prophetic Subjects." The author evidently saw "men as trees walking." The idea of a simultaneous judgment, in which all the race of Adam are gathered at once, is both inconsistent itself and contrary to the Scriptures of truth; and it seems a wonder how intelligent people can still be held to believe such an absurdity.

The writer of the following sees light on the subject; and we trust he will yet see all the truth clearly. While we do not indorse every expression contained in the following extract, we think it cannot fail to be interesting and instructive.—EDITOR.

Do not many passages of Scripture teach, that immediately upon Christ's coming, a simultaneous judgment will take place, embracing both the righteous and wicked of all ages?....

While there are many passages which affirm the judgment to be universal, there are others which unequivocally testify that *in one sense*—that of being called in question as to eternal life or eternal death—believers have already passed through judgment in the person of Christ, and, that in this sense no judgment remains for them. "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." (John v. 24.) Accordingly, in the context of this passage, our Lord divides the resurrection itself into "the resurrection of life" and the "resurrection of judgment" (*anastasis kriseos*).... Evidently the possessor of everlasting life needs not to be judged, and cannot be, as to whether everlasting life is to be his or not. Heb. xi. 27, 28, gives expression to the same truth. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall He appear the second time without sin unto salvation." Men, as such, in their natural state of sin and condemnation, have before them death and judgment. The believer has death and judgment behind him, substitutionally borne by Christ on the cross; and he has before him as his blessed hope the second appearing of Christ, for whom he looks. His appearing without sin unto salvation. Believers are, as to their persons, accepted in Christ; their security therefore can no more be called in question than that of Him in whom they are accepted.

The works of believers must all nevertheless be brought into judgment. 1 Cor. iii. shows us that there will be those who, because builded on the only foundation, will themselves be saved, whose works will, as unable to bear the test of the fire of that day, be burned up. Beyond question, we must, in this sense, "all appear before the judgment-seat of Christ." But, finally, the way in which believers are placed before that judgment-seat, demonstrates more than anything besides, that they are not there to be tried for life or death. How is it that the saints reach that solemn tribunal? By being changed or raised at the very moment of Christ's descent, and by being caught up to meet Him in the air! Whether the coming of Christ be pre- or post-millennial—all must agree that the very first, the *immediate* effect of His coming is the resurrection, the change, and the translation into the air of His own people. It is thus, and only thus, that they are placed before the judgment-seat of Christ. And shall they appear there, in bodies fashioned and made like unto Christ's own glorious body, to have the questioned tried whether they savingly belong to Christ? Impossible! Nay, more; where Christ is represented as being manifest, or as coming in judgment on the wicked, His saints are represented as coming with him. "When Christ who is our life, shall appear, then shall ye also appear with him in glory." "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Are these saints, who thus accompany the Lord, to take their place among those on whom judgment is to be executed, and only be afresh separated from among them, as the result of a judicial process? Incomprehensible as is such a thought, this, is necessarily involved in the doctrine of a simultaneous judgment of all mankind, from Adam downwards, immediately to ensue on the coming of Christ. But if there are passages supposed to support or to teach such a notion, let them by all means be examined.

Rev. xxi. 7, 8, is adduced in support of the theory of a simultaneous judgment of all mankind at Christ's coming. But a mere glance at the passage shows that it is a declaration of the final results of what all agree in admitting to be the last judgment—that of the great white throne—and therefore proves nothing for or against the doctrine in question. So of Rev. xxii. 12—15, "Behold I come quickly; and my reward is with me, to give to every man according as his work is." No one doubts that such is the object and result of Christ's coming; but as to proof that all men receive the reward of their works together, and that immediately upon the coming of Christ, the passage affords none. The same remark applies to Matt. xvi. 27. Doubtless it is at Christ's coming that the period commences in which He will "reward every man according to his works," and this the passage declares. But it declares nothing as to the order in which the rewards shall be distributed, and that is the question at issue.

Acts xvii. 31, assuredly testifies that God "hath appointed a day, *in the which* he will judge the world in righteousness by that man whom he hath ordained;" but it is a mere popular delusion, unsupported by Scripture and contradicted by it, to suppose that "the day" here spoken of is a day of twenty-four hours; and if it be allowed that the phrase expresses a lengthened, indefinite period, "in the which" the world is to be judged, it is impossible to prove by this, that all classes of mankind will be judged together.

It is sought to identify 2 Thess. i. 6–10, with Rev. xx. 11–15, and to prove, from the alledged coincidence, that the final judgment of the righteous and the wicked, at one and the same time, is the subject of which both passages treat. But 2 Thess. i. 6–10 so plainly and simply sets forth a revelation of the Lord in person to this very earth, and instantaneous execution of fearful vengeance upon the ungodly persecutors of His people, alive and in the flesh, that it is astonishing how any should suppose it to set forth a judicial process at all. It is indeed an awful solemn visitation of which 2 Thess. 1 treats; but it is not the slow solemnity of formal judgment, as in Rev. xx. Here the Lord is at once revealed in flaming fire; there there is no mention of fire till the judgment is over. Here it is bright consuming fire encircling the Lord; there it is the lake of fire. Here His appearing is for the instant destruction of his enemies, without any mention of trial at all; there it is to put them upon solemn trial before either sentence or punishment. Here there is not even an allusion to the dead; there there is as little allusion to the living; the only agreement between them being that in neither are the righteous said to be judged. 2 Thess. i. represents the Lord Jesus as coming to take signal vengeance upon ungodly *living men*—the troublers of His people; it does not represent him as coming to judge "at once all the human race"—the living and the dead—the righteous and the wicked. It speaks of a terrible judgment upon wicked men, but not of *the* judgment of the whole human family. It does witness of the Lord's coming "to be glorified in his saints and admired in all them that believe;" but that is surely not in being arraigned along with the wicked, before one common tribunal, but in their being manifested with Him, at his coming, in that glory to which they will have previously been received.

The great argument, however, in support of a simultaneous judgment of all men at Christ's coming, is supposed to be derived from a comparison of Matt. xxv. 31–46, with Rev. xx. 11–15. All being agreed that the judgment of the great white throne embraces all generations of men who have not been previously judged, and Matt. xxv. 31–46 confessedly treating of a judgment to take place at the coming of the Son of man, it is sought to identify these, and thus to show that both passages describe an absolutely universal and simultaneous judgment immediately ensuing on the coming of Christ. It requires, however, but a slight examination of the passages, to see that this argument is wholly without foundation. Neither passage describes an absolutely universal judgment; and so far from both passages describing the same scene, they have scarcely a circumstance or a feature in common with each other. The two scenes are entirely distinguished from each other, as to antecedent circumstances, time, sphere, subjects of judgment, and character of proceedings.

As to antecedent circumstances and time, it requires but a glance to perceive that neither passage can fairly be considered apart from the connection in which it stands. That in Matthew is the close of a conected discourse commencing with chapter xxiv.; that in Revelation is part of an equally connected strain of prophecy, commencing with chapter xix., and extending to chapter xxi. 8. Our Lord's words, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," are not the introduction of a subject then mentioned for the first time, but intended to shed further light upon an event which is the prominent subject of the whole discourse. Read Matt. xxiv. and xxv. and say, if "the coming of the Son of man" be not the great, the main subject of the entire prophecy. The disciples hear of certain marks by which it was to be known that the end was not yet. They are next told of signs which would prove it to be at hand,—the abomination of desolation spoken of by Daniel, and the time of unequalled tribulation also foretold by him. They are cautioned against the idea of Christ's having come, and of his being concealed in the desert or in the secret chambers; and he tells them, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Here is the first occurrence in this discourse of this all-important phrase. We then read, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

We next read of his sending forth his angels to gather his elect from the four winds of heaven; the coming of the Son of man is compared to that of the flood in the days of Noah; and a variety of illustrations and parables are employed, the moral repeated at the close of each being—"Watch, therefore, for ye know neither the day nor hour wherein the Son of man cometh." It is after all these references to the event and in evident connection with them all, that our Lord says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." That is, the scene which he begins to describe is one which will quickly ensue on that "coming of the Son of man" of which he had already so largely spoken.

Now, in Rev. xx. 11–15, there is no mention of Christ's coming at all; and for the best possible reason, namely, that the context of the passage proves it to have taken place upwards of a thousand years before........

As to the subjects of judgment, Matt. xxv. speaks only of *the living*—Rev. xx. only of *the dead*. "Before Him shall be gathered all nations," is the language of the one: "And I saw the dead, small and great, stand before God," is that of the other. Assiduous efforts are made to show that "all nations" includes the dead of all generations, and that "the dead, small and great," absolutely means all mankind. But the expression rendered "all nations," literally rendered, is "all the Gentiles. The word rendered "nations," [*Ta ethnee*] with the article, occurs, if we mistake not, one hundred and thirty-two times in the New Testament. It is rendered "the Gentiles" ninety-two times—"the nations" ten times—"the heathen" five times—and simply "nations" twenty-five times only; but it is never, in any instance (unless it be this), applied either to the dead or the raised. The very expression indicates a present existence upon earth. Nor is there any mention in the passage of "the opening of the graves," or "the sea giving up its dead," or any reference whatever to resurrection. It is the judgment of the Gentiles at the coming of Christ. Nor could any thing be in more perfect keeping with the whole discourse. Chap. xxiv. 15–41, gives the judgment of Israel; xxiv. 42, to xxv. 30, the judgment of Christendom; xxv. 31—46, the judgment of the Gentiles.

Rev. xx. 11–15, is the judgment of "the dead," or what our Lord terms, in John v. 29, "the resurrection of judgment." There is not a word in the passage of any but "the dead." "I saw the dead small and great, stand before God." "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."....

With regard to the character of the judgment, the passages differ just as widely. That in Matt. xxv. is not, strickly speaking, so much a trial by a judge, as a calling up for sentence, and an award of punishment or reward by a King, to rebellious or obedient subjects. It is as King that Christ speaks and acts; and His very first act, after taking his seat upon "the throne of his glory," is a division of the gathered ones into classes, in a way which supposes their previous guilt or innocence. His first words are the *sentence* of the righteous, which, as well as that subsequently pronounced on the wicked, assumes, without any process of trial or opening of books, the obedience or rebellion of the sentenced ones. How different from the judgment of the great white throne, where the books are opened, and another book, which is the book of life; the dead being judged out of those things which were written in the books, according to their works. Could two scenes of judgment be well described in more dissimilar terms?

WAS THE FLOOD UNIVERSAL?

We propose to make a very important application of our previous remarks on this question.

It is evident that the apostle Peter makes use of the flood as an illustration of the destruction of the Jewish polity, which is the subject of discussion in 2 Peter iii.

Our object has been to show, that the flood, which was the illustration of Peter, was limited to an extent of territory, called "the world of the ungodly." And that "the heavens and the earth," spoken of by this Apostle, are to be understood in the same limited sense and not as applicable to the whole globe.

The reader may think the language of Peter is too strong to apply to the dissolution of the Jewish political and ecclesiastical heaven and earth. To all such, however, we must, with the apostle Peter, present the exhortation to "be mindful of the words which were spoken before by the holy prophets." To them we shall appeal in illustration and confirmation of our position. But before proceeding to the prophets permit us to inquire, what heaven, in the popular acceptation, and according to the orthodox view, are to be set on fire? and what elements are to melt with fervent heat? The firmament is called heaven in Genesis. Is this the heaven? Is it the etherial or atmospheric expanse, that is set on fire? Is it the atmospheric compound, called elements, which is to melt? Or is it the whole solar system, which is to be destroyed? Will some one tell us? And may we be permitted to ask, what have the sun, moon, and stars to do with the moral destiny of the earth?

But to the prophets. The reader will see, before we get through, that our views of the flood, as also the language of Peter, is fully sustained.

Turn now to Isaiah xxiv., and read a prediction concerning the land of Israel, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad its inhabitants." Again, he says, "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

What is termed the earth in the first verse, is, in the third verse called the land. Let the reader remember this.

"The earth, (4th v.) mourneth and fadeth away, the haughty people of the earth do languish." Here the sentence, the *world* languisheth, is explained by the haughty *people* of the earth do languish.

"The earth (5th v.) also is defiled under its inhabitants; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured (eaten up) the earth, and they that dwell in it are desolate: therefore the inhabitants of the earth are burned, and few men left."

Thus we have a devoured earth, and its inhabitants burned. Compare that with Peter.

The prophet then hints at the restoration of Israel, and passes on to the destruction of their enemies. "The earth is entirely broken down, the earth is entirely dissolved, the earth is exceedingly moved. The earth shall reel to and fro like a drunkard; and shall be removed like a cottage; and the transgression of it shall be heavy upon it; and it shall fall and not rise again." The language here in reference to "the great day of battle of God almighty," is much stronger, if any thing, than the language of Peter. And yet it bears internal evidence of being figurative. The earth is first spoken of as being utterly broken down; then as entirely dissolved, and finally, as exceedingly moved. Now, if it were literally dissolved it could not be subsequently moved. And furthermore, after being dissolved, it is represented as reeling to and fro, and as falling and not rising again. The whole, therefore, is but a highly wrought description of the dissolution of the political earth and ecclesiastical heavens, which shall be contemporaneous with the Lord's coming. Hence the prophet adds, "and it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." It is needless to add that this could not be done, if the previous description is understood literally.

"And they shall be gathered as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign on Mount Zion, and in Jeusalem, and before his ancients gloriously." Of course, then, the earth is not really to be dissolved, because, if so, Mount Zion and Jerusalem would be dissolved with it, and the Lord could not reign there.

You will now read Jeremiah iv. in which we have another prediction concerning the desolations of Zion. We quote from the 20th verse: "Destruction upon destruction is cried; for the whole land is laid waste; suddenly are my tents ruined, and my curtains in a moment. How long shall I see the standard and hear the sound of the trumpet? For my people are foolish, they have not known me; they are sottish children, and they have no understanding, they are wise to do evil, but to do good they have no knowledge."

"I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the fowls of the heavens had fled. I beheld, and lo, the fruitful place was a wilderness, and all its cities were broken down at the presence of the Lord, and by his fierce anger. For thus saith the Lord, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it."

The attentive reader must see in this quotation, as strong language as that used by Peter, or that used by our Lord in Matthew xxiv. And if we take heed to "the words of the Prophets," concerning the desolations of Zion, we must be convinced that Peter was describing nothing more than the passing away of the Jewish heavens and earth; the same heavens and earth of which Jeremiah speaks, when he says: "I beheld the earth, and lo, it was without form, and the heavens, and they had no light."

Again, Peter speaks of the elements melting with fervent heat; and in Jeremiah vii. 20, we read: "Therefore, thus saith the Lord God; behold my anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched."

Again, in chapter ix. the Prophet says: "For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up so that none can pass through them;" &c. In chapter xvii. 27, we find the following: "But if ye will not hearken to me to hallow the Sabbath day, and not to bear a burden, even entering at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In chapter xxi. the Prophet, speaking of Israel's land, says—"I will kindle a fire in the forest thereof, and it shall devour all things around it."

In Joel ii. we have an extended description of the destruction of Jerusalem; but it is too lengthy for an entire insertion; we will only refer to some parts of it, and request the reader to peruse the whole.

The Prophet Joel, speaking of the mighty army which shall come against Jerusalem, says: "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; and nothing shall escape them." Again, at the tenth verse, he says: "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

We conceive that we have presented sufficient testimony to sustain our position; but we will refer to a few passages for the purpose of illustrating the subject.

In Nahum i. 5, where the prophet is predicting the destruction of Nineveh, he says: "The mountains quake at him, (the Lord,) and the hills melt, and the earth is burned at his presence, even the world, and all that dwell therein."

This language is equally strong with that of Peter, and yet it is undeniably applicable to the destruction of Nineveh. The hills are represented as melting, and the world as being burned up.

Zephaniah i. God says, "I will utterly consume all things from off the earth." Again, He says, "but the whole land shall be devoured by the fire of his jealousy."

As a final quotation, on this subject, in this article, we refer to Malach i. iv. "For behold the day cometh, that shall burn as an oven; and all the proud and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Now, we appeal to the reader, whether or not we have sustained our exposition of Peter.

H. O.

THE PREACHING THAT CONVERTS.

"I, if I be lifted up, will draw all men unto me." John xii. 32. Other preaching may please, amuse, and entertain; but the love of Christ attracts, astonishes, draws, breaks, melts, subdues, and changes the heart. St. Paul knew this, and determined to preach "Jesus and him crucified."

In the light of his dying Saviour's cross, the sinner sees and feels the exceeding sinfulness of sin, the height and depth of the love of Christ. There, and only there, he beholds his sin atoned for, his guilt cancelled, the law magnified, justice satisfied, God glorified—just in justifying the ungodly who believe in Jesus. There, he is conquered, disarmed, won by the love of Christ. In a moment the prayer of faith ascends, the tears of penitence fall, regeneration of heart is effected, consecration of himself to God is made: "I am the Lord's"—he becomes a new creature in Christ Jesus.

What made the preaching of Berridge, and Hill, and Whitefield, and Wesley so efficient to the conversion of men, but that the love of Christ was the burden of their theme? They glorified Christ in their preaching, and the Holy Spirit glorified their preaching in the conversion of multitudes.

Never shall I forget seeing the late great and good Rowland Hill, of London, preaching in a market town in England on its market day. Like the Apostle Paul standing on the steps at Athens, Mr. Hill was mounted, in the midst of the market-place, in a lumber wagon of a farmer from the country, a man standing at his back holding up an umbrella to protect his head from the rays of the summer sun. I can yet see him as he then and there stood and preached, for upwards of an hour, the love of Christ to the thousands gathered around him. What volume of voice, what vehemence, what emotion of heart, what earnestness, what tears were his! Not an inch of the high-born gentlemen, his ripe scholarship, his far spread fame, or any one thing that was Rowland Hill's, could be seen, but only the radiant glories of the Cricified One," in the "greatness of his love to man."

To see such another sight and hear such another sermon I would go far. Oh that our pulpits all may be filled by men possessing the spirit of Hill and his mantle fall on the ministry of the Gospel throughout the land and world.—*Selected.*

Children's Department.

The young authoress of the lines below, accompanied them with the following explanation:

"I will tell you how I came to write them. One night I wanted to attend church very much; but father and mother thought it my duty to remain at home. So I remained, and at that time these lines came to my mind. Though they are very simple they were just my feelings at that time."

DUTY.

This a little word, and homely,
Slighted by the rich and comely,
For it leads to rugged ways,
And with ease it seldom stays;
Never sparing the faint hearted
Nor the ones in error started,
But it sends you on your way,
Never giving time for play.

Though you some times halt, and wonder
Why, you can't have time to ponder,
Duty says, be up and doing
While the Spirit now is wooing.

Life was not made for snoozing,
Or our talents giv'n for loosing;
Duty says, be working bravely
And not idle your time knavely,

Ah! yes, duty we will love you,
For you lead to one above you,
Though you seem so rough and rare,
We will try and treat you fair.

Take you right within our heart
Till you do the truth impart,
If the way of joy we'd know,
Never be to duty slow.

"NO JESUS"!

The following letter reached me in New York during my last visit to that city. It is from one of the lambs of the "little flock" in New Haven. The account of the "little Jew girl" is well calculated to touch the hearts of those who know there *is* a "Jesus." May the good Lord so water the "seed sown in that little girl's heart" that it may bear fruit unto life everlasting. And may He continue to bless the precious youth in the church in N. Haven. The example of this "little Jew girl," in daily reading the Holy Scriptures, should be followed by all the dear children who read the HERALD OF LIFE. This is the way to be made "wise unto salvation." A little girl here in Salem—who, for nearly eight years and a half, has filled a very big place in my heart—began three years ago last New-Year's Day to read one chapter every day in the New Testament, and she has steadily kept up the practice from that time. On the 20th day of October, 1863, the same little girl began to devote a portion of every twenty-four hours read two chapters everp day in the Old Testament, which she has regularly done ever since. This makes three chapters a day—1095 chapters in a year. The Bible (including Psalms) contains 1189 chapters. These figures will show the children who read this "Department" of our paper, that the little boy or girl who reads only three chapters a day, will get almost through the Precious Volume in one year! Who that peruses these lines, and has not yet become a *daily* Bible reader, will begin at once to to the perusal of the Sacred Word?

But I am detaining the children from Addie's letter. As I was summoned from New York by telegraph, to attend a funeral, and came through New Haven in the night, Addie will understand why I could not see any of them on my way home.

R. W.

Salem, Mass, March 9, 1865.

DEAR FRIEND:—I now hasten to write you a few lines. I think I promised to write to you, but I have had so much to do that I have not had time; I go to school every day. We have our prayer meetings yet; and if you will come this way when you go home, perhaps you might be in time to be to our prayer meeting. We have them Tuesday evenings instead of Saturday. Last Saturday there were thirteen out to meeting; four of them were never there before. Br. Hotchkiss's youngest girl has been talking to a little Jew girl about Jesus. She gave her a little Testament and told her to read it. She took it home and asked her father if she could read it, and he told her she could not, and that there was no Jesus. But she knew better, and she reads it every day and prays. She goes to our prayer meetings. She always speaks and prays. There is a seed sown in that little girl's heart that her father cannot root out. I think that Jesus has got her in his fold, and I hope that by the grace of God she may stand the storm, and at last be saved when Jesus comes to make up his jewels. Remember me in your prayers that I may prove faithful and be saved when He comes. Please come this way when you go home. I am going to meeting to-night over to Fair Haven. Answer soon. From Your Friend, ADDIE.

New Haven, Conn., Feb. 21, 1865.

The Herald of Life

AND OF THE COMING KINGDOM.

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Poetry.

OUR MORTAL FRIENDS.

BY MRS. MARIA MATHEWS WEAVER.

We laid the baby down,
The mother with it slept,
Both dreamless in the ground
While loving dear ones wept.

The friends of riper years
Have followed, one by one,
And 'mid our bitter tears
Their long last sleep begun.

Our hearts are desolate,
Our homes have cheerless grown,
For many a precious friend
Has left us here alone.

Low in the ground they rest,
Or in the ocean sleep;
Death claims them as his own
And boasts his power to keep.

Thanks be to God's dear Son,
He knows all of his fold
And soon will gather them
To heavenly joys untold.

O Christ, the way of Life,
Our trust is all in thee;
Come, bring death's captives home,
Let them thy glory see.

Danville, C. E., 1865.

THE JUDGMENT NOT SIMULTANEOUS.

The following, on the above subject, we extract from an article we find in the *Prophetic Times*, and credited in that periodical to "Plain Papers on Prophetic Subjects." The author evidently saw "men as trees walking." The idea of a simultaneous judgment, in which all the race of Adam are gathered at once, is both inconsistent itself and contrary to the Scriptures of truth; and it seems a wonder how intelligent people can still be held to believe such an absurdity.

The writer of the following sees light on the subject; and we trust he will yet see all the truth clearly. While we do not indorse every expression contained in the following extract, we think it cannot fail to be interesting and instructive.—EDITOR.

Do not many passages of Scripture teach, that immediately upon Christ's coming, a simultaneous judgment will take place, embracing both the righteous and wicked of all ages? . . .

While there are many passages which affirm the judgment to be universal, there are others which unequivocally testify that *in one sense*—that of being called in question as to eternal life or eternal death—believers have already passed through judgment in the person of Christ, and, that in this sense no judgment remains for them. "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." (John v. 24.) Accordingly, in the context of this passage, our Lord divides the resurrection itself into "the resurrection of life" and the "resurrection of judgment" (*anastasis kriseos*). . . . Evidently the possessor of everlasting life needs not to be judged, and cannot be, as to whether everlasting life is to be his or not. Heb. xi. 27, 28, gives expression to the same truth. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall He appear the second time without sin unto salvation." Men, as such, in their natural state of sin and condemnation, have before them death and judgment. The believer has death and judgment behind him, substitutionally borne by Christ on the cross; and he has before him as his blessed hope the second appearing of Christ, for whom he looks. His appearing without sin unto salvation. Believers are, as to their persons, accepted in Christ; their security therefore can no more be called in question than that of Him in whom they are accepted.

The works of believers must all nevertheless be brought into judgment. 1 Cor. iii, shows us that there will be those who, because builded on the only foundation, will themselves be saved, whose works will, as unable to bear the test of the fire of that day, be burned up. Beyond question, we must, in this sense, "all appear before the judgment-seat of Christ." But, finally, the way in which believers are placed before that judgment-seat, demonstrates more than anything besides, that they are not there to be tried for life or death. How is it that the saints reach that solemn tribunal? By being changed or raised at the very moment of Christ's descent, and by being caught up to meet Him in the air! Whether the coming of Christ be pre- or post-millennial—all must agree that the very first, the *immediate* effect of His coming is the resurrection, the change, and the translation into the air of His own people. It is thus, and only thus, that they are placed before the judgment-seat of Christ. And shall they appear there, in bodies fashioned and made like unto Christ's own glorious body, to have the questioned tried whether they savingly belong to Christ? Impossible! Nay, more; where Christ is represented as being manifest, or as coming in judgment on the wicked, His saints are represented as coming with him. "When Christ who is our life, shall appear, then shall ye also appear with him in glory." "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Are these saints, who thus accompany the Lord, to take their place among those on whom judgment is to be executed, and only be afresh separated from among them, as the result of a judicial process? Incomprehensible as is such a thought, this, and much worse than this, is necessarily involved in the doctrine of a simultaneous judgment of all mankind, from Adam downwards, immediately to ensue on the coming of Christ. But if there are passages supposed to support or to teach such a notion, let them by all means be examined.

Rev. xxi. 7, 8, is adduced in support of the theory of a simultaneous judgment of all mankind at Christ's coming. But a mere glance at the passage shows that it is a declaration of the final results of what all agree in admitting to be the last judgment—that of the great white throne—and therefore proves nothing for or against the doctrine in question. So of Rev. xxii. 12—15, "Behold I come quickly; and my reward is with me, to give to every man according as his work is." No one doubts that such is the object and result of Christ's coming; but as to proof that all men receive the reward of their works together, and that immediately upon the coming of Christ, the passage affords none. The same remark applies to Matt. xvi. 27. Doubtless it is at Christ's coming that the period commences in which He will "reward every man according to his works," and this the passage declares. But it declares nothing as to the order in which the rewards shall be distributed, and that is the question at issue.

Acts xvii. 31, assuredly testifies that God "hath appointed a day, *in the which* he will judge the world in righteousness by that man whom he hath ordained;" but it is a mere popular delusion, unsupported by Scripture and contradicted by it, to suppose that "the day" here spoken of is a day of twenty-four hours; and if it be allowed that the phrase expresses a lengthened, indefinite period, "in the which" the world is to be judged, it is impossible to prove by this, that all classes of mankind will be judged together.

It is sought to identify 2 Thess. i. 6–10, with Rev. xx. 11–15, and to prove, from the alledged coincidence, that the final judgment of the righteous and the wicked, at one and the same time, is the subject of which both passages treat. But 2 Thess. i. 6–10 so plainly and simply sets forth a revelation of the Lord in person to this very earth, and instantaneous execution of fearful vengeance upon the ungodly persecutors of His people, alive and in the flesh, that it is astonishing how any should suppose it to set forth a judicial process at all. It is indeed an awful solemn visitation of which 2 Thess. 1 treats; but it is not the slow solemnity of formal judgment, as in Rev. xx. Here the Lord is at once revealed in flaming fire; there there is no mention of fire till the judgment is over. Here it is bright consuming fire encircling the Lord; there it is the lake of fire. Here His appearing is for the instant destruction of his enemies, without any mention of trial at all; there it is to put them upon solemn trial before either sentence or punishment. Here there is not even an allusion to the dead; there there is as little allusion to the living; the only agreement between them being that in neither are the righteous said to be judged. 2 Thess. i. represents the Lord Jesus as coming to take signal vengeance upon ungodly *living men*—the troublers of His people; it does not represent him as coming to judge "at once all the human race"—the living and the dead—the righteous and the wicked. It speaks of a terrible judgment upon wicked men, but not of *the* judgment of the whole human family. It does witness of the Lord's coming "to be glorified in his saints and admired in all them that believe;" but that is surely not in being arraigned along with the wicked, before one common tribunal, but in their being manifested with Him, at his coming, in that glory to which they will have previously been received.

The great argument, however, in support of a simultaneous judgment of all men at Christ's coming, is supposed to be derived from a comparison of Matt. xxv. 31–46, with Rev. xx. 11–15. All being agreed that the judgment of the great white throne embraces all generations of men who have not been previously judged, and Matt. xxv. 31–46 confessedly treating of a judgment to take place at the coming of the Son of man, it is sought to identify these, and thus to show that both passages describe an absolutely universal and simultaneous judgment immediately ensuing on the coming of Christ. It requires, however, but a slight examination of the passages, to see that this argument is wholly without foundation. Neither passage describes an absolutely universal judgment; and so far from both passages describing the same scene, they have scarcely a circumstance or a feature in common with each other. The two scenes are entirely distinguished from each other, as to antecedent circumstances, time, sphere, subjects of judgment, and character of proceedings.

As to antecedent circumstances and time, it requires but a glance to perceive that neither passage can fairly be considered apart from the connection in which it stands. That in Matthew is the close of a conected discourse commencing with chapter xxiv.; that in Revelation is part of an equally connected strain of prophecy, commencing with chapter xix., and extending to chapter xxi. 8. Our Lord's words, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," are not the introduction of a subject then mentioned for the first time, but intended to shed further light upon an event which is the prominent subject of the whole discourse. Read Matt. xxiv. and xxv. and say if "the coming of the Son of man" be not the great, the main subject of the entire prophecy. The disciples hear of certain marks by which it was to be known that the end was not yet. They are next told of signs which would prove it to be at hand,—the abomination of desolation spoken of by Daniel, and the time of unequalled tribulation also foretold by him. They are cautioned against the idea of Christ's having come, and of his being concealed in the desert or in the secret chambers; and he tells them, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Here is the first occurrence in this discourse of this all-important phrase. We then read, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

We next read of his sending forth his angels to gather his elect from the four winds of heaven; the coming of the Son of man is compared to that of the flood in the days of Noah; and a variety of illustrations and parables are employed, the moral repeated at the close of each being,—"Watch, therefore, for ye know neither the day nor hour wherein the Son of man cometh." It is after all these references to the event and in evident connection with them all, that our Lord says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." That is, the scene which he begins to describe is one which will quickly ensue on that "coming of the Son of man" of which he had already so largely spoken.

Now, in Rev. xx. 11–15, there is no mention of Christ's coming at all; and for the best possible reason, namely, that the context of the passage proves it to have taken place upwards of a thousand years before. . . . . .

As to the subjects of judgment, Matt. xxv. speaks only of *the living*—Rev. xx. only of *the dead*. "Before Him shall be gathered all nations," is the language of the one: "And I saw the dead, small and great, stand before God," is that of the other. Assiduous efforts are made to show that "all nations" includes the dead of all generations, and that "the dead, small and great," absolutely means all mankind. But the expression rendered "all nations," literally rendered, is "all the Gentiles. The word rendered "nations," [*Ta ethnee*] with the article, occurs, if we mistake not, one hundred and thirty-two times in the New Testament. It is rendered "the Gentiles" ninety-two times—"the nations" ten times—"the heathen" five times—and simply "nations" twenty-five times only; but it is never, in any instance (unless it be this), applied either to the dead or the raised. The very expression indicates a present existence upon earth. Nor is there any mention in the passage of "the opening of the graves," or "the sea giving up its dead," or any reference whatever to resurrection. It is the judgment of the Gentiles at the coming of Christ. Nor could any thing be in more perfect keeping with the whole discourse. Chap. xxiv. 15–41, gives the judgment of Israel; xxiv. 42, to xxv. 30, the judgment of Christendom; xxv. 31—46, the judgment of the Gentiles.

Rev. xx. 11–15, is the judgment of "the dead," or what our Lord terms, in John v. 29, "the resurrection of judgment." There is not a word in the passage of any but "the dead." "I saw the dead small and great, stand before God." "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." . . .

With regard to the character of the judgment, the passages differ just as widely. That in Matt. xxv. is not, strickly speaking, so much a trial by a judge, as a calling up for sentence, and an award of punishment or reward by a King, to rebellious or obedient subjects. It is as King that Christ speaks and acts; and His very first act, after taking his seat upon "the throne of his glory," is a division of the gathered ones into classes, in a way which supposes their previous guilt or innocence. His first words are the *sentence* of the righteous, which, as well as that subsequently pronounced on the wicked, assumes, without any process of trial or opening of books, the obedience or rebellion of the sentenced ones. How different from the judgment of the great white throne, where the books are opened, and another book, which is the book of life; the dead being judged out of those things which were written in the books, according to their works. Could two scenes of judgment be well described in more dissimilar terms?

WAS THE FLOOD UNIVERSAL?

We propose to make a very important application of our previous remarks on this question.

It is evident that the apostle Peter makes use of the flood as an illustration of the destruction of the Jewish polity, which is the subject of discussion in 2 Peter iii.

Our object has been to show, that the flood, which was the illustration of Peter, was limited to an extent of territory, called "the world of the ungodly." And that "the heavens and the earth," spoken of by this Apostle, are to be understood in the same limited sense, and not as applicable to the whole globe.

The reader may think the language of Peter is too strong to apply to the dissolution of the Jewish political and ecclesiastical heaven and earth. To all such, however, we must, with the apostle Peter, present the exhortation to "be mindful of the words which were spoken before by the holy prophets." To them we shall appeal in illustration and confirmation of our position. But before proceeding to the prophets, permit us to inquire, what heaven, in the popular acceptation, and according to the orthodox view, are to be set on fire? and what elements are to melt with fervent heat? The firmament is called heaven in Genesis. Is this the heaven? Is it the etherial or atmospheric expanse, that is set on fire? Is it the atmospheric compound, called elements, which is to melt? Or is it the whole solar system, which is to be destroyed? Will some one tell us? And may we be permitted to ask, what have the sun, moon, and stars to do with the moral destiny of the earth?

But to the prophets. The reader will see, before we get through, that our views of the flood, as also the language of Peter, is fully sustained.

Turn now to Isaiah xxiv, and read a prediction concerning the land of Israel, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad its inhabitants." Again, he says, "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

What is termed the earth in the first verse, is, in the third verse called the land. Let the reader remember this.

"The earth, (4th v.) mourneth and fadeth away, the haughty people of the earth do languish." Here the sentence, the *world* languisheth, is explained by the haughty *people* of the earth do languish.

"The earth (5th v.) also is defiled under its inhabitants; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured (eaten up) the earth, and they that dwell in it are desolate: therefore the inhabitants of the earth are burned, and few men left."

Thus we have a devoured earth, and its inhabitants burned. Compare that with Peter.

The prophet then hints at the restoration of Israel, and passes on to the destruction of their enemies. "The earth is entirely broken down, the earth is entirely dissolved, the earth is exceedingly moved. The earth shall reel to and fro like a drunkard; and shall be removed like a cottage; and the transgression of it shall be heavy upon it; and it shall fall and not rise again." The language here in reference to "the great day of battle of God almighty," is much stronger, if any thing, than the language of Peter. And yet it bears internal evidence of being figurative. The earth is first spoken of as being utterly broken down; then as entirely dissolved, and finally, as exceedingly moved. Now, if it were literally dissolved it could not be subsequently moved. And furthermore, after being dissolved, it is represented as reeling to and fro, and as falling and not rising again. The whole, therefore, is but a highly wrought description of the dissolution of the political earth and ecclesiastical heavens, which shall be contemporaneous with the Lord's coming. Hence the prophet adds, "and it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." It is needless to add that this could not be done, if the previous description is understood literally.

"And they shall be gathered as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously." Of course, then, the earth is not really to be dissolved, because, if so, Mount Zion and Jerusalem would be dissolved with it, and the Lord could not reign there.

You will now read Jeremiah iv. in which we have another prediction concerning the desolations of Zion. We quote from the 20th verse: "Destruction upon destruction is cried; for the whole land is laid waste; suddenly are my tents ruined, and my curtains in a moment. How long shall I see the standard and hear the sound of the trumpet? For my people are foolish, they have not known me; they are sottish children, and they have no understanding, they are wise to do evil, but to do good they have no knowledge."

"I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the fowls of the heavens had fled. I beheld, and lo, the fruitful place was a wilderness, and all its cities were broken down at the presence of the Lord, and by his fierce anger. For thus saith the Lord, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it."

The attentive reader must see in this quotation, as strong language as that used by Peter, or that used by our Lord in Matthew xxiv. And if we take heed to "the words of the Prophets," concerning the desolations of Zion, we must be convinced that Peter was describing nothing more than the passing away of the Jewish heavens and earth, the same heavens and earth of which Jeremiah speaks, when he says: "I beheld the earth, and lo, it was without form, and the heavens, and they had no light."

Again, Peter speaks of the elements melting with fervent heat, and in Jeremiah vii. 20, we read: "Therefore, thus saith the Lord God, behold my anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched."

Again, in chapter ix. the Prophet says: "For the mountains will I take up a weeping and wailing, and for the inhabitants of the wilderness a lamentation, because they are burned up, so that none can pass through them;" &c. In chapter xvii. 27, we find the following: "But if ye will not hearken to me to hallow the Sabbath day, and not to bear a burden, even entering at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In chapter xxi. the Prophet, speaking of Israel's land, says—"I will kindle a fire in the forest thereof, and it shall devour all things around it."

In Joel ii. we have an extended description of the destruction of Jerusalem; but it is too lengthy for an entire insertion: we will only refer to some parts of it, and request the reader to peruse the whole.

The Prophet Joel, speaking of the mighty army which shall come against Jerusalem, says: "A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; and nothing shall escape them." Again, at the tenth verse, he says: "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

We conceive that we have presented sufficient testimony to sustain our position; but we will refer to a few passages for the purpose of illustrating the subject.

In Nahum i. 5, where the prophet is predicting the destruction of Nineveh, he says: "The mountains quake at him, (the Lord,) and the hills melt, and the earth is burned at his presence, even the world, and all that dwell therein."

This language is equally strong with that of Peter, and yet it is undeniably applicable to the destruction of Nineveh. The hills are represented as melting, and the world as being burned up.

Zephaniah i. God says, "I will utterly consume all things from off the earth." Again, He says, "but the whole land shall be devoured by the fire of his jealousy."

As a final quotation, on this subject, in this article, we refer to Malachi i. iv. "For behold the day cometh, that shall burn as an oven; and all the proud and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Now, we appeal to the reader, whether or not we have sustained our exposition of Peter.

H. O.

THE PREACHING THAT CONVERTS.

"I, if I be lifted up, will draw all men unto me." John xii. 32. Other preaching may please, amuse, and entertain; but the love of Christ attracts, astonishes, draws, breaks, melts, subdues, and changes the heart. St. Paul knew this, and determined to preach "Jesus and him crucified."

In the light of his dying Saviour's cross, the sinner sees and feels the exceeding sinfulness of sin, the height and depth of the love of Christ. There, and only there, he beholds his sin atoned for, his guilt cancelled, the law magnified, justice satisfied, God glorified—just in justifying the ungodly who believe in Jesus. There, he is conquered, disarmed, won by the love of Christ. In a moment the prayer of faith ascends, the tears of penitence fall, regeneration of heart is effected, consecration of himself to God is made: "I am the Lord's"—he becomes a new creature in Christ Jesus.

What made the preaching of Berridge, and Hill, and Whitefield, and Wesley so efficient to the conversion of men, but that the love of Christ was the burden of their theme? They glorified Christ in their preaching, and the Holy Spirit glorified their preaching in the conversion of multitudes.

Never shall I forget seeing the late great and good Rowland Hill, of London, preaching in a market town in England on its market day. Like the Apostle Paul standing on the steps at Athens, Mr. Hill was mounted, in the midst of the market-place, in a lumber wagon of a farmer from the country, a man standing at his back holding up an umbrella to protect his head from the rays of the summer sun. I can yet see him as he then and there stood and preached, for upwards of an hour, the love of Christ to the thousands gathered around him. What volume of voice, what vehemence, what emotion of heart, what earnestness, what tears were his! Not an inch of the high-born gentleman, his ripe scholarship, his far spread fame, or any one thing that was Rowland Hill's, could be seen, but only the radiant glories of the Crucified One," in the "greatness of his love to man."

To see such another sight and hear such another sermon I would go far. Oh that our pulpits all may be filled by men possessing the spirit of Hill and his mantle fall on the ministry of the Gospel throughout the land and world.—*Selected.*

Children's Department.

The young authoress of the lines below, accompanied them with the following explanation:

"I will tell you how I came to write them. One night I wanted to attend church very much; but father and mother thought it my duty to remain at home. So I remained, and at that time these lines came to my mind. Though they are very simple they were just my feelings at that time."

DUTY.

This a little word, and homely,
Slighted by the rich and comely,
For it leads to rugged ways,
And with ease it seldom stays;
Never sparing the faint hearted,
Nor the ones in error started,
But it sends you on your way,
Never giving time for play.

Though you some times halt, and wonder
Why, you can't have time to ponder,
Duty says, be up and doing
While the Spirit now is wooing.

Life was not made for snoozing,
Or our talents giv'n for loosing;
Duty says, be working bravely
And not idle your time knavely,

Ah! yes, duty we will love you,
For you lead to one above you,
Though you seem so rough and rare,
We will try and treat you fair.

Take you right within our heart
Till you do the truth impart,
If the way of joy we'd know,
Never be to duty slow.

"NO JESUS"!

The following letter reached me in New York during my last visit to that city. It is from one of the lambs of the "little flock" in New Haven. The account of the "little Jew girl" is well calculated to touch the hearts of those who know there *is* a "Jesus." May the good Lord so water the "seed sown in that little girl's heart" that it may bear fruit unto life everlasting. And may He continue to bless the precious youth in the church in N. Haven. The example of this "little Jew girl," in daily reading the Holy Scriptures, should be followed by all the dear children who read the HERALD OF LIFE. This is the way to be made "wise unto salvation." A little girl here in Salem—who, for nearly eight years and a half, has filled a very big place in my heart—began three years ago last New-Year's Day to read one chapter every day in the New Testament, and she has steadily kept up the practice from that time. On the 20th day of October, 1863, the same little girl began to devote a portion of every twenty-four hours read two chapters everp day in the Old Testament, which she has regularly done ever since. This makes three chapters a day—1095 chapters in a year. The Bible (including Psalms) contains 1189 chapters. These figures will show the children who read this "Department" of our paper, that the little boy or girl who reads only three chapters a day, will get almost through the Precious Volume in one year! Who that peruses these lines, and has not yet become a *daily* Bible reader, will begin at once to the perusal of the Sacred Word?

But I am detaining the children from Addie's letter. As I was summoned from New York by telegraph, to attend a funeral, and came through New Haven in the night, Addie will understand why I could not see any of them on my way home. R. W.

Salem, Mass, March 9, 1865.

DEAR FRIEND:—I now hasten to write you a few lines. I think I promised to write to you, but I have had so much to do that I have not had time; I go to school every day. We have our prayer meetings yet; and if you will come this way when you go home, perhaps you might be in time to be to our prayer meeting. We have them Tuesday evenings instead of Saturday. Last Saturday there were thirteen out to meeting; four of them were never there before. Br. Hotchkiss's youngest girl has been talking to a little Jew girl about Jesus. She gave her a little Testament and told her to read it. She took it home and asked her father if she could read it, and he told her she could not, and that there was no Jesus. But she knew better, and she reads it every day and prays. She goes to our prayer meetings. She always speaks and prays. There is a seed sown in that little girl's heart that her father cannot root out. I think that Jesus has got her in his fold, and I hope that by the grace of God she may stand the storm, and at last be saved when Jesus comes to make up his jewels. Remember me in your prayers that I may prove faithful and be saved when He comes. Please come this way when you go home. I am going to meeting to-night over to Fair Haven. Answer soon. From Your Friend, ADDIE.

New Haven, Conn., Feb. 21, 1865.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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THE LIGHT OF LIFE.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born; unto us a Son is given."—Isa. ix. 2, 6.

To understand the rapt utterances of the Hebrew, prophets more particularly of Isaiah, we must, as it were, appropriate their peculiar consciousness—pass into that mental state in which they were when their lips poured forth the inspired thoughts which the Spirit of God kindled within them. The mood, if not the mode, of inspiration may be partially understood by the form which the prophetic utterances sometimes take. Before the mental eye of the seer, when under the divine afflatus or impulse, a vision seems to have been presented of the nature sometimes of a scenic representation. Its diversified imagery are foreshadows of the future, and as the prophet gazes on these apparent realities, he proclaims what he sees, as events then occurring, with that graphic grandeur of speech which the peculiarity of the revelation naturally inspires. It seems necessary to imagine the prophet Isaiah in this particular mental mood when he uttered or penned our text. His eye rests upon a vision of Northern Palestine—"Galilee of the nations." But it is a vision of darkness. In the deep recesses of a bleak barren valley, over which darkness broods, he sees Galilee of the nations, and this darkness is described as the *shadow* of death, fit emblem of the darkness, the still deeper darkness of death itself.

Death claims that gloomy valley as his own—it is the grim border land of the dark demon's territory. It is called, "the land of the shadow of death," and "the valley of the shadow of death," because it is in the near neighborhood of the dark and dreadful capital where death himself reigns in absolute and eternal sway. There people dwell and walk in darkness, for even the shadow of death is darkness, though a darkness which may be dispersed. This valley, though under the dominion of death, is not so fully incorporated with his empire as to be unredeemable. As border land it is not so completely under his ebon rule. The shadow, not the absolute substance of death, is there, hence there is redemption from the land of the shadow of death. While penetrating with more than human vision this thick darkness—this shade of grim death—and marking the wretchedness and horrible gloom of that dwelling place of the people, suddenly the darkness begins to fold itself up like a thick black pall, and roll off the face of these gloomy homes. A light has broken upon the dreary solitudes of Galilee, and the upward turned faces of the people express their common and heartfelt joy. It is at this moment of time that the prophet speaks,—"The people that walk in darkness have seen a great light," or as Luther has it—"See a great light, &c., ... for unto us a child is born, unto us a son is given."

Under the image of a light, a great light, breaking upon darkness spread over Galilee, does the prophet describe the birth of Christ—the child born—the son given. This child, this son, or Christ, is the great light.

The prophet speaks of Galilee, not because Galilee was exclusively "the land of darkness and the shadow of death;" but because it was in that particular spot of the world's universal darkness that the light first dawned. Galilee was the home of Christ, and the scene of his first and principal public labors. (Matt. iv. 13–17.) And while we are not to restrict the darkness to Galilee, although this particular province of Palestine is specially mentioned, neither are we to conclude that Christ was a light exclusively to the Galileeans. Others sat in darkness besides "Galilee of the nations;"—"darkness covered the earth, and gross darkness the people," and the unspeakable goodness of God provided a light whose beneficent beams chould penetrate to the uttermost ends of the earth. The apostle John says of Christ,—"That was the true light which lighteth every man that cometh into the world." It will be apparent then that our text has no partial, but a world-wide application. Christ, as the light of men, is the light of "every man that cometh into the world." "I am come," he said, "a light into the world that whosoever believeth on me should not abide in darkness." "As long as I am in the world, I am the light of the world."

But what are we to understand by this light? In what special sense is the Lord Jesus Christ the Light of the world? Let us glance again at the prophetic imagery in our text. We have, in this verse, an example of the poetic parallelism, a construction very common in Hebrew poetry. The idea of the first member of this parallism is repeated and explained in the second member thus—

"The people that walked in darkness have seen a great light."

"They that dwell in the land of the shadow of death, upon them hath the light shined."

Thus the darkness of the first member is represented and explained by the land of the shadow of death in the second member. The darkness then, is poetically death's gloomy shadow, and actually the representation of a people living under the dominion of death, a mortal people, a people having no inherent or constitutional deathlessness, no essential life beyond the narrow limits of the present brief span of earthly existence. The poet-prophet repeats in our text the humiliating and affecting truth that man—intellectual and moral man, as well as physical man,—is of the earth, earthy—that the conscious being descends into the dust of death,—that all that characterizes and constitutes the creature man is absolutely mortal. "Dust thou art, and unto dust shalt thou return."

When, therefore, we hear the prophet say that upon such a people a light has shined, and that they have seen a great light, consistency of interpretation requires us to understand the light as the poetical image of life. If the darkness is the poetical image of death in our text, then the light must necessarily be the poetical image of life. And as this great light is the child born, and the son given, who is Jesus Christ, then we obtain the glorious truth that our Lord Jesus Christ is the Light of men in the sense of being the life of men. And so writes the apostle John:—"In him was Life and the Life was the Light of men." And says our Lord himself, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Glorious fact! but, alas! how little understood. This Great Light which has dawned upon our dark world, has not even yet, in the decline of the nineteenth century, been comprehended by the professing church. "The Light shineth in darkness, and the darkness comprehended (or embraced) it not." This lament of the devoted John is true to this hour. The false theology of the churches on the subject of man's constitutional immortality is a dense and impenetrable darkness, through which the rays of this scriptural truth cannot penetrate. The churches, one and all, have comprehended theheathen philosophy of Plato concerning the immortality and separate state of the soul, hence they have not comprehended the Light which shineth in the darkness of this earthly theology. Nor will they until they turn away from their false teaching to the Scriptures of truth—and loosing all confidence in popular creeds, however venerable, shall betake themselves to the true spirit of Christian fidelity to the law and to the testimony, as the surest lamp to their feet and light to their path. We have in the Scriptures a more sure word of prophecy than the theology of the churches, whereunto, reader, ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn (the day of Christ's reappearing as the Resurrection and the Life,) and the Day-star arise in your hearts.

J. P.

THE BOSTON DISCUSSION.

FIFTH EVENING.

March 22, 1865.

The discussion was resumed last evening. On the previous evening the negative had quoted Ex. xii. 38, xxiii. 2, Ezek. xxxi. 5, Ps. xcvii. 1, Num. xxxii. 1 to prove that "many" in Dan. xii. 2 might be rendered "multitudes." The affirmative took up each of these texts and showed that they do not sustain such a position.

The affirmative gave the following reading of some passages in 1 Cor. xv., as suited to the doctrine of the negative: "So also is the resurrection of the dead. It is sown in corruption; it is raised in coruprtion: it is sown in dishonor; it is raised in dishonor: it is sown in weakness; it is raised in weakness: it is sown a natural body; it is raised a natural body. . . . The dead shall be raised corruptible."

The affirmative argued from the phrase "first fruits" in 1 Cor. xv. 20—the non-resurrection of the wicked. The first-fruits represent the harvest. "If the first-fruit be holy, the lump is also holy." Rom. xi. 16. Hence the unholy dead are not in the resurrection harvest.

The affirmative referred to his argument on "the bread of life," and asked the negative to notice it. He put the following question—"Does the bread of life secure a resurrection of anybody, good or bad?" No reply was given.

The negative repeated his mis-quotation of 1 Tim. iv. 10—reading "Christ" instead of "the living God"—which only had the effect of bringing out a pungent retort from the affirmative. If the salvation to "all men" in the text implies the future life of all men, then to a great majority it will be an unmitigated curse. "If this is the *common* salvation, I beg to be excused from having any part in the *special* salvation".

The negative tried to prove the resurrection of the wicked by the phrase "free gift" of Romans v. The affirmative replied that the "free gift" is not "a curse."

The negative consumed the most of his time in referring to objections, but utterly failed to make the faintest reply to the strong reasons of his opponent. He talked about "the free gift" being "bought," and reiterated his assertion, that the righteous dead are "made incorruptible after they are raised." How a sane man can make a statement, and repeat it again and again, in the face of the plain declaration that "the dead shall be raised incorruptible," is a psychological mystery to us. His apprehension of "immortality" was evidenced by the following remark: "If Lazarus had lived on in his natural condition after his resurrection he would have been immortal." He defined "immortality"—"not susceptible of death," and hence Lazarus would have been immortal because he would not be "susceptible of death."

To the affirmative's appeal to John vi. 19—"Your fathers did eat mamnna in the wilderness, and are dead"—the negative answered—"Is'nt Abraham dead?" and quoted Paul's remark in Col. iii. 3—"Ye are dead." He also identified the "first fruits" of 1 Cor. xv. 20 with "the first resurrection" of Rev. xx. 5. He does not appear capable of understanding the simplest argument.

The affirmative brought out an additional argument on the import of "perish," showing beyond all doubt that John iii. 16 and 1 Cor. xv. 18 together establish the non-resurrection of the ungodly.

J. T. C.

THE RESURRECTION: LIGHT WANTED.

In conversing with a friend on the resurrection of the dead, a query like the following arose: suppose a person were to have a limb, or limbs amputated, say in Europe, and should remove to this country and die and be buried here, the body thus separated returns to dust, enters into the vegetable, from that to the animal, and so on; now will that body be reunited in the resurrection? I think my friend believes there is no resurrection but what takes place at *death*. The *body* of course has no part in it. My friend says, "I must have more convincing argument than I have yet seen, to satisfy my mind to the contrary."

Will you please give what he considers a bible view in the *Herald of Life*? I find many, who claim that the resurrection will be to a *mortal* state, and the righteous changed to immortality; notwithstanding Paul, in 1 Cor. xv. says plainly, "It is raised a spiritual body: it is raised in incorruption: it is raised in power." I thank God for his word. I had rather have it than all the traditions and theories of man extant. "Though heaven and earth pass away [his] word shall not pass away."

Geo. U. Lewis.

RESPONSE BY W. S. CAMPBELL.

The scriptures plainly teach that there will be a resurrection of the body—which shall be a restoration of the subject of it to life. It must be the same body, in identity, for the man must be the same being: and the apostle settles this question by saying, "*It* is sown a natural body, *It* is raised a spiritual body." The same identity is here considered, but another character is given to the individual or identical existence referred to.

Paul who wished to remove forever the objection to the doctrine of the resurrection of man, as including the existence of the real bodily or physical nature, says, "that which thou sowest is not quickened except it die."

The argument is supposed to be involved in the question, "With what body do they come?" This is the import of our friend's question—"How can they have a body after such a destruction of it and appropriation of its material?" The objection that it is some other body (or may be) arises from a misconception of Paul's illustration. When he remarks, "thou sowest not the body that shall be," he only shows that the same kernel of wheat will cease to exist, but one of the same nature, qualified as new will appear; and that it must be wheat because the seed was. And God having given to every seed its own body, there can be no deviation. Now. it is as true of man as anything else, that God has made that being a body; an identical body belongs to him—to the race, and to the individual. If therefore, there is a recovery from death the body must be of the same identity as before. But do you not see that identity may exist with various new qualifications and characteristics which do not, and never will, alter the real nature of the existence? Our human being is the real existence. We have a physical, bodily nature which is marked and known by the peculiarities of the species. The great state, conditions, qualifications, or characteristics, of this existence, now show the effect of sin: they have been introduced since man's original creation. Salvation is a restoration. The resurrection is a part of this work. It completes it. Then the conditions and qualifications of this being will be new. It is now a natural body. It will be, in the resurrection, a spiritual body. But the same identity. Not the same as a corruptible body: not the body now, "that shall be"—not in the *state* it is now.

Much of the trouble on this subject comes from the lingering notion that man is dual, or a double being: that the body is only a *shell* out of which the man creeps at death; and into which he must creep back when the body is raised—the soul entity having been kept all the while—but this is a mistake altogether.

We believe that man is a being of one individuality, or identity. Hence when he is dead (when the body is dead, if you please) he has no actual conscious being. When therefore, he comes to life, he is the same man that he was before; consequently there must be, scripturally speaking, the *same body*.

As to the objection that the body has been left, in parts and pieces, in different parts of the world—the man dying in one land, while a foot or a hand had been left in another; it is of no weight, since the power of God can secure the result of the reunion and reanimation of this body, just as well as if it had been in the grave altogether; and if a complete decay must take place after death, then there must be a miracle of the same extent to produce the recovery; and so what matters it if there is no visible possibility of the recovery of the life of the parts? there is indeed none of the body even before the decomposition, (after death) so there should be nothing gained by putting the victim in so difficult a light. All natural law is violated by his resurrection, anyhow!

We do not conceive that the distribution of the body of the man throughout all nature or its uses or appropriations in nature, in whatever forms, lies against the view of a literal resurrection of the man,—including the same identity; for, first, the identity does not now consist in the presence and agregation of all parts or particles of the man. Nor should it of all the parts which may have composed him; for then he would have too much; he would be more than himself!

Secondly, there are certain elements, composing us, physically, and these may be all incorporated into the same man. Suppose that earth, air, and water, or solids fluids and gases, or that all the primary principles of nature entering into the composition of man go back to nature, at death, they can all come again to the same organism by the same power which organized man at first.

What difference should it make where the particles are, when God shall call for them? Nature has retained them safely, and will restore them, at his call. But it is objected especially that the vegetable and animal kingdoms have received and incorporated these particles. We do not claim the return of particles, but of forces, of agencies, of action. And with them, cannot God secure volume?

The same body does not always require the same particles; for we do not have the same particles now, yet we have the same identity; and we are supposed to have the same body.

Thirdly, the action is what gives knowledge of ourselves to ourselves and to others. If I know myself; I may be asked how I am aware of my own identity? I should answer I am conscious of it. What is consciousness? The knowledge which the mind takes of its own operations. Now this is mental action; and mental action is, to say the least, connected with physical organism, and we say that mentality is the result of the organism, which we receive from God; the action of the elements of which we are composed in their organized action. Of course, they are under the divine guidance and wisdom.

Now we claim that a man composed of the same materials of which he was composed, and made as he would be, if God should undertake to give him the same identity,—to look like the same being; in one word, with all conformations to answer to the man who had lived; with the action secured that shall give him consciousness of the same self, will be the same self; and this being true of all, why shall not all be formed in the same identical manhood, and in the same body as a legitimate consequence? but free from all the circumstances of mortality which attended the being before; so that, so far as a condition is concerned, it is not the same body—it is redeemed.

Let us now quote the testimony of St. Paul. "Not only so, but ourselves also which have the first fruits of the Spirit; we groan within ourselves waiting for the adoption, to wit the redemption of the body." Now if the body is redeemed, is it the same or another? What about the identity of a man who is redeemed from bondage? Is he the same man? is he himself, or some one else? We will take one of our returned soldiers, who has been starved to emaciation in a rebel prison, and now stands the same man, with the same bodily identity, but with not all the particles of matter, which he possessed if even he has not lost a hand or foot. He is redeemed—the same man. If now some Christian soldier died there, (and sixty thousand soldiers have died in rebel prisons—the great proportion of them starved to death) in the resurrection, will he have the same identity—the same body? He hardly had the half of his own body, in particles, before he died—will he have the same person? Yes. He lost the particles of matter before he died, yet he had the same identical body, because the same being when he died. Will he not have the same body notwithstanding particles have gone off into all nature?

To attempt to throw a philosophical difficulty in the way of a real identical body of the man, in the resurrection, when the resurrection is opposed to all natural law, is most certainly an attempt to throw discredit upon the doctrine altogether, if not to indirectly deny it. To suppose that Paul intends to illustrate the manner of rising by his figure of the germinating wheat, when there can be no indestructible part of the body that can be considered a germ, is absurd. No, Sir. Those who advocate a germ, really design, I think, to contend for the indestructibility of man—that is to say, his immortality. Paul says the body shall be redeemed. Would not it be the same body as really as this man has the same body, in his return—his redemption? Another quotation. "These vile bodies shall be fashioned like unto Christ's glorious body."

I should really like to know, with this passage before us, how there should be any other body of which to make one, like unto Christ's, but the one we have? called, "our vile body."

This mortal body, and the glorified body must be the condition of existence which is called resurrection of life—to the believers in the world to come. The believer in the "sleep of the dead" must accord to the "dead in Christ" a condition of completeness and perfection, all secured by the miracle of the resurrection. There is to such a man's conceptions no quality in man which can in the least affect the condition of the believers hereafter, if the resurrection should fail. The whole of the future, to us, is brought to our view by that. It is all in Christ, by this power. If it is essential to the man, there as well as here, to be the same man, he will have the same body.

"With what body do they come?" Is it a mortal one, or immortal? The apostle does not intimate the resurrection of the wicked dead in 1 Cor. xv. If he does, I fail to see it; and certainly, not in the language of the quotation. "It is sown in corruption, raised in incorruption;" the raising of the dead is thus set forth and then they are to remain as they are brought up with no change. "How are the dead raised up?" "With what body?" Is it mortal, to be changed afterward? That would positively conflict with what the apostle says,—for he declares the "dead shall be raised incorruptible." Now, a mortal body, in the resurrection, is nowhere taught in the scriptures, or suggested. It is to be noticed that the raising of the dead saints in mortal bodies, is raising them to a mortal state. This is one of the most absurd and unscriptural positions which can possibly be taken upon the subject. If we believed that the soul were still alive, in death, and in the resurrection brought back to the body, it would not be so completely rediculous—but to pretend that the saints sleep in Jesus, and wake up out of him, literally (if they are really dead, till raised) implies more than weakness—insincerity!

"THY KINGDOM COME."

BY T. GEORGE BELL, D. D.

These words sound forth from many thousand lips—alas! from far more lips than hearts. They stand connected in God's word with that sweetest of exclamations, "Our Father!" Vast assemblies of mere professors repeat them. Hundreds chant, to the peal of the organ, the words, "Thy kingdom come." Where the heart is not right with God, mere words cannot please him. Perhaps amid the sound one whisper of faith ascends; it has come from some heart filled with love to Jesus: it is the whisper of a babe in Christ, "Thy kingdom come." This is prayer; it is the voice of the child which enters the ear of the Father. What a contrast between this accepted voice and the lip-service of the ignorant multitude of formalists!

Whose kingdom is it for which we pray? Is it the kingdom of God as Creator?

That kingdom has always been since He spoke the world into being. Man's sin and rebellion did not, and could not, shake the throne of the Almighty, or alter his right to possess the thing which he had made. Is it the kingdom of God as supreme Governor and Director of all things? That kingdom has also come—could never cease to be. There have been men so foolish as to declare that God, having made the world and put man into it, left it to manage all its own affairs by the power of certain fixed principles, which He put into it. Others, equally deceived, have said that when man brought sin into the world God turned his back upon it, and, seated in some far-off glory, left man to work out his own evil designs. The word of God, and the daily experience of every enlightened man, declares the very opposite of all this. God exercises an all-prevading providence. There is no such thing as chance in the world. God's omniscient eye ranges through the universe—takes it all up at a glance, yet watches the very sparrow falling to the ground.

The words, "Our Father" give us the key to the meaning of the prayer, "Thy kingdom come." It is not the creature's prayer for the kingdom of the Creator, but the child's prayer for the kingdom of the Father. Still more correctly, it is the prayer of the disciple of the Lord Jesus for the kingdom of his one Master and Lord. The children of God are a new family, made up of individuals separated from the race of Adam. No outward rite avails anything, or any profession, neither work of human hands nor device of human hearts. It is a "new creation." The children are born of God, even by the regeneration of the Holy Spirit. Consequently they are a new race, being brought into union with the Lord Jesus Christ.

Man's religion never comes up to this. He cannot understand relationship to God. He only as the creature attempts to appease the Creator. It is only the man who has been born again who can cry, "My Father, God!" Vital Christianity is founded upon God's own revelation. This is a declaration of sovereign, distinguishing grace, calling out a family, and giving to each member of it a new life, quickening him—who had been up to that moment dead—into the risen life of the living Christ at God's right hand. Christ is the head of the family; it is by him that the family is gathered together, through him we receive the adoption of sons—we are joint-heirs with him—his kingdom is ours, and we shall possess it with him when He takes it to reign. The Father has given all power and dominion to the Son, and the petition we are considering is the cry of the joint-heir who longs to enter upon the possession of his inheritance.

Much that is written and spoken in these days about the universal fatherhood of God is most delusive, for it smooths down, in the deceived heart, the barrier which sin has made between the holy God and the fallen, degenerate, and guilty human family. We must meet God in Christ before we can call him "Our Father," and we must be thus heirs of the kingdom before we can truly desire that kingdom to come.

The prayer is in itself a proof that the kingdom has not come yet. Christ has the right to reign, and, in a certain sense, he is reigning, having now all power both in heaven and earth; but in another and most important sense he is not reigning, for he has not yet manifestly taken to himself the throne. He sits upon the Father's throne according to that we read, "Sit thou at my right hand, until I make thine enemies thy footstool." The prophecy of Daniel remains yet to be accomplished: "The Son of Man, came with the clouds of heaven, and came to the Ancient of days. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed." The fulfilment of that Scripture will be also the accomplishment of another Revelation: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

We may think of the kingdom under two aspects; its internal and spiritual development, and its external and complete manifestation. The first is now in process of accomplishment by the power of the Holy Spirit; the latter will be hereafter accomplished by the presence and power of the Lord Jesus Christ at his coming. Jesus once said "My kingdom is not of this world." He evidently meant to declare that the power to establish it was not earthly. By no human power or worldly influence was it to be set up. If He had meant that his kingdom would never be set up in this world, he would have been contradicting many Scriptures. This He could never do. The two aspects of the kingdom are—

1. Internal or Spiritual. "The kingdom of God is not meat or drink," that is, mere external observances or works, but righteousness, and peace, and joy in the Holy Ghost. This is the experience of the individual. Every sinner brought, through the new birth, into the new creation in Christ Jesus, makes a part of the kingdom. Every fresh step taken by a child of God in the way of obedience, of self-deniel, of holiness in conformity to the example of Christ, adds strength to the kingdom. May God lead us into self-judgment, for we often cry, "Thy kingdom come," whilst in the actions of our lives we are showing great indifference to its progress.

2. Outward Manifestations. This is at the appearing of the Lord Jesus Christ. He comes a second time without sin unto salvation. He comes for the full deliverance of his whole Church out of the tribulations of a Christ-rejecting age, and for their establishment with himself in that kingdom for which we pray. A Scripture in Luke xvii. is sometimes brought against our views of the outward manifestation of the kingdom: "The kingdom of God cometh not with observation." The Lord certainly declares that his kingdom was not to come at that time with observation, but He as plainly points forward to another time when it should so come, for he says: "As the lightning that lighteneth out of the one part under heaven, so shall the Son of Man be in His day." The lightning is visible and manifest to all, "so shall also the Son of Man be in his day." The present age is not the Son of Man's day. He is rejected. The world has cast him out. This is man's day. Man's day ends with the world's midnight. That will be in terror and dismay; men's hearts failing them for fear in looking on the things which are coming on the earth. Christ's day will then begin. For

its dawning thousands are looking. Yes! though in God's sight the world is dead and the Church may be asleep, yet thousands of God's believing people are awakening to the solemn import of the times, and are waiting for their Lord from heaven. Thus, better far than the ignorant cry of the mere professing multitude, there is rising up, continually, the true prayer of many an earnest heart—"Thy kingdom come."—*Prophetic Times.*

Children's Department.

LITTLE ONES AT PRAYER TIME.

More parents than one have felt perplexed in not being able to keep the little folks quiet during prayers. To them the following bit of experience may not be uninteresting. My little George, nearly six years old, has perhaps as much mercury in his composition as most lads of his age. Indeed, he has always been a noted character for restlessness, and this he has frequently displayed, much to my grief, at the family altar. He has often been punished in various ways, but has soon forgotten it.

A few weeks ago he had done about his best during the entire services, and when we arose from prayer I kissed him. He looked astonished (had his mother done it, that would have been no surprise) and said:—

"Pa, why did you kiss me?"

"Because you were a good boy while we were praying."

"Oh! well I'm glad," and his eyes fairly sparkled with satisfaction, and off he ran to play.

There has been no more trouble in that line, and every morning he comes for a kiss. A similar trial may have a good effect in other cases. A slight reward timely bestowed may prevent the necessity of heavy punishment. In the government of God over men he not only punishes for evil, but rewards for well doing. Surely it is safe to copy after the great Original.—*Christian Guardian.*

THE CHILD AT PLAY.

A little boy was running about in an apartment, amusing himself as children are accustomed to do. His money was potsherds, his house bits of wood, his horse a stick, and his child a doll. In the same apartment sat his father, at a table, occupied with important matters of business, which he noted and arranged for the future benefit of his young companion. The child frequently ran to him, asked many foolish questions, and begged one thing after another as necessary for his diversion. The father answered briefly, did not intermit his work, but all the time kept a watchful eye over the child, to save him from any serious fall or injury. Gotthold was a spectator of the scene, and thought within himself: How beautiful an adumbration of the fatherly care of God!—We, too, who are old children, course about in the world, and often play at games which are much more foolish than those of our little ones; we collect and scatter, build and demolish, plant and pluck up, ride and drive, eat and drink; sing and play, and fancy that we are performing great exploits, well worthy of God's special attention. Meanwhile, however, the Omniscent is sitting by and writing our days in His book. He orders and executes all that is to befall us, overruling it for our best interests in time and eternity; and yet his eye never ceases to watch over us, and the childish sports in which we are engaged, that we may meet with no deadly mischief.

My God, such knowledge is too wonderful for me. It is high, and I cannot attain unto it: but I shall thank and praise thee for it. O, my Father! withold not from me thy care and protection, and above all, at those times when, perhaps, like this little one, I am playing the fool.—*Selected.*

DEATH OF A CHILD.

John Rhodes, son of Br. Stephen B. and Sr. Mariah Billings, of Eatontown, N. J., died on Thursday morning 23d inst 6 1-2 o'clock; aged 8 years 1 month and 14 days.

For some weeks he had been laboring with whooping cough that was finally assisted by congestion of the lungs which made hasty work. The last 12 hours of his life, his little body was racked with convulsions, which made it heart rending for tender parents to look upon him.

His native benevolence and hospitality was so abundant even though so young as to be noticed by all, which tends to make his loss more keenly felt. At his funeral, the writer sought from Rom. viii. 11, to impress upon a good number of sympathizing friends the absolute necessity of having the indwelling of the Spirit of Him, who raised Christ from the dead, in order to have our mortal bodies quickened unto eternal life.

Our Br. and Sr. mourn not as those who have no hope; for they expect to clasp their little boy again when the chilling hand of death will afflict no more.

E. W.

A Jewish Parable.—A poor man was travelling on a hot day, carrying a heavy load upon his back. A rich man passing by in his chariot took pity on him, and invited him to take a seat in his chariot behind. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked him why he did not lay it on his chariot. The poor man said that it was enough that he had been allowed to be himself in the chariot, and he could not pre ume to ask for more. "Oh, foolish man," was the reply," if I am willing and able to carry you, am I not able to carry your burden?" Oppressed and anxious christian, do you not see in this man your own unbelief and folly? He who has accepted your person and is your reconciled Father in Christ Jesus, expects you to cast upon him all your burdens and cares too, and he is able to sustain it. Has he not also said for your encouragement and comfort, "He careth for you." Precious words; may we all experience all the joyful relief they are intended to convey.

The Herald of Life.

NEW YORK, MARCH 29, 1865.

Life Believers in New York.

Life only in Christ, is the grandest and most glorious truth ever brought to the ears of mortal man. The friends of this heavenly message, in New York and vicinity, have engaged Dodworth Hall, 806 Broadway, for meetings on the "first day of the week," for the year to come. Preaching morning and evening, uniformly, every Lord's day, at the usual hours of public services. Seats free.

Joseph T. Curry is expected to preach there each Lord's day during the month of April.

The Christian Passover.

The Life believers in New York and Brooklyn, will meet for the observance of this feast. The commemoration of our Lord's death is, in the nature of the case, and in harmony with all other memorial of events, an anniversary celebration. Therefore, the doing "this in remembrance of" Christ's death, and to "show forth his death till he come," is our object; and, by Divine permission, it will be attended to in New York on its anniversary; which, this year, falls on Monday eve, April 10th. The friends abroad who have not the opportunity to attend to it at home, are invited to be with us on the occasion; which we trust will be one of much interest. The gathering in the evening will be at an early hour. A moderate repast will be provided for the opening of "the feast," and such other matters attended to as shall be suitable to the occasion. The closing service will be eating the bread and drinking the wine in commemoration of our Redeemer's broken body and shed blood. All who love the Saviour are welcome to participate with us at their and our Lord's table. Let each examine himself, or herself, and see that the feast is kept so as to honor our Lord.

The place of meeting for this Feast, will be the same we occupied last year, viz, Room No. 18, Cooper Institute, Cor. of Bowery and Eighth St.

Let none suppose because they are are unable to meet in company with others that they can not keep the feast. We doubt not you can keep it acceptably at home, and alone, if attended to as a memorial of our Lord's death and in memory of his love.

The Third Quarterly Conference.

The time for holding this Conference has been fixed for Sunday April 23d, in Dodworth Hall, 806 Broadway, New York. Services three or more times on the first day, and to be continued as far into the week as thought best; doubtless through Monday and Tuesday, if no more. Important matters will come up at this Conference relating to future operations and missionary work. All who feel an interest in these things should be present as early Monday as possible, as these matters will be under consideration Monday and Tuesday. We presume that most preachers will have appointments in other places which will prevent their attendance till Monday. On their account business matters will not be called up on "the first day."

"Degrees in Punishment."

BY S. W. BISHOP.

"Punished according to the deeds done in the body." Many times have we been asked, "If your doctrine of the non-resurrection of the wicked is true, how can the wicked be punished according to the deeds done in the body?"

In the first place, we remark there is no text of scripture that reads they shall be *punished* according to the deeds done in the body. Here is where the misapprehension lies. Many suppose that certain texts of scripture so read as to discriminate between different classes of sinners, and that the doctrine of the bible is, that the punishment of wicked men is to be intense, or mild according as the subject of that punishment has been to a greater or less degree culpable. This doctrine of degress in punishment we think has no foundation in the word of God. The Bible does not discriminate between different degrees of crime, or between different classes of sinners; but between the good and the bad; between the righteous and the wicked.

Take as an example of the texts of scripture of the class we are considering, Rom. ii. 6, which reads, "Who will render to every man according to his deeds." Whatever else may be said of this text and its connection, one thing is certain, the only discrimination in the text is between the good and the bad. But there are texts which are supposed to contradict this doctrine. We are told that Christ says, "It shall be more tolerable for the land of Sodom in the day of judgment" than for certain Jewish cities. In the first place, this text has no reference to the last judgment whatever. Sodom had long ere the utterance of these words by Jesus passed every step through to the execution of judgment. Christ simply calls up the case of Sodom, and others, as an example for that wicked generation whose judgment was then pending. The great idea designed to be impressed on the minds of the people, that heard this language of the Son of God is this, that as Sodom sinned under less favorable circumstances than the Jews, and still she experienced an utter overthrow, the justice of God will most certainly be vindicated in the destruction of these cities that have sinned under greater light.

A fair, impartial construction of the whole text and context we think proves this and nothing more. We find its parallel in Heb. x. 29, "Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God," &c. Here we are told, that those that reject Christ and the gospel, will receive sorer punishment than those who despised Moses' law. When we adopt Prof. Murdock's rendering of the text, which not only bears upon its very face, the impress of its own genuineness, but is in perfect harmony with the general tenor of all the scriptures, we find no trouble with it. He translates it thus: "For if he, who transgressed the law of Moses, died without mercies . . . *how much more* will he receive *capital punishment*," &c.

Here is brought out distinctly the only idea that we think is designed to be impressed by our Lord, in what he says concerning Sodom, &c., viz., that as these nations and cities in their judgment were utterly destroyed while sinning against but little light; the destruction of these cities of Judea will most certainly be accomplished, and that justly too, from the fact they have sinned against greater light.

We readily concede that under different circumstances different sinners, both individuals and classes of individuls, have suffered more than other individuals or classes of individuals under other circumstances; but this proves nothing as respects the infliction of that punishment which is the penalty of the divine law. That penalty is death, and death only. Now if it were true that the Sodomites did suffer more than the antedeluvians, it does not prove that the law of God required that extra amount of suffering to satisfy its demands. Should the Sodomites suffer ten times ten millions of years, the penalty of God's law is no more satisfied than if they had suffered none at all. *The wages of sin is death.*

There is no way that these "degree punishment" people can give any plausibility to their notion only by changing the penalty of God's law. The moment we admit that the penalty of God's law is *death*, and let death mean death, we virtually pledge ourself to the doctrine of one only punishment for the sinner, whatever may be his crimes.

There is no use in attempting to keep away logical minds from coming to logical conclusions: they will just as naturally come to such conclusions, as the magnet will point to the poles. We run no risk, neither are we dogmatical in saying, that every individual who is under the direction of a logically formed brain, will just as certain, and just as readily see, that if the penalty of the divine law is *death*, there can be no such thing as degrees in punishment; as a common intellect will see that two and two make four.

The only trouble is in getting men of reason and good sense to look these propositions squarely in the face. When these matters are investigated by men who are capable of of reasoning, there is no difference of opinion in their conclusions. Let us be consistent. Either stop talking about death being the penalty of God's law; or abandon the miserable, foolish whim of degrees in punishment of sinners.

New York, March 28, 1865.

Letters and Extracts.

From Samuel J. Brimhall.

Mapleton, Bourbon Co., Kansas, March 12, 1865.

Br. Storrs:—Last Sabbath, day and eve, a renowned D. D., preached two sermons for the people in this place. The first sermon was Isa. xxxiii. 17, "Thine eye shall see the King in his beauty; they shall behold the land that is afar off." Subject—"Heaven." Question—What and where is heaven? First, Heaven is a place, a land; it might with propriety be called a country. Introduced no scripture to prove his position; yet so far, very good. Second. Where is it? Then commenced a stream of argument from astronomy. He stated that scientific astronomy had discovered some eighty millions of suns; and that each sun had a complete concourse of planets, satellites, and stars revolving around it; and that the land of rest, the definite dwelling place of God, was the grand attractive centre of all the solar system; that these systems of worlds were all opaque, and that God was the great reflector from which all the light of these systems of worlds was produced; that this grand metropolis was not a little cooped up place like the city of Jerusalem, or even Palestine; but it is a world, a whole world the centre of all worlds; a land, a home where all the souls of the good of all ages shall dwell forever; that the souls of the righteous were wafted upon the wings of angels; they being sometimes caused to fly swiftly (quoted Daniel ix. 21.) to bear the redeemed to this grand centre sphere, which is afar off. There dwells perfection perfected; and there the King of that country displays the brightness of his glory to all eternity.

The second sermon was on the opposite subject, viz., "Hell." Text, Psa. ix. 17. "The wicked shall be turned into hell, and all the nations that forget God." Question: What and where is hell? First, hell is a place, a land, a place of punishment; a world like our world. Its locality was not definitely described; but it was not within the boundary of that vast concourse of planetary system described in the above sermon. That this hell-world came from the hand of the Creator more holy and pure and superior in every respect to this world of ours. That it is ruled by a great and notable prince or Governor called Lucifer; but in course of time, this notable prince fell; (quoted Isa. xiv. 12) that Lucifer bore the same relation to that world that Adam bears to this; and because that world, at its creation, was more perfect than this, consequently when Lucifer fell, and his world with him, a more powerful display of God's displeasure was manifested in the condemnation of Lucifer than was apparent in the fall of Adam; for punishment was always measured by the perpetude of the crime. (quoted Isa. xxx. 33.) This fallen world is the worst place in all God's dominions; therefore the place in every respect is calculated for the finally impenitent, and has become the general penitentiary for the wicked; that their punishment consisted in a mental remorse of conscience; that they sit in judgment on themselves, saying, I brought this on myself; and that they weep and groan over their condition in indescribable anguish; and it was his opinion, that after an infinite number of ages, God's displeasure might be satisfied, and that the wicked might be restored in part; but never to the full enjoyment of the righteous. That at the resurrection the righteous and wicked would be all raised indiscriminately. (quoted 1 Cor. xv. 53.) Were all judged, doomed to their particular sphere, which is best calculated to correspond with the tenor of their life; that the wicked were to live on in that fallen world, governed by Lucifer and his subordinates, the fallen angels; that the great gulf fixed between Heaven and Hell was a figure, denoting the character; and that Christ, so to speak, was the bridge across that gulf, &c., &c.

He then stated that he had deduced these conclusions from a careful examination of the Scriptures. I might give the two sermons almost verbatim, but my letter is too long already. This is a synopsis of some of the preaching in southern Kansas; and the result is no better for the sinner; and the ungodly say, that the D. D. has cooled off hell so much that they are willing to risk their chance with the laity of the churches, and will give themselves no trouble about it. Thank God, we have some preaching here that comes nearer the truth; but it is mixed up with the traditions of the fathers. I ask, did any of you ever see more vain philosophy in two sermons? Kansas is a healthy country; the weather is warm and pleasant here now; and it is settled by an intelligent people. My prayer is, that some messenger of God's truth, that preaches a whole gospel, (and not a quotation from Dr. Dick or Dr. Milton) may come this way and gather in a few sheaves, while the reaping time yet is, and before the harvest is closed. Yours for the Truth.

From Thomas W. Smith.

Butlerville, Tama Co., Iowa, March 11, 1865.

Br. Storrs:—I have just concluded a meeting at this place, which commenced on Saturday, 4th inst. Rode 70 miles in a lumber wagon, spending two days in the trip. Found Bros. Brayton and Churchill of N. Hartford, Butler Co., on hand. On Sunday we endeavored to present the doctrine of the Atonement in the scripture light; after which a number of questions were asked by different persons; and the interval between the discourses was spent in removing objections and in contending for the faith. Brs. Brayton and Churchill delivered several able and instructive discourses, and proved themselves able to rightly divide the word of *life*. They left us early Monday morning; while I remained and spoke twice a day till Friday. The doctrine of no life out of Christ was made prominent during the meeting; and several said, it was evident that no resurrection for the ungodly was taught in the Scriptures. We expected to have returned home early in the week; but the interest manifested demanded a longer stay. Indeed, we should stay a few days more, but as we are dependennt upon others for our traveling accommodations we have to go when they desire. This is one of the inconveniences of not having a means of traveling of our own. Hope, however, that that difficulty will soon be removed. When convenient and able, I would be glad to have you send a few tracts and back Nos. of Herald. I send you one new subscriber for Herald of Life.

Yours as ever in Hope of Life.

[In a later communication, from Alden, Iowa, his home, Br. Smith says:

I used to wonder how it was that those who held the "Non-resurrection view" could speak of it with so much love and approbation, and that it was such a favorite theme with them. But I see and understand now that such was the natural and unavoidable result of a belief in the doctrine. I was deeply impressed with a remark made by you, in a late Herald, that those who had left the Creed-worshipping assemblies and doctrines of Babylon, "Must go forward or turn back." I see that, as a truism, constantly. Those who have embraced, or are inquiring into the glorious theme of "no future life for the wicked," are the honest, and progressive spirits in the, so called, Advent body. I, for one, could not stop short of my present position and justify myself in the sight of God. The doctrine of no life out of Christ, is a legitimate and unavoidable consequence of the rejection of immortal-soulism and eternal torments. "No life—no immortality—no crown—no kingdom—no hope, out of Christ" is yet to be inscribed on the banners of all true believers: all others will ultimately be found in the ranks of the only other existing class, viz., Spiritualists. This may be thought a wild conjecture, but it is based on more than one Bible precedent.

[In another letter of still later date, Br. Smith, says:

I must have a horse by the 29th of this month, or I can not fill my appointments; for our Brethren cannot spare any at that season. I shall need a light wagon this summer nearly as much as a horse; for, beside the difficulty of carrying books on horseback, brethren and friends often offer me corn, potatoes, &c., which would be of great service to me, but which I must refuse on account of inability to carry them home. Often this is all the assistance many can give, and they offer it cheerfully and grieve because they cannot help in money Our brethren in the East can hardly realize the difference between their facilities for traveling and ours. There railroads are abundant. I am willing to devote my entire time to preaching; and sometimes ride from 20 to 70 miles on horseback, and otherwise, across bleak prairies in the winter, with houses 15 miles apart oftentimes. It is not so in the East. But I do not envy them their more pleasant situation. I am contented with mine.

[Remarks by the Editor.—Br. Smith has now been furnished with $70 towards the "Missionary Horse" through this Office; and we hope our friends will take up, at once, the 30 shares remaining in this "Horse Stock Company," as it has been called. Let us raise the $30 immediately. No time should be lost. We shall "knock on the dear Lord" for it, and it will come. Br. Smith, you may count it *certain* to come: no fear. So, praise the Lord and take courage.

From Jacob V. Collamore.

West Greenville, Pa., March 14, 1865.

Br. Storrs:—You wish to know the result of papers and other works sent me while in the army, early in 1864; and also, why I did not write after the army moved last May. When the army moved, I was detached from my Regiment, or was detailed by Gen. Birney for the field hospital. This separated me from those with whom I had been associated during the winter; so that I can say but little as to the final result of the books and papers on the minds of those who read them. I was kept in the hospital till I got my discharge from the service; so that I never saw many of them again. Many of them fell on the battle field; but even their death I did not hear of till so late that I thought it would be useless to write you about it. When we had a battle, then was the time to write you, in order to interest your readers; but that was the very time when I could not write; for then we had to work night and day, where thousands were suffering and hundreds dying. And then, think of our long and difficult marches from Culpepper around Richmond to Petersburg, where I got my discharge. Our mails also, were irregular, in fact, no regular mails to and from the field hospital. Letters and papers were not received for weeks after they were sent. Perhaps the readers of the Herald will not blame me for not writing when I tell them, I did not have an opportunity to change my clothes in the month of May 1864—I was near 40 days without a change of clothes; and such has been the case with many a poor fellow that now sleeps in Virginia soil.

As to those who received and believed the doctrine of life only in Christ—there are some that I cannot tell whether they are living or not, as I have not heard of them since the army moved last May. Br. W. W. Warren, whose letter can be found Vol. I. No. 21 of the Herald of Life, was wounded and returned home to his wife and friends, and there fell asleep, assured that he would awake when his Lord returns from heaven. Br. Green died on the battle field. He was firm in the belief that there is no eternal life out of Christ. He was raised a Baptist, and was one of the few who embraced the life theme the first time it was presented to him. He was a promising young man, and a Lieutenant at the time of his death. Br. Wiggins, who opposed for one year and then believed, was a member of the Methodist church for ten or twelve years. He was sick and sent to Washington. I know not whether he is alive or not. Br. Chamberlin had a fever, and the last I heard of him he was home, but very poorly. Br. Slayton is yet with the 57th Regt., P. V. There are many, who embraced the doctrine of life only in Christ, of whose where-abouts I know nothing.

I have visited Ohio, recently, and addressed a large crowd of Universalists, Spiritualists, and endless torment men, on the subject of "No life out of Christ." I occupied one hour, and then friend Luce addressed the audience on the *evil* of the docrine of inherent immortality. After this we occupied an hour in answering questions, which the audience had the privilege of asking. Some of the endless misery Ministers were compelled to take universal salvation in order to dodge the non-resurrection of the wicked. We had an interesting evening of three hours. Of course, there was talking in that time. I sent some of them, papers you had forwarded to me. You may hear from them soon, as many of them declared they would investigate the subject.

[The writer of the following is in the service of the United States. He is from R. I., and was a Local Methodist preacher. He was in Wasington City for some year or more, and we sent him the Herald to that place; but having heard nothing from him for a long while, we discontinued his paper, several weeks since. He now writes us from Jeffersonville, Ind., and says:

I have not seen a copy of your excellent paper for some months; but the fault is my own, as I neglected to inform you of my removal from Washington. I send you herewith $2. I wish the paper sent to my wife, in Albion, R. I. My term of service expires early in August. In moving from place to place, this winter, I have lost all track of the doctrine of life only in Christ. Most of those with whom I have become acquainted are my brethern of the Methodist E. Church: many of them seem afraid of me because I do not believe in endless misery. Well, I cannot help it. That doctrine had been a torment to me for a long time before I was brought to the truth as it is in Jesus. Thank God, since then the world has looked brighter; the character of our Father has shone with more resplendant glory. With my old belief I could never solve the fearful problem of the moral universe. It looks clear now; and I know that inherent immortality is one of the most fruitful sources of error in Christendom. I wish you abundent success in the great work of spreading the Gospel truth. Yours in the hope of an endless life through Jesus Christ alone.

J. Lewis writes from Otto, Fulton Co., Ills., Mar. 10th:—You may look for an increase to your list of subscribers from the old one arm'd preacher. Glory to God, the truth is onward: our numbers are increasing: the people are stirred up. The truth is, many have gone to reading their bibles to see if what the old "babbler" says is so. Quite a number have told me, they have read their bibles more since we have been preaching here than in all their lifetime previously. We feel thankful for the tracts sent. May the Lord reward those who have contributed to this object, with eternal life. A thousand thanks to Br. Jones, of Lebanon, Ill., for his liberality. May he be recompensed at the resurrection of the just. We want more tracts. People come from quite a distance to get them; for they have a thirst to hear and read of life. I wish to say to the brethern scattered abroad, that I shall the Lord willing, go out soon on a preaching tour, and if any wish my services they will write me at this place, until further notice.

[Note by the Ed.—We sent you, some ten days since, Bible vs. Tradition, 6 Watch Tower, 6 Life from the Dead, and 100 Tracts.

La Fayette Norris, Campton, Iowa, March 9th, writes:—That "Debate," here, has set the Preachers to work in this vicinity. They can hardly preach a se mon without saying something against the hated doctrine. The Congregationalist minister preached on the subject, to prove "The immortality of man irrespective of a moral character." I design to review his sermon at the same place, Sunday April 2, Providence permitting. I wish Sister Henry could return this way from her visit in the west. I will go to the Depot at Masonville to meet her, if she will. If she can come, or any other preacher of life only in Christ, they can write me stating particulars.

What force is there in the assertion that Adam died in the very day he ate the forbidden fruit. Please answer in the Herald, if conveinent.

[Remark by the Editor.—No "force" at all, in the sense in which our opponents make that "assertion." Adam did die in that very day in the sense of, in that very day his death was made certain and inevitable; so that he might be truly said to be "a dead man" from that moment; but in no other sense did he die that day. If he died a spiritual death, as some maintain, then redemption was impossible. Such a penalty must be met by a corresponding sacrifice, and he who should undertake to make it, must himself die a spiritual death. Such a death Christ did not die; and if Adam did, and that was the penalty, the race are hopelessly lost.

The Discussion Closed.

Br. Storrs:—You have had from Br. Curry a summary of the Debate between Br. Grant and myself up to the close of the fifth evening. The report of the remaining three evenings is to be prepared by myself; but I am unable to furnish it seasonably for next week's paper. Br. C.'s appointment in Manchester, N. H., obliged him to leave us on Thursday. The Discussion closed last evening at a little before ten o'clock. I availed myself of my right to have the closing speech—which made the whole number of my speeches twenty-five. From first to last I enjoyed my work exceedingly; but the conclusion of it finds me very weary. My feelings were deeply interested, and I sought in every speech, to the best of my ability, to make the evidences of "the non-resurrection of the wicked" stand out in bold relief.

The blessing of God, I have no doubt, will follow the effort. Our audiences throughout were good, and much interest was manifested in the subject. The Salem and Lynn friends were largely represented every evening. But this must suffice for the present. The Life truth is onward; we have every reason for encouragement in our labors. May the Lord gird us for a ceaseless conflict with error, and keep us faithful to the end.

R. W.

Salem, Mass., March 25, 1865.

The War News.

The war news of the past few weeks has been more important than at almost any previous period. The armies of the Union are steadlily and irresistably closing in on the rebels, on every side. Gen. Grant holds the rebel Gen. Lee fast in Richmond, the rebel Capital; while Gen. Sheridan has carried devastation all along the communications of Lee westward; and Gen. Sherman has steadily advanced North from Savannah Ga., till he is now found in the heart of North Carolina. He has met with little opposition till he entered the latter State, and there, though stoutly opposed, he seems to carry all before him. Sherman, from the South, Schofield, from Newbern, N. C., and Terry, from Wilmington, have now formed a junction of all their forces, so that all attempts of the rebels to resist their approach to a junction with Gen. Grant, near and about Richmond, must, humanly speaking, be utterly unavailing.

Hence the rebellion now looks like the criminal, with the halter around his neck, led forth to execution: it may die with a bloody struggle; but no human power can now save it; and we do not think any divine power will interpose to save it from the fate that a righteous judgment is inflicting on its abettors. It certainly looks now as if peace may soon be restored to this torn and bleeding country. May its inhabitants learn righteousness by the things they have suffered, and not provoke the divine justice to another such a terrible manifestation of displeasure against our national sins.

The Time Question.

BY DR. ALEXANDER DECKER.

That the 1335 days are symbolical time, is clearly proved from the fact that the events that were to transpire within their limits, could not be fulfilled in 1335 literal days—a little over three and a half years. What are those events or some of them at least? First, a great tribulation upon the saints, beginning with the setting up of the abomination of desolation, and continuing to "the time of the end." "They shall fall by the sword, and by flame, by captivity, and by spoil, even to the time of the end."

If the 1335 days are literal, and yet in the future, then, indeed, there is a fearful tribulation awaiting the church of Christ. Second, during the time of the end, a great conflict, between the kings of the north and the south, takes place resulting in the overthrowing of "many countries" including "Egypt" &c.

Third, the standing up of Michael, time of trouble, resurrection, &c. That all these events could not be crowded into about three and a half years, must be evident, I think, to all; therefore the 1335 days are symbolic, and as such symbolize so many years.

But it is regarded as a mistake, to say the resurrection is the last in the category of wonders, mentioned in Dan. xii. It is said, the last is "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever," and that this brings the saints into the inheritance.

This objection to the ending of the 1335 days at the resurrection, might be admitted as having some weight, if, as some suppose, the saints are to be raised *mortal*, and, therefore, will not *shine* until sometime subsequent—until they are brought into their inheritance. But if, on the contrary, they are raised, according to the scriptures, "immortal, incorruptible, in glory, in power, a spiritual body," then, the objection, at once, falls to the ground, as it were, since the time when the saints begin thus to shine is identical with the resurrection—they come up shining from the grave quite as bright, no doubt, as they will ever shine at any subsequent period.

Thus, it is clearly proved, I think, that the only event pointed out by the 1335 days, is the resurrection, and, therefore, the standing of Daniel in his "lot" at the end of the days, has reference to standing in his lot, destiny, or part, in the resurrection, and not in a lot of land a mile or two square or so in the kingdom, since, standing in his lot, must have reference to the wonders, for they are the *only* things brought to view, as in any way connected with the termination of the 1335 days.

But it is said that the 1335 days are not regarded literal time by the advocates of definite time, &c., and therefore they are not definite. To this I object, that, if the 1335 days are to be understood so many years, then most certainly, they are as definite as though they had been thus given; and their beginning is as definitely marked as any of the literal periods in the Bible; and to suppose that the Jews did not know when the forty years wandering in the wilderness, and the seventy years captivity ended, is to suppose that they were too big blockheads even to know their own age.

It is said, that Messiah's first advent was given in symbolic time of the most clearly understood character. This, I think, is a great mistake, if it had reference to his birth; for the 69 weeks extended to Messiah the Prince, not to Messiah the Babe, and the Scriptures nowhere recognizes any one as Prince, unless actually seated on a throne and exercising power as a king. Hence it was said of Christ, that he "was exalted a Prince and a Saviour," &c.; and this exaltation was upon the throne of his Father, exercising "all power and authority, both in heaven and earth."

That Christ, at least, understood the *time* as applicable to His time, is clearly proved from the fact that He so frequently referred to it in the manner He did. "My time is not yet come," &c. That the Jews did not understand the *time*, I readily admit, for the very good reason, that, as Isaiah testified of of them, in prophesying of Christ's times; "All we like sheep have gone astray; we have turned every one to his own way." David, also, in speaking of the Saviour's times, testified, "They are all gone aside; they are all together become filthy: there is none that doeth good, no, not one." And Jesus declared, that Jerusalem should be destroyed, "because thou knowest not the time of thy visitation:" they knew the event—that they were to be visited, and that, according to the position of some, was all that was necessary. But Jesus declared that they were destroyed, not because they did not know the event, but because they knew not the time.

This declaration of the Saviour, should be sufficient to satisfy the reader of the importance of a knowledge of the *time*. What saved Nineveh, but the preaching of definite time? How came Noah to build the ark and have it done in time for the flood? Ans. The *time*. How came he to go into the ark when he did? Ans. The "yet seven days." And the Saviour clearly shows, that the Jews would not have rejected Him, and thus brought destruction upon themselves and their city, if they had understood the prophetic numbers in Daniel ix. God would never connect *time* and *events* together, unless a knowledge of both were equally important. The Jews knew that the destruction of their city was prophesied of in Dan. ix., but that simple fact was not sufficient; it was necessary to know the *time*. They knew Messiah was to come, but they rejected him when he did come, because they knew not the time.

The world knows, to-day, that the judgment is coming sometime, but they do not turn to the Lord, but grow worse and worse. But let it be known that the Judgment is not only coming sometime or other, but, that it is within two years, and there would be a Nineveh prayer meeting, at once, inaugurated on a grand scale.

Therefore, when God connects *time* with *events*, he does so because it is necessary to accomplish his purposes; and, by consequence, no man has the right to preach the one, to the exclusion of the other; nor can he do so, without incurring the displeasure of Heaven. As well might Jonah have preached that Nineveh would be destroyed and left out the forty days.

The time when God designed the periods, in Daniel xii., to be preached in connection with the coming of Christ, is clearly shown to be in the "time of the end," when they were to be unsealed, and therefore understood, by the gradual increase of knowledge.

That they have not been perfectly understood heretofore, I admit; nor were they so to be, at once, or else there would have been no chance for an increase of knowledge. Thus much for the importance of understanding the time, in connection with the events, which God has given in his word.

It is said, that when the Saviour threatened to come on the Sardis church as a thief, and at an hour they should not know, He related to *judgments* with which he would visit them—and that the Sardis church has long since passed away, &c. To this I object, that the seven churches are evidently symbolic, and as such, symbolize seven states or divisions of the nominal church; and this view is quite general with modern expositors, especially Advent expositors. Therefore, the Sardis church, I regard as a symbol of the nominal church now in existence, which indeed, has a "name to live but art dead." That the second advent of Christ will come on the nominal church as a "thief," and at an hour "thou shalt not know," no one can reasonably doubt that see things in a right light.

If the language of the Saviour to the church of Sardis, "I will come," can be explained to mean judgments, then, indeed, we might challenge the world to prove that such an event as the second personal advent of Christ would ever take place; for the teachings of the Bible must be in harmony with its self. If visiting judgments upon the Sardis church, is what is meant by the affirmation—"*I will come*," then, indeed, Christ has come a great many times since the first advent, the first time being in the judgment upon Jerusalem, for Christ must come, according to this principal of exegesis, at every manifestation of judgment.

It is manifest, that Christ means by the declaration, I will come in the case of the Sardis church, he means in the case of the other churches, or else, who can tell what he does mean? Let us see how this principle will work. To the Thyatira church, it is said, "But that which ye have already, hold fast till I come." To the Philadelphia church, "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." That the Saviour, in both these instances, means by the declaration, "I come," his second personal appearance, is proved by chapter xxi. 12, 20: "Behold *I come* quickly, and my reward is with me," &c. "He that testifieth these things saith, surely I come quickly." From these texts, it is clearly proved that the Saviour, when He says "*I come*," means just what he says—*I* myself.

Indeed, the threatening against the church of Sardis, is virtually that against the "evil servant," in Matt. xxiv. and therefore, any principle of interpretation that denies the literal coming of Christ in the one case, applies with equal force in the other. But, as it is admitted that the second advent of Christ is affirmed in Matt. xxiv. 50, and as the reverse of the threatening of Christ against the "evil servant," must be true of the "good servant," therefore, the coming of Christ must be "in a day" and "hour" he is looking for it and aware of. Hence says Paul, in 1 Thess. "But ye, brethren, are not in darkness that that day should overtake you as a thief." "Ye are all the children of the light, and the children of the day." In view of all these facts, how, then, are we to understand, Mark xiii. 33, 35, and their parallels, in Matt. xxiv. I have shown, in a former article, that Mark xiii. 32 had reference to present, and not to future time, and, by consequence, the same must be true of verses 33 and 35; for, if the Saviour did not mean to say that no man, angel, neither the Son, never should know the day or hour before hand, in verse 32 (which he did not for it is admitted that he, at least, will know the day and hour beforehand) He clearly did not mean all future time in 33 and 35.

For further proof of this fact, I refer to what the Saviour said to his disciples, on another occasion, when they desired to know when the kingdom would be restored to Israel, as recorded in Acts. i. 6–8. "It is not for you to know the times or the seasons which the Father hath put in his own power. But you shall receive power, after that the Holy Ghost is come upon you." Shall receive power to what? The answer here is inevitable, that they, that is, the church, upon whom the Holy Ghost should come, should receive power to know the "*times* and the *seasons*, which the Father hath put in his own power." This declaration of the Saviour, is not only evidence of the most positive character, to prove that the waiting church will finally know the time of Christ's second coming, but it is also explanatory, and shows, that when He said, "Take heed, watch and pray for ye know not when the time is," he did not say, or mean, that they never would know; for so sure as the church shall receive power to know the times and the seasons, which the Father hath put in his own power, so sure they will know the time and season of Christ's coming beforehand: for this is *one* of the times and seasons, at least, which the "Father hath put in his own power." And further, this is the very thing that the disciples were anxious to know about; and, therefore, the very thing which Christ clearly declared they should know.

"Lest coming suddenly, He find you sleeping." A church in this condition, could not be expected to "see the day approaching." This verse, in Mark, serves to explain, Matt. xxiv. 44, and shows that the Saviour can only "come in such an hour as ye think not," to a church that is off her watch—*asleep*; for let it be observed, that Matthew and Mark are relating the same discourse; and it is only by comparing the two together, that we can get a clear understanding of the Saviour's teachings on the subject. Hence to give the true idea, of Matt. xxiv. 44, according to Mark, it should read thus, "Therefore be ye also ready," that is, "take heed, watch, *lest*" in such an hour as ye think not, the Son of man cometh, or, as Mark has it, "lest coming suddenly, I find you sleeping." To come on a church, sleeping, is evidently to come in "such an hour as ye think not," and *vice versa*. Hence, the object of the Saviour, in commanding the church to *watch*, was to prevent her going to sleep—to keep her awake, or, in other words, to keep her walking in the clear daylight of prophecy, by which, she would "see the day approaching," and thus seeing it, she would be ready for it, and in the language of the prophet exclaim, "Lo this is our God: we have waited for him," &c. This is not the language of a church taken unawares, or in an unexpected hour.

This makes it all plain and harmonious with the rest of the Saviour's teachings, and especially so in regard to the evil and good servants. From all these facts and considerations, we arrive at the following conclusion—That there are certain texts such as Mark xiii. 32, 35, and their parallels, in Matt. xxiv. that speak of the knowledge of the time of Christ's second advent, as it then existed at the time it was spoken; while others, several of which I have referred to, speak of the church at the time of the end.

It must be apparent to the reader, that there are two divisions of the church on this subject—the first, existing from the first advent of Christ to the "time of the end;" the second, between that point and the end itself. Therefore, any declaration of the Saviour that would be applicable to the first division of the church, in reference to knowing the *time*, would not be applicable to the second, or last division. Hence, the necessity of rightly locating the different texts on this subject.

When the Saviour said, of that day and hour, knoweth no man, or angel, neither the Son, he had no reference to future time. As the text in Acts i. 6–8, is so the point, I will here refer to it again. "It is not for you to know the *times* or the *seasons*, which the Father hath put in his own power," that is, it is not for you to know them now—the time has not yet come.

"No man knoweth the day nor the hour, no not the angels which are in heaven, neither the Son, but the Father only." These statements, it will be seen, are parallel. This knowledge belongs to the time of the end. Hence, while it is "not for you to know" now the times or seasons you shall know, after the Holy Ghost is come upon you, &c.

Although the Saviour addressed this language to the apostles, as he did nearly all the rest of his teachings, yet, it evedently applies to the church, and proves that she will finally at the proper time, know "the *times* and the *seasons*, which the Father hath put in his own power."

This view makes all plain and harmonious, where, with another view, all is jargon and confusion. I think now, that I have clearly established the fact, that the 1335 years terminate, definitely, at the resurrection, and that they are or will be definitely understood; and thus the time of the second advent of Christ be known by the waiting church. "The wise shall understand." Amen.

More Words about Time.

That the 1335 days of Daniel xii. are symbolic, we are satisfied never has been proved and never can be by any course of argument that has yet been resorted to. They are given in a historic prophecy, and not in a symbolic one; that is sufficient for us to reject any interpretation which makes these days symbols of years. But with some people, "of making many" words" there is no end;" so we will not multiply them on that point.

As to the saints "coming up shining from the grave, quite as bright as they will ever shine," we have yet to see it proved. Their Master did not so shine with his resurrection; and his glory is yet to be made manifest on the earth. But we will not multiply words on this point.

That the birth of Christ brought "Messiah the Prince," is testified to by the angel who announced that event—"Behold I bring you good tidings of great joy.... for unto you is born this day in the city of David a Saviour, which is Christ (Messiah) the Lord" (the Ruler, the Prince). Lk, ii. 10, 11. Thus we are saved "many words" here.

That Jesus knew the time of his first advent, and the time of his death, is true, but it is not true that his disciples, ever, knew the exact time of either of these events till they actually occurred. To prove they did, will take more proof than any "beloved physician" has ever yet presented: or, that Jerusalem perished for not knowing the time of these events, before they occurred, will take another Bible, of human invention, to prove. That the Jews perished for not knowing—i. e. not improving—the events, when these events were present or past, is true. They improved "not the time of their visitation:" that was their condemnation; and not the lack of the previous knowledge of the time when the visitation was to be made. We need no more words to settle this item.

If "the Jews knew their city was to be destroyed by the prophecy in Dan. ix.," neither they nor the disciples of Jesus knew the exact time. When the prophecy was renewed by Jesus himself, and the disciples inquired, "when shall these things be" Jesus did not give them *the time*; but He did give them *events* to precede it, and told them, "when ye see Jerusalem compassed about with armies, then know the desolation thereof is *nigh*." A modern Timeist would have said, "Lord, that simple fact is not sufficient; it is necessary to know the *time*." Such is the language of those who can't trust the Lord further than they can see.

That the world does not repent because they do not know that the judgment "is within two years," may be possible; but as "they have Moses and the Prophets;" and also Jesus Christ and his apostles, to teach them "that men ought now to repent," we may be assured, "if they hear not them, neither will they be persuaded though" we should have another "time movement." Even poor "Jonah" thought one such movement was quite enough; and if another time movement should have the effect to bring on a "Nineveh prayer meeting, on a grand scale," we wonder if Timeists would be in much better mood than Jonah was, when he saw the time did not bring the event. But enough of your deathbed and gallows repentances. Let all men, everywhere, repent now, or take the consequences. When God gives us time as definitely as he did Jonah, for anything, we will preach it as strong as the strongest. But we cannot take man's word for the time of the second advent, when He, who is to come, has said, "Ye know not when the time is."

As to the symbolic character of the seven churches of Revelation, we believe it to be a mere fancy and no way susceptible of proof. But if symbolic of seven periods of the church's history, the Sardis church state has passed away, or we are not very near the end; for there are two more "symbolic churches" to follow them, viz. the Philadelphian and the Laodicean. All the special pleading, therefore, upon the language to the Sardis church, shows that "much study" has been "a weariness to the flesh," and of "making many" words "there is no end."

To appeal to the words of Jesus, Acts i. 7, 8, in proof that the church should know the exact time of the second advent, and to state that the "inevitable" answer is, that the church should "receive power to know" that time is so amazing a perversion of His words that we wonder how any one can refer to it again, after his attention has been called to the facts. The Saviour had told his disciples "It is not for you to know the times," &c. Does any one sincerely believe, He intended to tell you then, "You shall not know to-day; but to-morrow, when the Holy Ghost has come upon you, you shall have power to know the time"? Such an argument proves too much for those who use it; for, according to it, the apostles and the church should have known the time from the day of Pentecost till the present time. But such has not been the fact, and the argument is worthless, besides being a perversion of our Lord's words. The purpose for which they were to receive power was not to know terms and seasons; but to "be witnesses unto" Jesus "both in Jerusalem and in all Judea, and in Samaria, and unto the uttermest parts of the earth." See the text. We showed in a previous number of the Herald, that the original terms in these verses, translated power, are not the same, nor of the same import. In the 7th verse it is *exousia*; which the Father hath put in his own *exousia*; and imports God's infinite *authority* over all times and seasons. In the 8th verse the word is *dunamin*; literally, denoting *energy* to accomplish a work, which, work, Jesus tells his disciples is to "be witnesses unto me," &c.; not energy to know times, &c. This text being taken from the hands of Timeists; all their special pleadings based on it fall to the ground.

We do not wonder that the definite time teachers have to tell us that our Lord's words "should read thus;" that is, they "should read" entirely different from what they do, or from what they can make them read without doing violence to plain language. "The wise shall understand." We have no doubt of that; but if those who spend their time and energies in trying to find out the exact time of the second advent are the wise, it will take "time" to reveal it: all their efforts hitherto have been abortive.

That we may understand when the time is near, if we watch events as they pass, we have no doubt. The chain of prophetic events show clearly where we stand in the history of this age; and we may rejoice in the possibility that our eyes may yet see our coming King, without first sleeping in death; yet the exact time of the event we are satisfied no man knoweth, nor can know by all the time he may bestow on the methods hitherto adopted to find it out.

Obituary.

Walter Pratt.

BR. STORRS:—I request to inform the brethren in Christ, who read the Herald of Life, of the death of our beloved Br. WALTER PRATT. This sad event occurred at his residence, in Boston, on Wednesday, March 22nd, as I am informed by brother Phineas White, Jr.

His disease was Pneumonia. His many friends are thrown into sadness, as well as his interesting family.

I saw him, and had a few moments conversation with him, in Boston, about the first of the month, and was very happy, not only to greet him once more, but hear him state that his health was in his opinion, materially improved. He appeared to be getting the better of his old difficulties. But, alas! a sudden stroke has taken him from his family—from his old fellow laborers, and from the cause of God.

I cannot, now enter upon a view of his useful life and labors—so suddenly cut short—but I may observe, that I knew him. He was a good man. A faithful laborer in the vineyard; until his health failed, devoting his entire energies to the noble purpose of awakening men to a preparation for Christ's coming, and immortality. Indeed, I am aware that his health became broken, and his system prostrated by many of his excessive labors in the East and in the West, where hundreds have learned to bless his name as a messenger of truth, in that vast new field. He never recovered from the effect of his labors upon himself in that field, in which he was a pioneer, with our views, voluntarily consecrating himself, and regarding the call of the Lord of the harvest as sufficient guaranty of success and final reward.

He was my friend. We labored, often, together, when we were young. I was in the West with him some. I knew of his experience in entering the ministry. He believed in a call by the Holy Ghost, and felt that he received it. He could not rest till he obeyed. I loved him.

Walter was an earnest, determined, uncompromising, advocate of the Advent doctrines. Zealous and consistent, he faltered not under a weight of care and responsibility. With difficulties and afflictions, and sometimes very limited means to contend with, he still bore manfully all the trials of the gospel until his health so far failed that he was compelled to forego the joyful service of preaching Christ to a perishing world. He is gone. I've lost him. He was a companion and brother, for more than twenty years. He rests from his labors, and his works follow. I hear many say—"How sad that he is gone," and "when shall we look upon his like again?"

Tears will fall, all through the circle of his acquaintance, that the good and faithful man has departed: but he is at rest.

May the Lord sustain and bless his dear family under this terrible trial.

I hope a proper obituary will soon be written, for this paper. Till then, let this brief and poor announcement, be taken as the tribute of bereaved brothers to whom he was endeared by long years of labor and friendship.

"The memory of the just is blessed."

W. S. CAMPBELL.

Philadelphia Pa., March 27th.

DIED in Norwalk, Conn., March 21, 1865, CHARLES IVES, son of Ransom and Julia Ives, of Chateaugay, N. Y., aged 26 years and 7 months. With hearts filled with sorrow, Br. Storrs, we inform you, and the rest of the Brn. and Sis., of the death of our dear Brother, who died here at our house last Tuesday. The first time since we kept house (which is over ten years) that the cruel enemy has entened our dwelling. But the second time it has laid its cruel claim on my father's family, and taken the loved of earth from our embrace. Thirteen years ago, we were called to give up, in childhood's morn, a little sister of 7 years. And now again have our hearts been made to feel and know what death is, among our number. This Br. of ours enlisted four years ago in the 16th Regt. N. Y. Vol., and was among the first that went forth to meet his country's call. He was in the first battle of Bull-Run; after which he endured many hardships, but kept his health until the last of the following September, when he was taken down with the typhioid fever, from which after a long and severe illness he partly recovered and was afflicted with dispepsia, from which he never recovered. He remained sick, and was carried from one hospital to another until June, when he got his discharge and was sent home to loved ones who had long wished for his return; thinking that they might do something for his recovery. But O, how vain is the help of man. All was done that could be done, but it was of no avail, he still lived to suffer (with the same complaint) until last spring, about a year ago, he was taken with a cough and has been confined to the house the most of the time since. After our removal here he ever wanted to come; thinking that it might possibly make a change with him for the better. With faint hopes, our parents came with him here, four weeks ago. But short has been his stay with us. Before he enlisted he was converted to God and stood as a witness for his cause; but for some reason grew cold and did not enjoy his mind; yet he was a constant reader of the glorious truths contained in the bible, and advocated in our paper, until last fall, when he made an entire surrender to his God; and since has been sustained by His promises. And until the last his faith was strong that he should hear and live. His last words were, that all was well; and that God was with him. Yes, Bo. Storrs, we feel to rejoice (in sorrow) over the words that Jesus comforted Mary and Martha with, when they told Him their brother was dead. He said, "Thy brother shall rise again: I am the resurrection and the life, he that believeth on me, though he were dead yet shall he live." O, glorious thought; the tomb will not always hold from our view the loved ones that have passed away.

C. R. and O. A. PERCY.

Norwalk. Ct, March 26, 1865.

APPOINTMENTS.

S. W. BISHOP will preach in NEW HAVEN, CONN., Sunday, April 2.

LIBERTY WETHERBEE will preach in *North Newburg* April 2. Br. B. K. Davis is invited to attend the meeting at N. Newburg.

ELD. LIBERTY WETHERBEE'S Post Office address is, Bradford, Penob. Co., Me.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of DODWORTH'S HALL, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That LEONARD C. THORNE act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "LIFE AND ADVENT UNION," be held in New York, about the time of the Passover in April ensuing.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* A W Chamberlain, Mrs Dr Doolittle, Charles Ferguson, Lucy A Janes, Saml W Yates, Joseph Burkeitt.

TWO DOLLARS EACH *from* Thomas Chambers, M L Colvin, L D Tanner, Abraham Carter, J W Maffit, James Grant (Scotland).

VARIOUS SUMS.—Francis H Smith, 90 cents (10 cents discount on the Bangor fractional note); Julia A Pearce, $3; J P Brock, $1 05; Philemon Bailey, 50 cts; James Simpson, 50 cents; I Putnam, $1 25.

On Pledges.

Royal Boston	5 00
W S Olmsted	10 00
"A Eriend"	5 00

Tract and Army Fund

Previous Receipts	$480 50
A Friend	10 00

Our friends will understand that the above fund embraces the "*knockers fund*;" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the daar LORD."

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Pledges	Paid	$62 00
L C Thorne (2d donation)	Paid	5 00
A friend (Fox Lake, Wis.)	Paid	1 00
G W Gorham, Mt Kisco, N Y	Paid	2 00
"A Friend in Philadelphia."	Paid	1 00
"Knarf,"	Paid	1 00

We have forwarded to Br. Smith $70; and we hope the friends will enable us to send him at least $30 more, that he may be cheered on in his labors.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wher ever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with nt egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"GEO. STORRS,
Box 4658, New York.

THE WANT OF HOME INFLUENCE.

The following communication was left in our office, some little time since, accompanied with a note saying:

"I ask you to do me a great favor. Will you be kind enough to let me have $2 for the enclosed. I am a stranger here; and owing to non-arrival of remittances from England I am without any money. . . . . . I have not been able to get my breakfast today. I am a member of the Rev. Mr. ——'s church, London, England," &c.

A short time after leaving the MS., he called again. He appeared to be a sincere Christian, and we gave him the two dollars he desired. We give our readers the article and think it may be very useful to some, and stir up a concern specially for those young men who come into our cities from the country.—Editor.

A few months ago, just before the writer shipped from England on a visit to this country, a circumstance came before his notice which gave rise to a few thoughts upon the subject of the duties of Christian professors in relation to social life.

The case was this. A young man about seventeen years of age, residing some eighty miles distant from the great metropolis of England, London, obtained an engagement as clerk in the office of a city merchant. He entered upon his new career with hope slightly tinged with sorrow at the necessary parting from his father's home. At that home he had enjoyed from earliest childhood, those hallowed meetings peculiar to the Christian's social hearth. All this would be broken up. The, to him, long vista of coming months would draw their slow length along whilst he drudged at his work and sighed for the happy moment of re-union with those he loved.

The young man arrived in London, carrying with him but one letter of introduction, and that to a gentleman whose own business engagements were too pressing to allow of his paying much attention to our young friend. Lodging, as it is called in England, is conducted upon a some what different principle to what boarding is, in this country. It is very often the case that but one boarder is admitted, and seldom more than two. If there is only one boarder, and he is a young man, he generally takes his luck with the family.

If there are two of them they probably have a sitting room to themselves where their meals are served to order.

In the instance referred to, the young man simply lodged without boarding, as he dined, &c., in the city. Thus when he hurried homeward at night he could hardly refrain from a feeling of lonesomeness. His chamber was but a small one, cold and ill-furnished. His landlord was only visible on rent day, and the dirty drab annoyed him by her Irishisms and sundry impertinences. He had no midnight oil wherewith to study by, and the flickering candle light offered poor inducement. How was he to employ himself? Where could he go during these lonely evenings? How his heart yearned for the social hearth, for the family circle, with its almost myriad charms, and its pleasing associations.

He dared not, for he had been religiously trained, think of visiting the theatre. He had heard too much of its seductive charms, yet he said to himself, "I must have something." He would attend a concert; there could be no harm in that. He went, he heard the beautiful music and he was enchanted. At night he dreamed sweet dreams, the fairy forms of the gaily dressed singers reappeared and he felt happy. He saw again the vast throng with its glaring light, excited people, and he said to himself, I must go again. I do not think there is any sin in this, for glorious thoughts find birth when listening to those creative geniuses whose efforts lead us involuntarily "from nature unto nature's God." All this may be true, and if the effect stopped here we should hardly feel disposed to demur to our friends sophistry. But, as in his own case, he was not satisfied; he wanted more, more, more; and we know full well that in even large cities good and innocent amusements are not of *every* day's occurrence.

Thus our friend was led to visit places somewhat questionable. Without denouncing a certain class of concerts, we can say at least that no man will be led to love God with all his heart by hearing the human voice divine. The effect produced is too transient, and we are led rather to worship the creature than the creator. Our feelings may be awakened, our sensibilities be touched, and a thrill of voluptuous pleasure will run through us and we exclaim, How sublime, how beautiful, What a sweet voice she has, or how grand are his deep toned notes; but we do not feel to have derived any spiritual benefit. It may lead a saint to appreciate, still more, God as revealed in his creatures, but it will not make a sinner cry aloud, What must I do to be saved? We may then ask, are such things absolutely healthy? Can any thing be wholesome which creates but does not satisfy? In the case before us, it did a very great amount of harm, inasmuch as it aroused in this young man's heart unhealthy excitement. The love of home was supplanted by a love of pleasure. He, who but a short time ago would say, "The dearest spot to me on earth is home, sweet home," has now no love for it. Home is synonymous with the "mumps."

It is not necessary to elaborate upon this case. That man is now living in London, busy in the pursuit of worldly enjoyment. He has no anxiety for the time to come when he can return to his once loved circle. The spell is broken and our readers can imagine the rest. A faithful father's prayers, a pleading mother's heartfelt outpouring's will not be made in vain. For He hath sworn it.

Now the object we have had in narrating this circumstance (only one of a thousand) was to arouse young men's Christian associations to the duties which devolve upon them. Let them extend their sphere of usefulness. Cannot something be done? Is it not worth trying? Our young men are drifting, drifting, drifting towards the road of destruction. Let the strong arm of true christianity, pure socialism intervene. It is worth the trial, and great shall be the reward of those who save the erring.

R. P. M.

IMMORTALITY NOT INHERENT.

BY THOMAS READ.

1. That the scriptures, in all their parts, being written by the inspiration of the same Spirit, must consequently be perfectly harmonious throughout; then, when the literal interpretation of a passage of scripture agrees with the context, and is in harmony with the general tenor of scripture, such literal interpretation is to be preferred above all others.

2. That no metaphor, or allegory, is to be taken of itself, as absolute proof of any doctrine; but the clearly manifested design of the writer is of course admissible.

3. That the true interpretation of a word or phrase being substituted for such word or phrase, will make good sense.

In the following arguments, the marginal readings, and the best translations of the scriptures are freely used, but all words differing from the common text are enclosed in brackets: but a good argument is not spoiled by the use of any translation that will not stand the test of severe criticism. The reference to the various commentaries, lexicons, and marginal readings, are rendered necessary, because the translation of king James, who died a papist, has evidently been made under a strong Catholic bias on the very questions at issue.

BIBLE ARGUMENTS AGAINST THE INHERENT IMMORTALITY OF MAN.

God did not impart to Adam, at his creation, the immortality of his body, of his soul, nor of his spirit; and his posterity could not therefore derive immortality from Adam; nor do they receive it as a birthright from God when they come into the world. Therefore, mankind have not, and never had, any principle of perpetual life, different from that possessed by the inferior amimals, excepting what has been purchased by Jesus Christ, and bestowed subsequently to birth, unconditionally upon the young, and through faith in his sacrifice and mediation to others. 1 Cor. xv., "The first man is of the earth, earthy; [*choikos*, a man of dust,] the second man is the Lord from heaven." And there is no third nature, nothing that comes not from Adam, who was mortal and corruptible or from Christ. There is no part of man, material, spiritual, or immaterial, that is not mortal and corrupt; if the life-giving spirit of Christ be infused, we are made, not the actual possessors of, but "heirs" of immortality. That is, we have "an earnest, a pledge, a title to, the promise of, or a hope of" immortality, to be realized when Christ shall appear the second time to raise the dead to life, and to judge the world. No hint to the contrary can be found in the Bible. "The wages of sin is death," (the entire suspension of life and consciousness; the dissolution of the organs of thought and feeling;) but the gift of God is eternal life, through Jesus Christ our Lord; commencing "when Christ who is our life shall appear, *then* shall we also appear with him in glory;" and not before. To the question, does the Bible teach the inherent immortality of man? or any part of man? the answer is, No, "for God only hath immortality:" (1 Tim. vi. 16). 2 Chron. xiv. 11. "Let not mortal man prevail against Thee." Job. iv. 17. "Shall mortal man more just than God?"

Now try these by the 3d canon of interpretation, we have given; putting down the the meaning that some would affix to the term "mortal man." Let not mortal bodies prevail against Thee. Shall mortal bodies be more just than God. These are not sense according to the prevailing opinion and therefore not correct. Rom. i. 23. "They changed the glory of the [immortal] God into an image made like to [mortal] man, and to birds, and four-footed beasts, and creeping things:"—*Campbell's Translation.* Here four-footed beasts and man are classed together as mortal, and stand in constrast on this very point with God, who is incorruptible or immortal, and "who only hath immortality."

Inspiration says that man is mortal; but some say no, his body only is mortal, while his soul, or spirit, or both, constituting the essential part of his nature, is immortal. A plain contradiction of the scriptures.

1 Peter i. 23. "Being [begotten] again, not of corruptible seed" (as at the first begetting) "but of incorruptible (seed) by the word of God, which liveth and abideth forever. For all flesh is as grass" and "withereth, but the word of the Lord endureth forever."

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of [lives;] and man became a living soul: Gen. ii. 7. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return: Gen. iii. 19.

The first man is of the earth, [a man of dust]. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish: Ps. cxlvi. 4. The man, the whole man is here represented as being formed of dust and returning to dust. We can conceive of the man formed perfect, excepting life, breath, and if he had been thus left, the laws of chemistry would soon have dissolved him into his original elements. But God communicated life to him by causing the vital air to be breathed into his nostrils thereby setting the lungs in play, imparting heat and circulation to the blood, and thus man became a living soul.

For as the body without the [breath] is dead, so faith without works is dead also: Jas. ii. 26. Job xxxiii. 4. The spirit of God hath made me, and the breath of the Almighty hath given life. Thus then is seen the nature of the breath that God breathed into man; it gave him life.

It is reasserted that "God breathed into man the breath of life;" yea, and so he did into the beasts, and creeping things before he breathed it into man. And so far from this breath of life being an argument for immortality, inspiration uses it as an argument of the frailty of human life. Thus:

Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of? Isa. ii. 22. Job. xxxiv. 14. If [God] set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust. Thou takest away their breath, they die, and return to their dust: Psa. civ. 29. Psa. cxlvi. 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Thus we see man's life is dependent upon his breath, and because his breath is in his nostrils, though breathed by God, he is frail, is mortal.

It is still insisted that God having breathed into man the breath of lives, that man has a pre-eminence in point of perpetuity of existence over the beasts of the earth?

Ecc. iii. 19. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast.... all go to one place; all are of the dust, and all turn to dust again. Who knoweth if the spirit of man goeth upward, or if the spirit of the beast goeth downward to the earth?—*Septuagint Translation.*

Gen. vii. 13. "In the self same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark. They and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, and of every sort. And they went in unto Noah, into the ark, two and two, of *all flesh*, as God had commanded him. Gen. vii. 21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of [lives,] of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground; both of man and cattle and the creeping things, and the fowl of heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark."

The candid reader must see at a glance that both man and the brute creation, are alike comprehended under the one phrase, all flesh, and every living substance; and that of all alike and indiscriminately it is said—"in whose nostrils was the breath of lives," and of all alike, "wherein was the breath of lives," that they died, that they were destroyed. As the beasts died, soul, body, and spirit; so man died, soul, body, and spirit. So then the term "breath of lives" being the possession of man in common with the cattle, and creeping things, proves man mortal and not immortal.

But some will still persist that "man became a living soul." Truly; but the term "living soul" so far from implying immortality, is applied to creeping things before it is applied to man.

Gen. i. 20. And God said let the waters bring forth abundantly the [creeping] creature that hath [a living soul,] and the fowl, &c. Gen. i. 24. And God said, Let the earth bring forth the [living soul] after his kind, cattle and creeping thing, and beast of the earth after his kind. Gen. ii. 7. And man became a living soul. Gen. ix. 9, 10. God establishes his covenant with Noah "and with every living soul that" was with him, of the fowl, and the cattle, and of every beast of the earth with him. Rev. xvi. 3. And every living soul died in the sea.

Thus the phrase living soul, so far from being applied peculiarly to man, is applied to all animals at their creation as a phrase denoting an animal nature, and perhaps living soul is synonymous with animal life: and Paul places the term living soul in the strongest contrast with a nature that is properly immortal: between the first and second Adam.

1 Cor. xv. 44. There is an "[animal] body," or a soul body, and there is a spiritual body, or a spirit body. And so it is written, (Gen. ii. 7.) The first man Adam was made a living soul; the last Adam was made a [life giving] spirit.... The first man is of the earth, [a man of dust,] the second man is the Lord from Heaven.

Thus it will be perceived that instead of applying the term "living soul" to the mind of man, the apostle refers it to his whole nature, but with a special reference to the body; while he points out the fact, that the first Adam was only a "living soul," and therefore liable to dissolution; but that the second Adam is a life giving spirit, having life in himself, as God, who will bring the dead to life again. "I am the resurrection and the life."

This term "living soul," then, does not teach that man, or the soul of man, is immortal; but it does most clearly teach, when rightly explained, that the soul of man is mortal.

Richard Watson believed only in the contingent immortality of man, and he being a judicious writer is good authority. He says in his sermon, "Paradise shut and re-opened," that immortality was promised conditionally, and that "sin excluded man from the tree of life, as he lost his title to immortality." And in his Institutes, Vol. 2, page 167 and 168, (early edition) he says that the doctrine of the "natural immortality of the soul" is an "absurdity." And on page 250, he writes that the notion, "that the soul is naturally, immortal is contradicted by scripture, which makes our immortality a gift, dependent on the will of the giver."

In his sermon on the Tree of Life, he says, "that the tree of life is spoken of in connection with the life of the soul—not only with immortality, on earth, but with immortality in heaven." John Wesley and Adam Clarke believed, contrary to Watson, and contrary to the Bible, that the soul was naturally immortal; and as the Bible affirmed that the brute creation had the same kind of living soul, then, if the possession of the living soul confers perpetuity of existence, they very consistently believed in the future existence of the brute creation, and argued accordingly. And no man can consistently maintain the one without maintaining the other. The two doctrines must stand or fall together.

We blame not Wesley for this; he had enough of unpopular doctrines to examine and defend, and nobly did he do it. Neither can it be thought, such was his modesty, that he would deem himself very highly honored by being canonized as Pope Wesley, the infallible!

But if Methodists will believe with Wesley and Clarke in the inherent immortality of the soul of man they may not separate that doctrine from its partner, the doctrine af the inherent immortality of the souls of brutes, and they must then disagree with the judicious Watson, and with the plainest declarations of the Bible. Reader, do you believe in the future existence of the brutes? If you say, Nay, then be entreated to discard that exploded dogma of inherent immortality, and go to Christ for life, and by patient continuance in well doing, seek for glory, and honor and immortality, and Christ will "give" you "eternal life, and raise you up at the last day."

THE TEMPLE IN THE TIME OF CHRIST.

In reading about the temple, many think of it as like a vast cathedral, under whose roof thousands might assemble for prayer and sacrifice. This impression is very erroneous. The sacred edifice contained two main apartments: the innermost, called "the Holy of Holies," 20 cubits, or 30 feet in length, breadth, and height; and "the Holy Place," in front of this, having the same breadth and height, but being 40 cubits or 60 feet in length. The "Holy of Holies" was entered by no one but the high priest, and by him on one day in the year. The "Holy Place" was entered only by the officiating priests; and probably the Saviour while on earth was never within its walls.

Immediately around the sacred building, on a lower level, was an open area called "the court of the priests," on the eastern side of which was "the court of the women;" and all these were surrounded by a still larger and lower area, called "the court of the Gentiles," which was an eighth of a mile square, and inclosed by a lofty wall. The name of "the Temple" was given to all the courts or inclosures, as well as to the central edifice; and in these courts occurred a large part of the temple scenes described in the Bible. Having thus given a general idea of the temple, we may review its several parts in detail.

The best external view of the temple and its inclosuers was from the Mount of Olives, east of Jerusalem. From it one could overlook the beautiful courts and golden glory of the temple, could hear the trumpets of the Levites, and see the multitudes entering into its courts with thanksgiving, and into his gates with praise. From this mountain our Lord beheld the city, and wept over it. (Lk. xix. 37–34.) Descending this mount, and crossing the Kedron Valley, you climb Mount Moriah to the wall on its summit, some of the stones of which were 35 feet long.

1. Entering at the east, or Shushan Gate, you stand in a grand uncovered area, "the court of the Gentiles," paved with elegant stone mosaic. All around this court, next to the outer wall, were three rows of massive marble columns; upon which and upon the wall were magnificent galleries, on whose outer verge, a ta point hanging over the deep Kedron Valley, perhaps at the southest corner, it is supposed, the Saviour was placed by the tempter. (Matt. iv. 5, 6.) The part of the colonade, or covered walk, on the east side of the Gentiles, was called "Solomon's Porch;" here the Jews threatened to stone Christ, (John x. 23, 40,) and here the apostles afterward preached Christ crucified. (Acts iii. 11; v. 12, 20.) In the open area of this great court the Jews erected some of their booths at the Feast of Tabernacles; and here, on the last day, "that great day of the feast," they heard him offer them the waters of life. Here, too, the changers of money and the sellers of doves, for the temple dues and offerings, had established themselves. (John ii. 14, 16.) This court had four gates on the west side, and one on the north and south.

2. In the center of this outer court was "the court of Israel;" the eastern portion of which was called "the court of the Women," because they were not allowed to enter beyond it. This "court of Israel," including that of the women, was higher than that of the Gentiles, from which it was separated by a "middle wall of partition," beyond which no Gentile might enter, under penalty of death. This illustrates a scene in the life of Paul, (Acts xxi. 26, 30; also Eph. ii. 13, 14.) It had three gates on the north side, and three on the south; but the main entrance was on the east side, where, by a flight of fifteen broad steps, and through "the Beautiful Gate," you entered the "court of the Women." This gate was made of costly Corinthian brass. Near it the lame man was laid, to ask alms. (Acts iii. 2, 11.) Around the walls were treasuries, into one of which the widow cast her memorable two mites, (Mark xii. 41, 44.) Here the people assembled for devotion, and here they heard the voice of Christ. Another flight of steps led up from the court of the Women to the court of Israel, where, when the lamb of the dayly morning and evening sacrifice was offered, or when they had offerings of their own to present, the men of Israel assembled, clustering around the innermost court—that of the preists—from which an elgant parapet divided them, without intercepting their view, and which they could not enter, unless to lay their hands on their own private offering, to wave a part of it before the Lord, or some similar service. In this court of Israel it was that "the whole multitude of people were praying without, while Zacharias went up into the Holy Place to offer incense; and as he was detained within by the Angel Gabriel, they marveled at his long delay. (Luke i. 10, 21, 22) To the inner railing of this court the infant Jesus was brought; with two turtle doves for an offering; and here Simeon blessed him. (Lk. ii. 22.)

3. In the inner and sacred "court of the Priests," immediately in front of the temple proper, stood the great altar of the burnt-offerings, the brazen laver, etc. Here the various ablutions, offerings, and sacrifices were made. Here, too, the Levites were stationed, to praise God with instruments of music and responsive chants.

4. Toward the west side of the court of the priests, and on a higher level, stood the temple itself, fronting the east. Its main rooms were "the Holy Place," and "the Holy of Holies." But on the sides and rear of these, though wholly disconnected with them, were various apartments and store-rooms in three stories; so that the whole building, in Christ's time, was 90 feet wide and high, and 180 feet long. The "porch" or tower in front was 180 feet wide, and 180 feet high, with a magnificent gateway nearly 100 feet in height, on each side of which were two lofty pillars, covered with golden vines, whose clusters were formed of costly gems. The whole building was built of which marble without, and cedar within; and large portions both within and without were plated with polished gold. In the light of the sun it must have shone with exceeding splendor.

The "Holy of Holies" was the place for the ark of the covenant, where of old the glory of God dwelt "between the cherubim." Psa. lxxx. 1. It was separated from "the Holy Place" by "the vail of the temple" which was rent at Christ's death. Matt. xxvii. 51; Heb. x. 19–22. "The Holy Place" contained the altar of incense, the table of shew-bred, the golden candlestick, and the Jubilee trumpets; and on the capture of the city, these sacred relics were conveyed by Titus to Rome, where a representation of them may still be seen on his triumphal arch.

Nothing could exceed the veneration and love cherished by pious Jews for THE HOUSE GOD. When absent, their hearts fainted for the courts of the Lord; and they envied even the sparrows that built their nests on the sacred pile. Other Jews also regarded it with a superstitious and almost idolatrous pride. To insult it was the highest of crimes; and no charge was so well fitted to excite the popular fury against Christ, as the false charge of blaspheming the holy place. Even amid the agonies of the cross, he was mocked by their bitter taunts: "Thou that destroyest the Temple, and buildest it again in three days, save thyself, and come down from the cross." Yet the house of God, with all its "goodly stones and gifts," was destroyed according to his prediction. Luke xxi. 5.

None of us will ever see what the Jewish Rabbins called the finest building ever seen on the earth; but through the grace of Christ, we "sinners of the Gentiles" may be admitted to the new Jerusalem, of which "the Lord God Almighty and the Lamb are the temple," and there even we may join with Abraham, Isaac, and David in songs that shall never end.

The sublime externalities of Jewish worship were necessary to the training of an early and Oriental people. Symbolism is the great characteristic of Eastern thought, especially religious thought. It was thus that God educated the first people; but Christianity, being once introduced by such a preliminary course, has superseded the type by the antitype, the letter by the spirit. Spiritual glory is what it proposes rather than architectural or ceremonial pomp. It needs its temples, but convenience rather than grandeur should characterize them. Good taste in their architectural adaptation should be studied, but their splendor should never be such as might divert the mind from the higher spiritual tastes which seek nurture within their walls.

Children's Department.

THE LITTLE SIN.

"Mamma," said Lucy Grant, one evening, to her mother, "will you tell me what is a little sin?"

"My child, no sin could be little, though some may be greater than others. But what makes you ask that question?

"Mamma, I was playing after school to-day with Jane and Ellen, and Robert Hamilton. The master walked across the yard, and pulled out his pocket-handkerchief, and a pencil came out and rolled away, but he did not observe it. When he was gone, Robert ran after it, saying, 'Oh, what a capital pencil! just the very thing I was in want of!' I said, 'Robert, it is the master's not yours; you must not keep it; that would be a great sin.' 'Oh,' he replied, 'the master can get plenty more, and it is only a penny pencil; it will be but a little sin' Mamma, was Robert right?"

"Lucy, what reason have we to hope that God will pardon any of our sins?"

"Because Jesus died."

"Is there any sin too great to be forgiven for Jesus' sake?"

"No mamma."

"But may we not ask God to pardon our small sins in some other way?"

Lucy thought for a minute; but she answered, "No, I do not think there is any other."

"Certainly not. Well my love, can we think any sin a little thing, if Christ must have died that it might be forgiven?"

"But now I shall tell you a story. Some years ago, before you were born, papa and I lived in an old house quite near the sea. There was a low wall at the foot of the garden, where we used often to sit, and admire the pure waves coming in below, and the pretty vessels sailing past. One lovely summer evening we were sitting there; all was calm,—the clear water reflected the red sunset, clouds of the sky, and the white sails of the ships. Just then we saw a man and a boy preparing to set out in a fishing-boat, from a little pier at a short distance from our garden. The air was still, we could hear them speak. The boy looked down in the boat, and said, 'Father the water is coming in.' 'Oh,' said the man, 'there is a small leak; but never mind, it will do us no harm; it would not be good in a storm, but' (looking at the sky) 'there is no fear to-night; so come along.' So they hoisted the sail, and we heard them singing merrily as they moved slowly out to sea.

"The sun had quite set, and the darkness was coming on, before we went into the house. In a short time we felt that there was a change in the weather. The wind began to rise, and whistled through the passages, making the doors and windows shake, and soon we heard the noise of the waves dashing up against the garden wall. We were quite safe and comfortable, but our thoughts turned auxiously to the many ships and boats we had seen so lately on the quiet waters. Then we thought we heard cries from the sea, and between the large waves, the sound of a bell, as if some one were in great distress. We could not rest at home and we went down to the shore. The people of the village were all running about, the women sobbing and screaming, the men calling for the life-boat. We could see, in the darkness, a feeble light glimmering out at sea, and again the bell rang violently. Then the light disappeared and we did not hear the bell again; but cries for help seemed to come on the wind. By this time the life boat was ready, and four strong men jumped into it, and made for the place where the light had last been seen. Oh, how eagerly we looked, and listened, and watched for their return! God was very merciful, and they were not too late. They found the man and boy we had watched in the evening still clinging to a raft; but their boat had gone down. And what had sunk the boat? Just the small leak. Do you think it appeared small to them then, that dreary night, when the winds and waves were rising round them, and the water getting deeper at their feet?

"Learn my dear child, never to call any sin a little thing. Remember how great it will look on a sick or dying bed. Remember how the apostle says, 'Abstain from all appearance of evil;' and pray for the new heart and tender concience which will shrink from the first beginnings of temptation.

"'Ah! give me, Lord, the tender heart,
That trembles at th' approach of sin!
A godly fear of sin impart;
Implant and root it deep within,
That I may dread thy gracious power,
And never dare to offend thee more."

—*Selected.*

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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OUR SPIRITS ARE NOT IMMORTAL.

BR THOMAS READ.

Some may affirm that there is a spirit in man distinct f.om the soul or animal life, and that this spirit is naturally immortal.

Too little is known of the nature of spirit to determine accurately its nature. The word translated spirit is used with considerable latitude in the Bible. Its primary meaning is wind, or breath. And it sometimes means wind, air, breath, spirit, life, soul, vigor courage, the understanding, mind, judgment and affections. But as it is represented as being breathed into, inspired, poured out, and is often connected with the intellectual faculties; and as the original word both in Hebrew and Greek means the wind, or breath, it may be a principle that stimulates into activity our intellectual powers. In one place, speaking of all animals, the term used is, "spirit of the breath of lives." As the Creator is "the God of the spirits of all flesh," and as the spirit of the beast goeth downward, whatever be its nature, it is certain that it is not conscious when separated from the body, as consciousness, like sight, is a function of the fleshly mind. So then, the spirit, or mind, is a part of our animal nature, and when uninfluenced by a spirit extrinsic and divine, is altogether fleshly, corrupt, and material; and consequently cannot be immortal.

Rom. viii. 7. "The carnal mind is enmity against God." Gal. v. 19. "The works of the flesh are....Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." All these are works of the mind or spirit; and all such are declared to be carnal, and therefore material, and mortal. Job xxxiv. 14. "And when God gathers unto himself his spirit and his breath ....man shall turn again unto dust."

Ps. cxlvi. 4. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." As the Spirit of God operates upon our minds, and upon our hearts, that is upon our intellectual faculties, and upon our affections or passions, may not our own spirits operate on the same organs? We read of the will of the flesh, and the works of the flesh; which works are the abuse of our mental faculties, and of our affections.

And as to be spiritually minded, is to be influenced by a Spirit not naturally belonging to us; that is, by the Spirit of Christ; and as "that which is born of the flesh, is flesh," and not spirit, so to have a title to immortality we "must be born again," or "of the Spirit." So the "to be carnally minded, (to act from our own natural impulses,) is death, but to be spiritually minded," that is, to have the mind of Christ communicated, "is life. If you walk after the flesh, you shall die, but if you walk after the Spirit, you shall live." Therefore, our animal, or carnal, or fleshly mind, is mortal; and the spiritual mind is the germ of immortality, derived from another and external source; that is, Christ Jesus; and though we die, we shall be raised from the dead by his Spirit that dwelleth in us. So far is the soul or spirit from conferring immortality on man, they being necessarily added to his perfect organization, to constitute man a living being, assist to make man compound, hence liable to a separation, and therefore they are the very things that render him divisible and mortal. Whereas if God endowed matter with the capacity of thought, and the capacity of sight, and the capacity of feeling, without organization, as he has endowed it with the capacity of gravitation, of electricity, and of chemical affinity; then that matter would have been naturally immortal, or at least till God reversed the laws of matter, which it is probable will never be done. But because, to the perfect organization, the intervention of the breath to impart heat and circulation to the blood, is necessary to the production of thought, of sight, and of feeling; and as these are liable to be separated, the organization to become deranged, the circulation of the blood to be impeded, and the breath to depart, on that very account the man is naturally mortal.

Suppose the reader cannot comprehend how matter, however fearfully and wonderfully organized, assisted by such a simple thing as spirit, or breath, can perform the functions of thought and feeling—is that a reason to deny a clearly demonstrated fact, sustained by the word of the God of truth? Surely it is much easier to comprehend how organized matter can think and feel, than it is that an immaterial nothing can think and feel. But why this inveterate prejudice against matter? Is it not finding fault with God who has chosen matter for this very purpose? For Moses attests that God did "form man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

And Paul affirms that man continued to be dust after his breath, a material thing, was added; for he wrote, "The first man, Adam, is of the earth," a man of dust; and God declared, at his expulsion from the garden, that "dust thou art, and unto dust shalt thou return." In asserting therefore that thought and feeling (and it would be quite as logical to add sight and hearing, these being functions of the same mind) cannot be properties of matter, even when highly organized, you arraign the wisdom, power and truth of God. And in this you do err, my beloved brethren, not knowing the scriptures, nor the power of God. For if dust be not the origin of the essential nature of man, Moses has given us no account of his creation at all. And if the soul, or spirit, divested of the body, could think, feel, see, hear and act, then the organs of thought, feeling, seeing, hearing and action, are superfluous; and those divested of reason, sight and hearing, cease to be objects of sympathy, for their "immortal souls" can see, feel, reason and hear, without the appropriate organs!

Paul thought otherwise when he said, 1 Cor. xii. 21, "and the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. For the body is not one member, but many, yet one body."

WHAT WE NEED.

BY S. W. BISHOP.

We do not need more doctrine; at least we do not need more doctrine for practical purposes. But we do, as a people, need more religion. I mean by religion what is generally meant by the word religion. I mean vitality. I mean practical piety, old fashioned godliness; spirituality—such as we used to see in our advent congregations in years gone by—such as was enjoyed by the Wesleys, Fletchers, Carvasso, and a host of others who lived in those far off days when christians were more humble. We, as a people, are greatly inclined to make religion wholly intellectual. This tendency is perfectly natural. We are living in that time expressly marked in the prophetic word, when knowledge shall increase. We have therefore been constantly learning. And we have learned fast. We have through the mercy of God been enlightened concerning great principles of truth that have for ages been covered up, and darkened by the fog of mysticism, and the fooleries of traditionary metaphysics. Our investigations, as respects ourselves, at least, have turned the theological world upside down. Our work has been pioneer—missionary work. We have consequently been often like Paul compelled to dispute our way, step by step, through organized opposition, and determined prejudice. We have well earned all our victories; for they have been the result of hard fought battles. No wonder that we love the glorious principles of truth that identify us as a separate people; separate so far as our religious identity is concerned from other religious communities. No wonder that we idolize those great facts of truth that have blessed us so much. This is all natural; all legitimate. The tendency is to think so much of these giant achievements in intellectual truth, as to lose sight of the all important consideration, that no truth is saving in its effect, unless that truth is so received as to have a practical effect upon us. Truth just as much needs a vitalizing principle, or power, in order to make it effectual in working salvation for him who holds it, as the blood must have the vitalizing principle received from the atmosphere in order that it may impart and perpetuate life and vigor in the physical being. Truth in order to accomplish for us the great work designed by the God of truth in giving us a revelation of truth, must abide in us as a positive principle of faith. Real faith is something more than a mere intellectual idea.

It is true indeed that there can be no faith where there is no intellectuality. For faith is simply believing God. No man can believe God unless by an intelligent investigation he has learned what God has said. But judging by a rule given by the Son of God himself, we should be led to conclude that very many go no farther in the matter of truth, than simply to satisfy themselves that certain parts, or portions of the truth are doctrinally correct. The consequence is, though intellectually they are far in the advance of many of their fellows, still their belief of the truth amounts to nothing more than mere religious dogmatism, and produces no practical effect whatever on their lives. The effect is not only sad as respects these individuals themselves, but it also fills the mouths of unbelievers with scoffing words against the glorious truth of God. But the truth is not to be blamed under such circumstances. No. The truth of God is always saving in its effect on all hearts that deal justly with it. Faith, genuine, bible faith, will always, with him who really possess it, produce corresponding action. Everything which a man really believes, in the bible sense of believing, will as a moral necessity, act just as though it was a matter of knowledge. There is no need to multiply words to prove this proposition; our every day experience verifies its truthfulness. Therefore is the doctrine of faith and works just as intimately related, the one to the other, as the fruit to the tree. Such a faith as this is not a mere intellectual conception, but rather a vital principle of power. The grand reason why men of real faith are always earnest, zealous, uncompromising men, is that they have the principle of earnestness and zeal inherent in their moral nature. The reason why that on the day of Pentecost, and during several years following that day, the gospel church made all worldly matters of at least a secondary object, and were absorbed wholly in things pertaining to the kingdom of God, almost to the exclusion of all things else, was the simple fact that when they received the gospel, it was received through the power of the Spirit of God.

There lies the difficulty with us as people. We lack the pentecost power. Men may say what they choose, but twenty years experience, and the word of eternal truth has settled the question forever with me, that any thing short of pentecost religion is worthless indeed. Others may dote on dwelling on mere theological abstractions, and metaphysical probabilities if they choose; but, in the name of the Lord and the bible, I must "go up higher." How does my heart groan over the great lack of spiritual life in the entire advent body. No one clique can in this matter say to another faction, stand thou by, for I am holier than thou. This want of a holy, sanctified state of mind is seen throughout all the ranks of those professing faith in the speedy coming of our Lord, and its kindred doctrines.

As a people we have become proud, worldly minded, and vain. And unless we get up out of this place, God will curse us as he did Israel of old. We are doing but very little in saving souls from death. And it is often the case that those that are desirous of leaving the shoal waters of a formal profession for the real work, and deep things of God, have their efforts paralized by the majority, who have no heart for any thing outside of their selfish religious designs. There is but very little among us of that earnest, wrestling, prevailing prayer, that makes us Israelits indeed. Instead of this, our prayer meetings often are more like debating clubs than meetings for prayer and praise. I do not write to complain of my brethen; but the state of things existing among us as a people, brings sadness to many hearts. Brethren, as we value eternal life, let us arise, and shake ourselves from this apathy of spiritual death, and make one mighty effort, and free ourselves from this Laodicean state; and by making a covenant with God by sacrifice, secure his favor, *receive the gift of the Holy Ghost*, then shall we be prepared to labor for the salvation of our fellow men. Then will all be constrained as they see our consistent christian walk, to acknowledge our religious honesty; and our influence will tell for good, and for the glory of God.

THE USES OF SORROW.

BY REV. G. B. WILLCOX.

Every creature of God ought to be happy. God shapes body and soul for happiness. Every bone, and muscle, and ligament, and and vein; every original faculty, and instinct, and feeling, is as clearly meant to work happiness as the machinery of a mill is geared to turn out flour. Wretchedness is an abnormal growth, a parasite, a fungus. There is no contrivance in man's original make for producing it.

But if sorrow is opposed to our natural state, how can any good come of sorrow! Because we are not in our natural state. We have taken on, since Adam's fall, a second nature. Purity, goodness, is the rare exception with us; as a patch of verdure, a bit of nature, in a great city, is an excepton—only because the city itself is simply so many acres of artificiality. So it comes about that we need the very thing that, in a different case, might harm us. Arsenic is, to a healthy constitution, an unmixed evil. The bodily organs drive it out with great commotion as a nuisance. Yet a man sick with any one of certian diseases must have it. He might die without it. The physician who keeps it from him is either an enemy or a quack. And so is it with affliction. Men are all sin-sick; and what might to an angel be only a curse, is, as the Good Physician knows, to them a priceless remedy.

But that only transiently. For sorrow, like the salt which the prophet cast into the spring, in the very act of cleansing melts itself away. "Every good institution digs its own grave;" aims to accomplish so much good as to leave no place for itself to work, and so be laid aside. God's rod is always wearing out; and no Christian, smarting under it, will be half as glad as he when the last fiber of the unwelcome thing is gone!

He promises sorrow to his people as a proof of affection. Whom he loveth he chasteneth. But there is no such promise to the worlding. And when he has rebelled till his heart is incurably hardened, there is something awful in God's abandonment of him to unchecked and unmeasured prosperity. Every dollar he earns draws around him some new snare of death; but God suffers his dollars to accumulate. Every fortunate speculation dazzles and blinds him more effectually; but God prospers his speculations. Every new house or lot secured makes him only more "of the earth earthy;" but God adds to his lots and houses. So the bewildering work goes on, the stupid world wondering with besotted envy, and the vain-glorious fool chuckling over his bonds, and mortgages, and deeds, and bank-certificates, till a splendidly tapestried death-bed and a magnificent funeral garnish his path to perdition.

But God shades the eyes of his people from this glitter of prosperity. He deals with a Christian disciple, we have sometimes thought, as they did with the Koh-i-noor diamond in the London Exhibition. They had it so adjusted that, at any approach of danger, by touching a spring they could bury it in a subterranean safe. When spiritual perils beset some child of God, a jewel costlier far and dearer, he drops him into a valley of humiliation, under the shadow of his wings, till these calamities be overpast.

Now no Christian will ever cheerfully submit, to this discipline of sorrow till his eyes are opened to the value of spiritual good. If you are blind enough to be able to see only earthly treasures, you will find little relief when earthly treasure fails you. But a believer, will, by faith perceive his lost good re-appearing in another and better shape. A glacier in the Alps gleams in the light with its glistening pinnacles, a perfect miracle of beauty. And when the sun begins reducing it to ruins, toppling down this tower, lopping off that buttress, melting the whole into a shapeless mass, till finally it sinks and falls away, how sad a sight, what a magnificent structure demolished! But see the stream trickling out from under it. See it go bounding and laughing down the mountain-side to that far-off meadow. The sun was only turning the splendid, glittering, worthless ice palace into the liquid wealth, that was to spread the fields with emerald and load them with vegetable gold. So God takes down the splendid fortune of many a Christian, and gives him for it the fertility of soul that brings forth some thirty, some sixty, some a hundred fold.

What love could be truer or wiser than this? Severe it may be; but what believer who knows himself would have God do less? A superficial fondness is not what we need, but a profound and thorough love—a Father who shall love not our comfort or pleasure chiefly, but our being in all its deep and vast capacities. How an old harper doats on his harp! How he fondles and caresses it, as a child resting on his bosom! His life is bound up in it. But see him tuning it. He grasps it firmly, strikes a chord with a sharp, quick blow; and while it quivers as if with pain he leans over intently to catch the first note that rises. The note, as he feared, is false and harsh. He strains the chord with the torturing thumb screw, and though it seems ready to snap with the tension, he strikes it again, bending down to listen softly as before, till at length you see a smile on his face as the first true tone trembles upward. So it is, sorrowing Christian, that God is dealing with you. Loving you better than any harper loves his harp, he finds you a mass of jarring discords. He wrings your heart-strings with some torturing anguish; he bends over you tenderly, striking and listening; and, hearing only a harsh murmur, strikes you again, while his heart bleeds for you, anxiously waiting for that strain—"Not my will, but thine be done"—which is melody sweet to his ear as angel's songs. Nor will he cease to strike until your

"heart in tune be found,
Like David's harp of solemn sound"—

not till your chastened soul shall blend with all the pure and infinite harmonies of his own being.

There are fathomless depths of love in the great heart of God, which nothing else than some burden of bitter woe will ever sink us low enough to explore. It is a love into which we may look for ever, never to comprehend it all. It reaches around and above us, like the bending arch of heaven. This it is that smites you, fellow Christian; but the blow, like the blows with which kings used to confer knighthood, only promotes you. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." O rarest, heavenliest rest, which only God's bosom has to afford!—*Independent.*

JESUS THE LIFE.

In reading the New Testament every one must notice how frequently the words life, live, live for ever, eternal life, everlasting life, occur. So common are they that one can hardly open a page at random without meeting them. Jesus himself said more than once, "I am the life;" and eternal life is invariably connected with a cordial reception of him as the Saviour, and a full submission to his will. Language which is found so often on the lips of Jesus, and in the pages of his apostolic servants, must be important, we would say unutterably momentous. Without a clear notion of its import, much of the Book will remain in comparative obscurity, and a great personal loss be sustained by every reader and disciple of Christianity. Let us try to get at the meaning of these words. As a safe guide let us follow the direction of Hooker, in our interpretations on this and all occasions:—"Hold it," he says, "for a most infallible rule, in exposition of sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art which changes the meaning of words, as Alchymes does, or would do, the substance of metals, makes of any thing what it lists, and in the end brings all truth to nothing."

What then is the literal meaning of "life?" The Greek noun rendered life in such expressions as "I am the life," "everlasting life," and the like, is *zoe*, of which the primary sense is "physical life, and existence, as opposed to death and non-existence." All admit it is so used in verses like these, "He giveth to all life (*zoen*) and breath and all things," Acts xvii: 25; and "if in this life (*zoe*) only we have hope in Christ," &c,, 1 Cor. xv. 19. Every person understands such phrases as these so well—"the man is alive yet, save my life, he lost his life there," there is no explanation can make the import of life when so used, any clearer. Life has its universally known signs; so has death, its opposite. Now, when the blessed Jesus is called the Life, and the giver of everlasting life, it is very common to understand these terms as signifying not life literally, but a kind of it, that is, happiness, and happiness to run on without a close. In other words, the literal idea of life is excluded, and the secondary, or figurative one, of happiness preferred. Thus a very great change is effected on the representation of the Book, for if the Saviour wishes to be understood as the life, that is, as the author of life, in its primary sense of conscious existence, and if he intended us by "eternal life" to receive the meaning of unending concious being, we certainly lessen the force of his words greatly, when we regard him as only a bestower of eternal blessedness.

Following that most excellent rule afforded us by the distinguished writer named above, we proceed to ask if a literal construction will stand? That is, in the case before us, must we set aside the literal for the figurative? Must we reject the simple idea of *being* as the gift of Jesus to his followers? We verily believe the literal will stand, for this reason, that unless we get life, and everlasting life from Jesus, in its primary sense, then we must ultimately enter on a condition of eternal non-existence. Had men been naturally immortal, then having in themselves life, or being heirs of ceaseless existence, they could in no way require a Saviour to come and yield them what they had already. But in Scripture, where are we pronounced immortal? The Book uses language of a thoroughly opposite character, as when it speaks of us as "mortal," and "corruptible;" as when it declares "all flesh is grass, and all the glory of man as the flower of grass;" and to add no more, when it exhorts us to "seek for immortality." Rom. ii. 7. Were we possessed of inherent immortality—a life that would go on unwinding and unwinding forever, we might need to seek for immortal or eternal happiness, but not immortality itself.

In consequence of assuming that men are to live for ever, as surely as God himself, no wonder that the gospel life has been set aside in its primary import, and happiness, ceaseless happiness, alone been held forth as the great blessing to be obtained through the interposition of the Son of God. The whole mistake, and a melancholy one it has been, has proceeded from the assumption just mentioned, and in what that originated we stop not at present to consider For the honor of the Lord Jesus, for the consistency of his teaching, for the unspeakable delight of his people, for the enlightment of poor sinners, let us no longer assume that men are immortal beings.

On the withdrawal of this assumption a great erection of misapprehension, and not a little superstition, perishes; the gift of God beams forth in richest glory, and the universe is bathed in a mellower light. Jesus imparts life, and endless life to his friends; happiness no doubt he gives also, but being—immortal, incorruptible being—through a resurrection from among the dead, is the grand product of his philanthropy and power. His mission among men had a view to the future especially. It was among the dying and the dead that he proclaimed "I am the life," "he that believeth on me though he were dead," though he must die, "yet shall he live," and live for ever. In a world of immortals he might have given the announcement, "I am the blessedness;" among men who had no life in themselves, whose breath was in their nostrils, who were hastening to the grave, he was required as the LIFE GIVER—one who would resurrect the inmates of the sepulchre, and cause his saints to inherit an angel-like and deathless state of being.

Let us then disclose him as the Life of men; and assure the Christless that eternity instead of being their home will be their grave! "As Moses lifted up the serpent in the wilderness, even so was the Son of Man lifted up, that whosoever believeth in him should not perish, but have everlasting life." John iii. 14, 15. The bitten Israelites needed life; all that they had they would have given to escape impending death; without money life was restored to them, their days were prolonged, by looking at the brazen serpent. So now it is life, life from the dead,—an immortal and incorruptible resurrection—that is needed by men, and lo! it is reachable, for Jesus is "The Resurrection and the Life." Ere long he will impart to his followers eternal life, and they will continue in being because his years are unending.

"God so loved the world," each of us on earth, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was love divine that wrought the miracle in the desert; mercy shown there in benign effulgence, but oh! how it radiates from Jesus, and from his cross, and from Joseph's tomb. The Israelites had their existence continued for a brief space of time, and then the dark foe of man flapped his wings over them when his talons entered their vitals; the life set before you in the gospel of heaven is one that death will never reach. Life and love radiate from the Divine Throne, they are concentrated in the Son of the Blessed, and the blaze is excessively glooious. The proof that God loves you is discoverable in this fact, that there is a Jesus; the evidence that the Infinite and All-merciful Parent wishes you to be immortal in his universe, and perpetually in bliss, is that Jesus sits behind yon sky veil, and that his voice comes to your ears burdened with sorrow and desire, "Ye will not come to me, that ye might have life." M.

BAXTER AND THE MAGISTRATE.

The following anecdote is related of the eminent Richard Baxter, which sets off his natural shrewdness and knowledge of human nature to great advantage:

Several of the ministers ejected by the act of uniformity, in 1662, united with Mr. Baxter in establishing a lecture in a private house. The time of worship being at a very early hour, Mr. Baxter one evening left home with a view of being there ready for the morning. The night, however, being dark, he lost his way, and after wandering for a long time, he came to a gentleman's house, where he asked for directions. The servant informed his master of this fact, who thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation, and was treated with great hospitality. His conversation gave his host a high opinion of his good sense and extensive information. The gentleman, wishing to know the quality of his guest, after supper said:

"As most persons have some employment or profession in life, I have no doubt, that you have yours."

Mr. Baxter replied, with a smile, "Yes, sir, I am a man-catcher."

"A man-catcher?" said the gentleman; "I am very glad to hear you say so, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood early to-morrow morning; you shall go with me, and I doubt not we shall easily apprehend the rogue.

Mr. Baxter very prudently consented to accompany him. Accordingly, the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held.

When they arrived there a considerable number of people were hovering about, but on seeing the Justice, they suspected his intententions, and were afarid to enter the house. The Justice now intimated to Mr. Baxter his fears that Baxter had been apprised of his intentions, and would disappoint them, and proposed to extend their ride, that the people might be encouraged to assemble, and give them an opportunity of fulfilling their commission. They did so; but on their return they still found the people unwilling to assemble. The magistrate now supposing he would be disappointed of his object, said to Mr. Baxter, that as these people were much disaffected to the government, he would feel obliged to him if he would address them on the subject of loyalty and good behaviour. Mr. Baxter replied that, as they met for worship it was probable that such an address would not satisfy the people; but that if the Justice would engage in prayer, he would endeavor to say something to them. The gentleman replied, that he had not his prayer-book with him, or he would readily comply with the proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk with them; and requested him to begin with prayer.

They entered the house, followed by the

people; Mr. Baxter prayed with great devotion and fervor; the magistrate, standing by, was soon melted into tears. The good divine then preached in his usual faithful and zealous manner; and when he had concluded, he turned to the justice and said—"Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal."

The magistrate, however, had felt so much during the service, and saw things so differently from what he had before, that his enmity was changed into love, and ever afterwards he became the friend and advocate of the persecuted, and it is believed also a sincere Christian.

The Love of Christ.

It is the observation of Sir Walter Raleigh, that if all the pictures and patterns of a merciless prince were lost in this world, they might all again be painted to the life out of the history of King Henry VIII. On the other hand, the Jews had such a high esteem of Esdras, that they declared, "if mercy, love, and knowledge were extinguished, they might light them again at his heart and brain." May we not with greater truth say, that if all our love were quenched, we might rekindle it at the love of Christ? Not a word that he ever spake, not a work that he ever did, not a pang that he suffered, but is an argument, an expression of his love. He brought love down from heaven; he purchased love by his death; he exhibits love in his life; he bequeathed it when he left the world for heaven; he shall bring it again when he revisits the earth; it marks his intercession; it shall fill his reign; it shall crown his kingdom and glorify his church. How hath he loved us? Ask the mountains of Judea, where he prayed through the long night. Ask Olivet, on whose side the midnight hour found him watching, praying for us. Ask Bethany, ask Jerusalem, ask the murmuring Cedron, whose waters often laved his weary feet.

How hath he loved us? Ask the band
That fled his woes with faithless haste;
Ask Peter's sad denial tone,
Scarce by his bitterest tears effaced.
Ask of the traitor's kiss, and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dews
Shrank from the moisture strangely red,
Which, in that lonely hour of pain,
His agonizing temples shed—
The scourge, the thorn, whose anguish sore,
Like the unanswering tomb, he bore.

How hath he loved us? Ask the cross,
The Roman spear, the shrouded sky;
Ask of the sheeted dead, who burst
Their cerements at his fearful cry.
Nay, ask no more; but bow thy pride,
And yield thy heart to him who died.

His love is peculiar, it is everlasting—from eternity to eternity; it is gracious—given without desert on our part; it is infinite in depth and fulness—the mind of God is in it; it is active love, it prompts to all beneficence, it comes to us and blesses us; it is patient love, enduring our errors and imperfections; it is a watchful love, ever present to guard and defend us. It is a pitying love, touched with the feeling of our infirmities; a forgiving love, remembering our sins no more forever; a saving love, for it has ascended into the heavens to prepare a place for us; it is a fulfilling love, for it will move him to come again to receive us unto himself.

Converted at Last.

The *Crisis*, at Boston, has, all through the terrible conflict the United States government has had with a most causeless and wicked rebellion, shown a sort of joy at any reverses the government has met with, and shown a readiness to reiterate the evil prognostications of its enemies; but it seems now to have awakened to the fact that the Lord is really favoring it; and it has become "very evident that the Lord" is giving the government success." We are glad our contemporary has its eyes open at last; and we hope this is not the only subject on which "eyesalve" may be granted to its relief, so that it may take its stand "on the side of truth." The item showing its conversion is in the following language, March 23:

"THE WAR."

"Since government at Washington has decided to let the captives go free, success seems to be more fully upon the side of the truth. It is very evident that the Lord is overturning the terrible system of slavery that has cursed the Southern States for many years."

The foregoing is "short, but sweet." Give us more such, Br. *Crisis*. It is refreshing. God has probably more for this nation to do yet, than you ever dreamed of.

Help the Widows.

PEORIA, Mahasha Co.,
IOWA, March 18, 1865.

MR. STORRS:—I have had the pleasure of reading several numbers of the Herald of Life through the kindness of the widow E. S. Fenderson. I like the paper, and would gladly subscribe for it. But my means are, like all war widows, very limited. I believe the Herald of Life is all the religious paper in the U. S. that has a "knocker's fund." If that fund is rich enough, will you be so kind as to send me the paper?

I will close with my best wishes to you, and all that are connected with the Life paper,

SARAH VANCLEAVE.

[NOTE BY THE EDITOR.—We intend to send the Hereld of Life to any Widow of a soldier who has died in the cause of the country, if requested by such widow, so long as we occupy the position in this office we now do. The "Knocker's Fund" will meet such demands, we have no doubt. Our friends will provide for all such cases, we know.

The Herald of Life.

NEW YORK, APRIL 5, 1865.

Onward, Onward.

FROM ELD. FRANCIS H. BURBANK.

BR. STORRS:—Many thanks for the "Herald of Life" that is sent to me weekly from your office. Though not fully persuaded that the view of the non-resurrection of the wicked is correct, yet my whole heart longs for such a revelation. To-day, I stand four in favor of the view, to one against it; and am praying, reading, and thinking, and have my mind open to conviction. I hear many arguments advanced to support the view of the resurrection of the unjust, but they favor eternal torment, as much as they favor what is advocated; therefore such arguments have little or no weight on my mind. I am considerably surprised at the change manifested in some of our brethren, who have asserted, until recently, that torment was no part of the penalty for sin. Now they declare it is. If that is true, eternal torment is true, for the penalty is "everlasting."

When I look at the page of history, and read there, God's dealings with the children of men, I incline still more to the non-resurrection view. It is absolutely heart-sickening to read the details of wars, famines plagues, pestilences, earthquakes, and casualties of all kinds that have occurred, since the Saviour's first Advent, causing the destruction of millions upon millions, and unnumbered sorrow, and distresses. My whole being has been stirred when I have read the awful page; and the thought that they will all be raised for one more day of tribulation, wrath, and anguish, seems to me ungodly.

They are dead; and I feel that all the claims of justice will be met, if they remain under the dominion of death. I have no hold on the Old Testament to support the view of the resurrection of the unjust, and but little in the New.

Friends tell me that one text will answer to settle their minds in favor of the resurrection of the wicked; but I find the same friends will reject more than one text that teaches the doctrine of "Election;" and more than one that supports the "Trinitarian" theory.

When I recollect the fact that the translators of our Bible were believers in all three views, it leads me to think that it is safer to receive the mass of testimony upon any subject, and look for a harmony of the others with them.

May the Lord bless you in your endeavors to forward the cause of Christ, is the earnest prayer of your brother in Christ.

FRANCIS H. BURBANK.

Philadelphia, Pa., March 31, 1865.

REMARKS BY THE EDITOR.—We have often said, and still maintain the position, there is no standing point between eternal torments to the impenitent and their non-resurrection from the dead; and vain are all the efforts to avoid such a conclusion, if torment is any part of the divine law. All the dead who awake at the last day, or at the last trump, awake immortal; and if all men awake in the resurrection, irrespective of moral character, they cannot die any more; and eternal torment is inevitable, if immortal beings can be tormented at all. The torment of an immortal being, however, is an absurdity, and an impossibility in the nature of things. That which is immortal cannot die, and for the same reason cannot suffer or be tormented; and we wonder how any man, that ever thinks a thought outside of bigotry and superstition, can so bewilder himself and do violence to all sense and reason as to attempt to support the unsupportable idea of a mortal resurrection at the last day, or torment for an immortal being. Yet we have more charity for those who hold the latter view, as to honesty, than for such as continue persistently to maintain a mortal resurrection, to torment and kill again. These last have to deny or ignore their own previous position that death, and not torment, is the wages of sin; while the believers in endless torment have more texts that seem to support their theory, and early education has so trammeled their minds that it is next to impossible for them to escape the chains and fetters with which they are bound. But there is no such excuse for those who have already rejected eternal torments. They made their escape from that doctrine by giving up the idea that torment is the penalty or wages of sin, and embracing the true Bible ground that "the wages of sin is death" But this position leads inevitably to the conclusion that the wicked dead will never be revived into life. To this conclusion they must come, or return to eternal torments, or else go over to universal salvation. Mark well what we here say, and see if such is not the result.

The Third Quarterly Conference.

The time for holding this Conference has been fixed for Sunday April 23d, in DODWORTH HALL, 806 Broadway, New York. Services three or more times on the first day, and to be continued as far into the week as thought best; doubtless through Monday and Tuesday, if no more. Important matters will come up at this Conference relating to future operations and missionary work. All who feel an interest in these things should be present as early Monday as possible, as these matters will be under consideration Monday and Tuesday. We presume that most preachers will have appointments in other places which will prevent their attendance till Monday. On their account business matters will not be called up on "the first day."

The Hope and its Trial.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. i. 3–5.

"Blessed"—*eulogetos*—worthy of praise is "the God and Father of our Lord Jesus Christ." Precisely such an expression as Paul uses in Eph. i. 3 "Which, according to his abundant mercy"—*eleos*—pity, compassion—"hath begotten us again to a lively hope"—*elpida*—expectation, trust, confidence—of what? The incorruptible inheritance. How was this done? "By the resurrection of Jesus Christ from the dead." They had hope of inheriting a temporal kingdom—a corruptible inheritance—while Christ lived, before his crucifixion; but that hope perished with his death. Though that hope perished, like all perishable things, God did not leave them long without hope. In his abounding pity and compassion, he regenerated them with a lively or living hope when he raised Christ from the death which he experienced by being a partaker of flesh and blood, and endowed him with that eternal life—the unmeasured indwelling of the Spirit of God by which he lives an endless life, and with which he will endow all his true and faithful followers, who believe on his name and suffer with him, at his coming again, and in his kindom. That coming again Peter kept in mind, and now understood that it was an incorruptible or imperishable inheritance and kingdom they were to possess; now clearly revealed to faith by Christ's being raised up from the dead by his God and Father; who is also the God and Father of all that truly adhere to Christ, and become of his mystical body, the church spiritual, or "the spiritual building." This inheritance is not only imperishable, but "undefiled", *amianton*, unstained, without defect, perfect—"and fadeth not away" like all the treasures and kingdoms of this present state, and therefore will never disappoint the expectations of those who possess it. This inheritance is at this time "reserved"—*teleeremeneen*—kept, preserved in safety—"in heaven," by Christ, who has ascended there—it is not in our own keeping, but in the hands of one who never failed in any undertaking. He has it in his keeping for "you who are kept"—who are preserved—"by the power of God through faith"—*pisteos*—trust, confidence, fidelity faithfulness. They are kept by the power of God, but it is only by, or through a particular medium that God keeps them, viz., their confiding in him in faithful obedience to his will; in that way they are kept "unto salvation" from corruptibility; or, into the state of "adoption of children to God," which salvation is "ready" or prepared, "to be revealed"—*apokaluphtheenai*—to be manifested, uncovered, disclosed, displayed, unveiled—"in the last time," or season: in the fit or proper season; i. e., seasonably. God will not suffer the period of putting his saints in possession of the incorruptible inheritance to go beyond the proper or most suitable period. In this confidence we may rest, without distracting anxiety as to the definite time of the event; knowing that the event is certain.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—Verses 6, 7.

"Wherein"—the lively hope of the incorruptible inheritance—"ye greatly rejoice"—*agalliasthe*—exultation, leap for joy, ecstacy; that is, ye are exceeding joyful in the hope, "though now for a season"—*oligon*—a little—that is, for a short space compared with the endless inheritance—"if need be"—if necessary—"ye are in heaviness"—*lupeethentes*—in grief, pain, distress, trouble, sorrow—"through manifold"—*poikilois*—diverse, various—"temptations"—*peirasmos*, from *peiraso*—to try, to examine, to sift, to search out, &c. God tried them either directly, as in the case of Abraham to offer up Isaac, or suffered them to be tried by wicked men, as was Daniel, the three Hebrews, the Apostles, and others; or tried them by various providential dealings, all of which were designed to test the real character of their confidence in God, "that the trial of your faith," being tested by these various trials, and "being much more precious"—valuable—"than of gold that perisheth" *appollumenon*—that may be lost, or destroyed—"though it [the faith] be tried with fire"—with fiery trials—"might be found unto praise"—*epainon*—commendation—"and honor and glory"—to be made like Christ—"at the appearing"—*apokalupsei*—revelation, manifestation, disclosure, unveiling—"of Jesus Christ." Peter, in Acts 3d, had said—"The heaven must receive Jesus Christ until the times of restitution," &c.; and that then "God shall send" him to accomplish that "restitution." He is now, therefore "veiled"—hidden from our view—but then he shall be "unveiled, manifested, disclosed, from heaven." When this shall happen, it is all important to our inheriting incorruptibility that our faith is found having endured the trial—the assaying that it has passed through. Many men are at this day seeking "gold;" but after all their labor and suffering, it sometimes happens that when it is "assayed"—tested—they find themselves deceived, and they cannot use it for any valuable purpose. Faith, tried—assayed—by fire, and enduring the trial, is the only coin that will pass current at the unveiling of Jesus Chrst from heaven. Nothing else will be received as currency for the incorruptible inheritance; and that will pass only as evidence of union to Christ, the heir of God. How valuable then is tried faith; and why should we ever murmur, or complain at its trial, seeing that now is the time to discover our mistake, if we have made one, in our faith; because, now if we find ourselves mistaken, we may repair it; but at the unveiling of Christ it will be too late to remedy the evil. Let all think of this when passing through various and even protracted trials; then God is dealing with us in mercy. If our faith stands the assaying process our joy will increase in the same ratio of the assurance of its being genuine; if it does not, what a mercy to know it is spurious while there is a remedy, before the revelation of Jesus Christ.

The Christian Passover.

The Life believers in New York and Brooklyn, will meet for the observance of this feast. The commemoration of our Lord's death is, in the nature of the case, and in harmony with all other memorial of events, an anniversary celebration. Therefore, the doing "this in remembrance of" Christ's death, and to "show forth his death till he come," is our object; and, by Divine permission, it will be attended to in New York on its anniversary; which, this year, falls on Monday eve, April 10th. The friends abroad who have not the opportunity to attend to it at home, are invited to be with us on the occasion; which we trust will be one of much interest. The gathering in the evening will be at an early hour. A moderate repast will be provided for the opening of "the feast," and such other matters attended to as shall be suitable to the occasion. The closing service will be eating the bread and drinking the wine in commemoration of our Redeemer's broken body and shed blood. All who love the Saviour are welcome to participate with us at their and our Lord's table. Let each examine himself, or herself, and see that the feast is kept so as to honor our Lord.

The place of meeting for this Feast, will be the same we occupied last year, viz., Room No. 18, Cooper Institute, Cor. of Bowery and Eighth St.

Let none suppose because they are are unable to meet in company with others that they can not keep the feast. We doubt not you can keep it acceptably at home, and alone, if attended to as a memorial of our Lord's death and in memory of his love.

The View of a Christian Jew.

The following remarks on the Lord's Supper question were handed us unsought and unlooked for, by the EDITOR of the "*Isrealite Indeed.*" We give them to our readers without note or comment, save to say, Br. Lederer is a well known convert to Christianity, and a most self-sacrificing and faithful laborer in the cause of Christ; and his labors have not been in vain; especially, among his "own countrymen, the Jews." His monthly magazine is published by him at $1 per year, and we hope he may be helped in his good work.

NEW YORK, March, 1865.
No. 189 East 13th Street.

BR. STORRS:—There are certain doctrines in the Christian religion in which a Hebrew-christian is more interested than in others; particularly is this the case with such institutions which are purely Jewish, and which, by direct command of the divine author of christianity, received—not another form—but another and more important meaning, representing and commemorating events of greater and more glorious consequence, than those which called forth those institutions among the people of Israel, by divine command, of course, before the appearance of the Son of David.

One of these institutions is The Lord's Supper; and while I pass by the *time troubles*, which have recently been revived among some brethren, with total indifference, for I know of a surety that no mortal will ever solve that mystery, which God in his wisdom and goodness concluded to keep for himself, I followed with deep interest your controversy concerning The Lord's Supper. In writing this letter it is by no means my intention to enter, as a third person, upon the arena of controversy; for, how could the hyssop cope with the cedars of Lebanon? I only wish to say, that I fully agree with you that the real Lord's Supper should be celebrated on that very evening on which the Jews did, before and in the days of Christ, and do now, in our days, celebrate the passover in commemoration of the exodus of their fathers from Egypt. I ever understood it so.

There are but two ceremonial institutions or ordinances which our Saviour kept by for his followers from the many who were in existence among his people; namely, baptism and the Supper. Baptism existed among the Jews before and in the days of Christ, and is still practiced by the Jews of our days, and every Gentile who wishes to become a member of the synagogue must not only be circumcised—if a male person—but also baptised. But as this was and is done among them as a cleansing of the flesh, they were and are now baptised in no particular name, while Christ commanded those who will receive the word of the kingdom and believe it be baptised in the name of the Father, the Son and the Holy Ghost.

Thus it is with the "Supper;" it existed before and in the days of Christ, and still exists among the Jews. The supper of the night of the Passover did not exist in a roasted lamb only, which did not represent any event or circumstance at the exodus from Egypt, but was rather a type of the real pascal Lamb which should once be slain to take away the sin of the world, and which was hidden to the mass of the people, but also in things which did represent circumstances in connection with that great event. Thus were, first the *Matzos*, or unleavened, thin cakes, in commemoration of the circumstance that, in their hasty departure the Israelites had no time to let their dough be leavened, and were obliged to make, when on their journey, very thin cakes of it, in order to bake it on hot stoves, heated only by the Egyptian sun. Then there were several kinds of bitter herbs, representing the agonies and bitterness of their position in the house of bondage. There was also a kind of paste, made of almonds, apples and cinnamon, representing the mortar or loam of which our fathers made the bricks for the building of Pithom and Raamses. Then the wine, *red wine*, if possible, representing the blood of the innocent children slaughtered by the command of the wicked Pharaoh.

When the antitype of the Pascal Lamb, the Messiah, appeared and was slain, God caused, soon afterwards, the temple to be destroyed, and the type to be abolished; the Jews, then, take a lamb's bone and put it among the other things in commemoration of it, but all other representative objects are still retained.

Now to the point. When the Messiah on that night, which he knew preceeded his death sat down with the twelve to celebrate the commemoration of the exodus of the fathers, he as the Master among them, took the *Matzo*—unleavened cake—gave thanks, brake it and gave each of them, just as it is done now among the Jews. But he said that the breaking of this bread symbolized his body, which should soon be broken for them. After that, they sang the Hallell—certain psalms, selected for the occasion—ate of the bitter herbs, the paste, the roasted lamb and perhaps some other dishes prepared for that festive occasion, and then, after the supper, he took the cup with wine, spoke the blessing over it, drank himself and let it pass around the table to all of them—just as it is done now in every pious Jewish family—and they all drank from it. But again: he added, that this wine symbolizes, or represents his blood, which shortly would be shed for them. Now he said, "This do ye, as oft as ye drink it, in remembrance of me." In other words: Hitherto you have taken this particular supper in commemoration of the wonderful liberation of our fathers from Egyptian bondage; but I tell you, that henceforth you shall take it in commemoration of my death. And the disciples and all first christians, mostly Jews, did so; they celebrated annually that very night, with all the usual ceremonies, with the only difference, that instead of speaking of the wonderful deliverance from Egypt, and singing a Psalm in relation to that event, they spoke of the love of the Son of God and what he has done for them; his sufferings, his agonies, his death and resurrection and the good news of the coming kingdom.

It is true we read of the disciples coming together on every first day of the week for prayer and for breaking bread; but this was certainly not the "Lord's Supper," which is evident from the expression "from house to house." It was rather in token of brotherly love to each other, and therefore they had no particular place, but went from the house of one brother to that of another, to show that was no preference among them. They had every thing in common, and and on that day, which they had set apart for a season of prayer, they assembled at the house of one of them, held their prayer meeting, and then partook of a supper—not a mock supper, consisting of a cracker and cup of water, but a substantial one—at which, of course, they conversed on "the things most needed."

The practice of the different churches in these days, is another proof that none of them celebrate the Lord's Supper in that very sense in which the Lord instituted it. The Greek Catholics take it three times in the year, and instead of giving the bread and then the cup, they put a piece of bread in a teaspoon, pour a drop of wine on it and put it in the open mouth of the communicant. The Roman Catholic priest takes it every day, and some times three or four times in a day; while the laymen get it but three times in the year, and then only bread and no cup. The Luthereans and other Protestant churches in Europe take it, the former with unleavened, the latter with leavened bread three times a year. The Episcopaleans, Baptists and some Presbyterian churches, take it monthly, and some others weekly, but none of all take the Lord's Supper either in its original form or in the originally appointed time. This, and a thousand other doctrines and practices in Christendom plainly show that the corruptions which began to disfigure the pure church of the Messiah as early as the third century, have not been purged out of it by either of the reformers, and that it needs a Herculees, indeed, to clean the Augean stable. This Herculees, however, is none else but our glorious King, Jesus Messiah himself, who at his coming, with the iron rod in his hand will remove the mountain of rubbish which conceals the pearl of great value, the pure christian religion, the only true Judaism.

Your Brother in the Hope of Israel,

J. R. LEDERER

The Baptism for the Dead.

The Apostle Paul, in his matchless resurrection argument, 1 Cor. xv., uses the following language: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This passage has occasioned much speculation, and a number of different expositions have been suggested, but they are generally unsatisfactory in consequence of an assumption that the practice referred to was sanctioned by the Divine mind. This assumption is fostered by a superficial acquaintance with the structure of the New Testament writings, and also of the status of the primitive church. It is supposed that whatever was allowed by the New Testament writers, and whatever was practiced by the early churches is binding on Christians of all ages. This is a great mistake. The Gospel dispensation is spiritual, and its worship is spiritual. Whatever of form is connected with it is nonessential. There will naturally be more or less of form among every Christian people and in every age, but it does not therefore follow that the forms used at one time are necessary or required at another. The principle we state is very important as affording a stand-point from which to view the forms that have existed in the past, that their true value may be understood.

As to the baptism for the dead we believe that it never was warranted either by our Lord or his apostles. It certainly was not by the Apostle who refers to the custom. The following translation is better than the common one: "Else what shall they do who are in the habit of being baptized (*hoi baptizomenoi*) on behalf of the dead (*huper ton nekron*) if the dead rise not at all? why are they baptized for them?"

Ambrose, Bishop of Milan, A. D. 374, makes the following comment on the text: "Paul, in order to show that the doctrine of the resurrection was perfectly established, quoted the example of those persons, who were so secure of a future resurrection that they were even baptized for the dead, if one died before having received that rite, fearing either that the deceased would not rise at all, or only to condemnation. Thus a living man was baptized in the name of the dead. Whence Paul subjoins, 'Why are they baptized for them?' By this example he did not approve their custom, but by it he wished to show how firm was the faith in a resurrection." Dean Alford's remarks on the passage, are instructive and evidently correct. On the words—"What shall they do?" he says: "There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the article before *bapt.*, he indirectly separates himself and those to whom he is writing, from participation in or approval of the practice:—the meaning being, *what will become of*—'What account can they give of their practice?' Alford further says: "The *only legitimate inference* is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (*hoi bapt.*,) but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism."

J. T. C.

Work of the Spirit.

The plan of salvation in Jesus Christ begins and ends in the Spirit. Even the condemnation of the animal man is wrought by a spiritual instrument—the law. Paul finds himself condemned because he is *not* what the law *is*. "The law is spiritual; but I am carnal [and therefore] sold under sin." If God had not purposed to offer another and higher life to the children of men, the presumption is that he would not have condemned them in Adam. He would have left us in as perfect a state of ignorance concerning the future as he has the brutes. Hence Paul says, "By law is the *knowledge* of sin." "I had not *known* sin, but by law." And the account of the Adamic trial clearly shows us that the "knowledge of good and evil" was not Adam's possession previous to his eating the forbidden fruit, but that it was a subsequent as well as a consequent acquirement. The trial manifested, not Adam's personal and wilful development of sin—for no such development could take place without a "knowledge of good and evil"—but the natural and irresistible proclivity of the animal man. It was the argument in the seventh of Romans illustrated. If Paul could say with propriety, "I am carnal, sold under sin," so could Adam. He was created a "carnal" being—that is, fleshly, animal—and his experience in the garden of Eden showed him the connected fact that he was "sold under sin." He was "convinced of sin, of righteousness, and of judgment" by the Spirit of God, the only condemning principle; and as he represented the animal nature in its entirety, the same spiritual law condemns the race.

But in its condemning relation the Holy Spirit is merely an outside actor. It is a striver *with* man, not a worker *in* man. It frowns with portentous visage; it speaks with dreadful voice; it rouses the stupid soul; but it remains apart. It is only in its Gospel character that it links itself to man, as the great re-generative, purifying and life-giving power. Considered in its two contrary aspects, it may be compared to a physician who combines with his usual practice the duties of a Quarantine Officer. In the latter office it examines and condemns the diseased; in the former, it advises, treats, and heals the patient.

The Spirit is the Divine motive power. Without it man must inevitably perish. "It is the Spirit that quickeneth." Without it man must remain in his sins. "Ye are justified....by the Spirit of our God." And lastly, in its relation to us in the present, it is the Spirit that sanctifieth, it is the Spirit that enlighteneth, it is the Spirit that lifts us even now by anticipation and through its exhilarating influences, into heavenly places with Christ Jesus. The law is spiritual, the Gospel is spiritual, the inheritance is spiritual, the resurrection is spiritual, and we, if we have any part in the future life must be spiritual. "God is spirit and they that worship him must worship him in spirit and in truth."

J. T. C.

It costs us more to be miserable than would make us perfectly happy.

Inconsistency of Time Theorists.

Far be it from us to discourage proper inquiry, and investigation into any question relating to the Coming and Kingdom of our Lord Jesus Christ. Those who "love his appearing" will naturally evince an interest in "the times and seasons" although they are put in the Father's "own power." If other things in the sphere of Christian duty and research are not neglected, even time theories may not do any special harm to those who harbor them.

But we must say that many time-talkers manifest a lack of common consistency. We do not now speak of the contempt and neglect of truth in general, although there is an abundant manifestation of this. But many timeists act as if belief in the coming of Christ and discussion of "the time" made up for a lack of personal development in spiritual things. Let them take warning! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

There are also minor inconsistencies which present their perpetrators in a very ridiculous position. The following is a specimen. The *Voice of the West* and its Editor are using every effort to make people believe that the Lord will come in 1868. And yet, under date of March 28, 1865, we have this delicious morsel.

We commend to the careful and candid consideration of our readers the article by Elder D. T. Taylor, on the building of Meeting Houses. It was written by him some years since. We found it in looking over a file of old papers, and we think our readers will agree with us, that it would bear re-publication an indefinite number of times; or, at least, until we as a people become thoroughly awakened on this question. We invite the attention of the Church in Buchanan, especially, to this subject. Let *us* "arise and build."

We do not wonder that such talk is thought to be evidence of hypocrisy. The idea of men building meeting houses who *do nothing* but preach the coming of the Lord in 1868. That is the sum and substance of their religion. How it looks! And not only so, but this wonderful *Voice* thinks that Eld. Taylor's article on the building of Church Edifices "would bear re-publication an indefinite number of times; or, at least, until we as a people become thoroughly awakened on this question." Now we think that it will take more than two years to accomplish this awakening, not to speak of the re-publication of the instrument indefinitely. We wonder at the facility with which poor human nature is hood-winked.

We have no faith in the doctrine of Christ's coming in '68. We do not say that it will not be—we do say that there is no trustworthy evidence that it will be; but if we did believe it we should be ashamed of such teachings as that contained in the *Voice*. And in conclusion we remark again to all whom it may concern: It is one thing to talk of Christ's coming, it is quite another thing to be among those who "are Christ's at his coming." While we have no sympathy with any time theory yet preached, we do pray "Come, Lord Jesus!" and we intend to press into the kingdom, God being our helper.

J. T. C.

Christ the Bread Of Life.

"I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 51.

These words are charged with the most precious meaning, and it is our intention to enter fully, though briefly, into an examination of them. Without any preliminary observations, we request the reader to observe first, the character in which Jesus here represents himself—"I am the living bread which came down from heaven." The parties to whom our Saviour thus addressed himself, had required from him some miraculous display of divine power, as an evidence that he was in reality what he professed to be—a messenger from God; and they supported their demand by referring to the circumstance of their fathers having been miraculously fed in the wilderness by the hand of Moses—"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Jesus replied to their request by asserting that God had given them a blessing of far superior value, and that he himself was this transcendant gift. "My Father giveth you the true bread from heaven; I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever."

The phrase from heaven is equivalent to—from God, hence he styles himself "the bread of God," the bread of God's providing. It was God who, in the fulness of his compassion, sent his well beloved Son into this world that we might not perish but have everlasting life.

When Jesus represents himself as bread, he plainly intimates that one grand object of his mission was to give life. The only use of bread is to sustain life. The moment bread is deprived of its life preserving quality—the moment it fails to communicate nutriment—that instant it becomes void of all worth. It follows, then, that the only proper mark of analogy between Christ and bread consists in his being the source of life to all who receive him as their Saviour. It is commonly thought that the Lord Jesus is not the source of life to believers; that men will remain in being perpetually, let their conduct be what it may; that it is not as the communicator of everlasting life, but of everlasting happiness, that he is self-styled "the bread of life."—Such a doctrine is not only unwarranted by the Saviour's teachings, it is directly opposite to it. The property of bread is not to communicate happiness, for how many at this hour have abundance of bread, and continue in wretchedness. Life, not happiness, is the product of bread; and it is because Jehovah has constituted his Son the giver of immortality to all who obey him, that, in the passage before us, he designates himself "the bread of life." This will appear more obvious when we attend to the remainder of the verse.

The expression, "living bread," may be understood as descriptive of the superior quality of this God-given manna referred to by the Jews as having been provided for their ancestors in the wilderness. This is evident from what we find in verses 49 and 50—"Your fathers did eat mana in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die." The superiority of the bread of which Jesus discoursed, consists in this, that it not merely preserves life, it imparts everlasting being. The Jews addressed by our Lord thought only of supplies for the present existence; his grand aim was to elevate their aspirations to a life beyond this state of things—a life that would not end its periods in the horrors of dissolution; one, in short, that would be as enduring as the fountain of being himself. Hence the great Teacher declares, "I am the living," i. e. the life-giving "bread, which came down from heaven; if any man eat of this bread he shall live for ever." In the remainder of the passage Jesus continues to speak of himself as the life-giving One—"The bread that I will give is my flesh, which I will give for the life of the world." We are not to understand by these words, that it was merely by rendering up a part of himself that he was to bring eternal life within the reach of dying men. By his "flesh" he evidently meant himself; for in verses 35 and 48, as well as in the one before us, he plainly affirms that he himself is the bread of life. This appears still more plain when we compare his language in the 54th verse, and what he delivers in verse 57. In the one verse he says that "all who eat his flesh shall have eternal life;" in the other, that "as the living Father had sent him, and he lived by the Father, in the same manner they who ate him should live by him." The flesh of Jesus, then is Jesus himself; and when he intimates that he would give his "flesh," he taught his hearers that he would give himself for the life of the world.

The two parts of the verse, then, exhibit the same truth, that Jesus is the bringer in of life to a death doomed race. Still, we are inclined to view the second part of the verse as in some measure explanatory of the first part. Jesus in the first place states the fact, that he is life-giving bread sent from God, that all might eat and live for ever; and then he describes the process by which he becomes the source of life, or endless being to guilty men, viz.,—by giving his flesh, rendering up himself to death, for the life of the world.

Herein, indeed, is love! Reader will you contemplate it with earnestness? Jesus gave himself for you, and what more could he give? The whole world lies in wickedness, and on that account is worthy of everlasting destruction—for "the wages of sin is death;" but the Lord from heaven, in boundless compassion, "gave himself a ransom for all." He became obedient unto death, even the death of the cross, from which God speedily raised him up and gave him glory. He rose victorious over death, the first fruits of them that slept. In receiving him as our Saviour, and being reconciled unto God through the influence of his love, we become heirs of unending being: we may rejoice in hope of immortality. This hope will be realized at his coming, when his people are to be ransomed from the grave, and fashionad like unto his own glorious person.

And now, reader, permit the inquiry, What think you of Christ? What think you of the God and Father of our Lord Jesus Christ? Think, O, think of his love till your heart melts in tenderness within you, and tears of contrition and gratitude flow from your eyes! Listen how he calls you in tones of the most moving accents, while pointing to the Son of his love who expired for your sins, he exclaims, "Turn ye, turn ye, why will ye die?"

W. L.

Mission to the Freedmen.

Dr. Litch, editor of the *Advent Herald*, is giving us some account of the working of the Mission of the friends of that paper among the colored population of the South; at present in the vicinity of Nashville, Tenn. Brethren Child's and Leslie are laboring there. We give the following extracts from the Journal of one of them. He says:

Our experience at the Contraband Camp was sad and depressing, yet never to be forgotten. I shall never forget the first evening with those little suffering orphans. Dr. Leslie had been working incessantly for their good during the day, and I felt at night, that I could take a father's care of them. As I entered they were dled around the stove. I seated each on the foot of their little bunks, and then spoke to them of Jesus' love. I then directed their souls to God in prayer—helped the nurse put them to bed, bid them good night, and found from that moment I had made many friends. The next evening about the time that "peepers grow heavy" I called in to carry their thoughts again to Heaven. Settees from the school room had been brought in and the little ones sat in a pleasant group together. This evening they were ready to enter into my project. I first asked how many knew the Lord's Prayer; three little hands were raised. Who will repeat it? "I will," and a little boy repeated it correctly; one other repeated it with assistance, and a little girl repeated a mixed rhyme. After a few kind words they sung to me a sweet hymn of Jesus, to whom I committed their interests as the "Father of the fatherless."

Feb. 20. We are now enjoying the pleasure of realizing our long anticipated and heaven suggested mission as fully established. Never did Ethiopia stretch forth her hands more than do this people to us to teach them those things that they have yet to learn. We opened our school to-day under the most favorable circumstances. Soon after 9 o'clock the earnest seekers after knowledge came pouring into our small house, and immediately filled our seats,—the mother of 40, with her child of 8 summers—and oh that child, I wish you could all see her, the most beautifully chiseled face that I have seen for many a day. Sporting, happy, loving boys, hardly able to keep their chuckling fun inside till after school, and perfectly susceptable to every funny thing that might be said and done, yet all wishing to dig into the mine of wisdom, just as though every letter learned was a sugar plum, or something golden. The girls were as happy as larks, heads neatly dressed, faces clean, dresses nice, teeth like snow, angel hearts, real jewels. How it causes my heart to swell with emotion as I recount the happy faces of the morning.

Friday. 24. We are suffering for the want of choice school books suited to the capacity of this people. We find books of a poor stamp without adaptation or propriety, and are being tortured with their use, but as we have sent to the "Hub" for books, we are in high expectation of speedy improvement. We find the boys are noisy, active, and playful out of school, and enjoy their recess very much. In school they are generally steady, but being of a playful, cheerful mood, and not being accustomed to school discipline they require to be spoken to, but without resenting it, they try to be quiet till they fill up, and then as the little boy said to his teacher "I did'nt whistle, it whistled itself." The girls are pleasant, intelligent, and always greet you with a smile. They learn quite as quick as the boys, and require to be frequently reminded of the rules of school. They are charming singers. We to-day introduced the tune "Lilly Dale." The school caught it at once, and after a few trials sung it beautifully. This is a very interesting feature of our work. We open in the morning with reading and explaining some familiar Bible story, followed by prayer, at the close of which the school join in repeating the Lord's Prayer. Usually they sing also. Mrs. Child, who has now joined the mission, is peculiarly blessed with the art of teaching. She is delighted with the work, and the children are full of her praise.

Miss Mary Whitney of Westboro, whom Mrs. C invited to accompany her south as an assistant, felt months since a desire to give herself to God and the Freedmen's Work. Mrs. Child having transportation for another, and disliking to come alone without a lady friend, offered it to her, and she after much prayer, decided to come, trusting in the Lord for food and raiment, knowing that in thus coming she had no claim on the Association for support. She is an Adventist, and a sweet spirited sister, a great comfort to Mrs. Child, and will do a good work for the Master. Owing to the number of scholars, we have the boys come in the morning and the girls in the afternoon. This we regret, but must do so until we get more room, for we have enough of either to fill our house. We had the first day 80, the second 105, and an increase every day, and we have not as yet urged any family to send. We are in the midst of a death struggle with slavery and darkness, and shall soon see the following results worked out by the Wonder-working Mind:

1st. Four millions of slaves will spring forth to freedom demanding their sufferage and education.

2d. Six millions of whites, lower than the blacks in education and especially in morals, must be elevated, taught that to work is no disgrace, and by law required to send their children to school.

3d. The whole South must be renovated, and electrified by Yankee enterprise. Free labor, free schools, and a free people must succeed the gaunt, long-haired, suspicious aristocrat. Cattle without number must be brought on to this fertile soil, the manure husbanded, and the exhausted land recovered. The sunny south would then be a Paradise, but not like the one we hope for in the world to come.

Geo. H. Child.

The Missionary Horse.

Brooklyn, N. Y., April 2d, 1865.

Br. Storrs:—I have been watching and hearing the knocking on the Lord for that horse for Br. Smith, of Iowa, and have felt for some time that I should like to have a share in the horse or wagon, but some how I have neglected it.

But to-day, when reading your blessed paper, the Herald of Life, (the best paper I ever read in my life,) I saw you stated you had sent $70 to Br. Smith, and that there were $30 more wanting and you meant to "knock on the dear Lord" for it, and it would come. Well you have truly knocked so as to make me hear, at least sufficiently distinct to take one share; though poor, yet I believe it is from the Lord, and may Br. Smith go through the great west aud preach "No future life out of Christ;" and we hope we shall hear from him soon again; for the letter we read in this week's paper did us much good. You want short letters, but as this is the first time I have ever written you, bear with me a little. I feel as if I could write a volume; but let me say, that I am doing what I can to honor Jesus and be admitted to the marriage supper of the Lamb. I expect to be THERE: praise the Lord. Now, in my humble way, I have convinced a number of their errors. I believe the idea of the natural immortality of man is the great rock on which many have split. Now let me ask a question or two.

Is man naturally immortal? If so, then Christ cannot give him immortality.

Again. If the man or soul never dies, then Christ cannot raise it or him from the dead. So I think that doctrine robs Christ of the glorious work for which he died on Calvary, and rose from the dead to perform, which was to give man immortality and raise him from the dead. And if we are immortal and never die, it seems to me Christ has died in vain. But, no; glory to God, we are all mortals, and Christ has died to give us immortality. Hallelujah, praise the Lord.

Come brethren, don't forget or postpone a share in Br. Smith's horse; and he must have a wagon, too. Now I have no doubt there are advent brethren who are better able to give hundreds of dollars than I am to give one. Now say, brother, sister, don't you hear that knocking for that horse and wagon? I believe you do; I am sure you do, or else you have not got as good ears as I have. Hark now, one moment! Don't you hear it? Why, how plain I can hear it since I told the Lord I would help a little. Now, then, let us send him the money at once.

Aaron Kimball.

[Note by the Editor.—Br. Kimball is an old Methodist, but has got his heart wide open to the truth. He is one of the "Lord's poor;" but rich in faith and love. His one share in the "Horse Stock Company" is worth more than a hundred in any Oil, Silver, or Gold Stock Company in the world. The shares are most all disposed of, and how good the tidings from Br. Smith will be, from the far west, to those who have taken shares. To accommodate those who may be too late in taking stock in the horse we will let them have a share in the wagon: so do not be afraid to send what the Lord has put it into your heart to send; and do not delay in sending, lest the tempter should get the advantage of you and cheat you out of the blessing.

Will the Lord Heal the Sick?

Springfield, Mass. April 3, 1865.

Br. Storrs:—Feeling under renewed obligations to the Lord for his kind and gracious interposition on my behalf, when prostrated by disease, I feel constrained to say with David, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." It is now eight years since I (being very low by a disease which had preyed upon me for five and a half years, it having baffled the skill of some of the most eminent Physicians) was remarkably favored of the Lord by his direct interposition at a time when my hope of recovery was almost gone, as my case was too complicated for any earthly Physician to render me any assistance. I then felt, during my wakefulness one night, while in suffering mentally, as well as physically, that unless the Lord should be pleased to take my case in hand, I must soon be laid away in the cold and silent grave. And strange to tell, beyond anything I ever expected, that very day an opportunity was afforded me to have the prayer of faith offered on my behalf, which prayer proved effectual, and most truly the power of the Lord was present to heal. It seemed as though the windows of heaven were opened, to pour us out a blessing. Our hearts were filled with love, joy, and peace to the Lord, as the healing virtue was infused into my poor feeble frame, creating new strength and vigor in body and mind, so that I could confidently and joyfully testify that the Lord had raised me up, and though I had committed sins, they were forgiven me. I then felt renewedly to consecrate myself to the Lord desiring to subject my will to his in all things.

But such was the weakness of my nature, and liability to become unmindful of my obligations to Him who had done so much for me. I lived far below my privileges, and made some crooked paths, so that since that time I have needed sore chastisements; yet I thank the Lord that his forbearance is still exercised toward me. I am daily seeking for that grace which will enable me to endure chastening, that God may deal with me as his; for what child is it whom the Father doth not chasten?

About five years since, I was again brought low; when, not withstanding every thing was done for my relief and comfort which could be thought of, I was still languishing. The skill of the Physicians failed and I was sensible that unless help was afforded I must soon sink into the arms of death. I then (clinging to life, more especially on behalf of my little ones, who need a mother's care), remembered how the Lord had previously been pleased to manifest his power in rebuking disease and bid me go free *in the name of Jesus*. I felt that he had not changed, and as a last resort, I ventured to call on the Elders according to James' exhortation, to present my case before the Lord; and blessed be his name, He did not turn a deaf ear, but graciously helped us to draw near, and take hold, as it were, of the hem of his garment, from which, healing virtue was obtained, so that from that time my bad symyptoms, one after another, left me; and I went forward in the strength of the Lord attending to my domestic duties, in weaknes tis true, at first, but my strength came amazingly fast. From that time, to the present my faith has been unshaken in the promise of God, that the prayer of faith shall save the sick.

The last time I was favored with a marked token of the willingness as well as power of the Lord to arrest the progress of disease, was about six weeks ago, when I again fell under its power and my strength was so reduced, that it was necessary for me to be kept perfectly quiet; and although the disease had assumed a formidable character and was gaining upon me, I could not concede to the wishes of kind friends, to call in the aid of any other Physician than the One whose timely interposition on my behalf had been so effectual on previous occasions, when all other remedies failed. Call on me in the day of trouble and I will deliver thee, and thou shalt glorify me. This we felt was our privilege, and I was willing to risk my life in the hands of the Lord, who mercifully heard the supplications of his servants, who sought unto him on my behalf. And though the tempter strove hard to keep me down in unbelief and dark despair, yet his power was soon broken by the more powerful operation of the Spirit of God, which came upon me (as it were) from above, like a mighty shock, vibrating through my whole being, infusing strength and vitality into every part of my body, at the same time, filling my soul with unexpressable love, joy, and peace constraining me to shout, "Glory to God, the work is done. The Lord is mine and I am His."

I once more arose in the name of the Lord, resuming my household duties gradually, as my strength came, which I found to increase daily; and I can truly say, it is my desire that it may be spent in the service of Him to whom I feel so much indebted for the continuence of this mortal life.

Yesterday, while thinking of the ten lepers whom Christ cleansed, when there was but one, who returned to give glory to God, I thought of what the Lord had done for me and felt prompted to communicate, through the Herald of Life to some of His dear children, who are suffering by disease, yet seem not to realize that it is their privilege to apply to the great Physician, whose word still stands good, that if we ask *any* thing according to his will, He heareth us, that they may be encouraged to plead the promises of God which are for their benefit, and are all yea, and amen, in Christ Jesus.

I feel thankful for the privilege of being associated with the *little flock* of Believers in, "No life out Christ," who meet together from time to time to worship God in Rice's Hall. 'Tis true, we don't often have preaching, but the Lord meets with us, and through the power of His Spirit, brings to our minds the soul-cheering, life-giving truths of His precious word; so that we are comforted, instructed and refreshed. Our number is but small, but we are a united company. And though the cause of truth here, has been injured, yet, I believe, if we continue each, at our post, realizing our individual responsibility to do our duty in the fear of God, looking to him for wisdom and counsel to guide us continually, he will in due time move in our midst, and truth will ultimately triumph, and those who are faithful to the truths committed to them, will be abundantly blessed. "They that honor me, I will honor," saith the word. Having had but little preaching for so long, we are prepared to appreciate the services of our Ministering Brethren who may have an opportunity to come this way.

That the great the Head of Church, may so overrule and control matters relating to His own children, open their eyes to see the truth, add their hearts to receive it in the love thereof, that they may be united and made ready for the coming of Him who is so soon toset up his everlasting kingdom, is the prayer of your's, in hope of Life, through His Name.

Ann Payne.

The War News.

The result is summed up in a few words. The rebel capital, Richmond, Va., and also Petersburg, the key to Richmond, is in the hands of the Federal army, and Gen. Lee, with the broken remnant of his rebel hosts is fleeing as best he can. The details we need not supply to our readers as they will learn all that it is important to know from secular papers before ours will reach them. The rebellion is overthrown, and come to its deserved doom. That there will be more fighting, in some quarters, is to be looked for; but, it is likely, Government will make short work with the remnants of rebels who still carry on their warfare in scattered bands. The bogus "Confederacy" has been effectually broken up, and become a total wreck. The hand of Yahveh (the Deliverer) hath done it: to Him be the glory.

☞ The Sister in R. I. who sent us $3, to be disposed of "in the manner you deem best," is informed, we have applied $1 for the "Missionary Horse;" $1 to the credit of the "widow of a soldier," Mrs. Sarah Vancleave; and $1 to the Knocker's Fund.

APPOINTMENTS.

S. W. Bishop will preach in
South Deerfield, N. H., April 9.
Providence, R. I. Sunday, April 16.
Natick, Eve., April 19.
River Point, Eve., April 20.
Central Coventry, Sunday, April 23.
New Haven, Conn., Sunday, April 30.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Israelitish Origin.—A work on Prophecy It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in pa per covers only. Postage 6 cents.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Lettea in relation to any of these works must be addressed,

"Geo. Storrs,
Box 4658, New York.

Inconsistency of Time Theorists.

Far be it from us to discourage proper inquiry, and investigation into any question relating to the Coming and Kingdom of our Lord Jesus Christ. Those who "love his appearing" will naturally evince an interest in "the times and seasons" although they are put in the Father's "own power." If other things in the sphere of Christian duty and research are not neglected, even time theories may not do any special harm to those who harbor them.

But we must say that many time-talkers manifest a lack of common consistency. We do not now speak of the contempt and neglect of truth in general, although there is an abundant manifestation of this. But many timeists act as if belief in the coming of Christ and discussion of "the time" made up for a lack of personal development in spiritual things. Let them take warning! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

There are also minor inconsistencies which present their perpetrators in a very ridiculous position. The following is a specimen. The *Voice of the West* and its Editor are using every effort to make people believe that the Lord will come in 1868. And yet, under date of March 28, 1865, we have this delicious morsel.

> We commend to the careful and candid consideration of our readers the article by Elder D. T. Taylor, on the building of Meeting Houses. It was written by him some years since. We found it in looking over a file of old papers, and we think our readers will agree with us, that it would bear re-publication an indefinite number of times; or, at least, until we as a people become thoroughly awakened on this question. We invite the attention of the Church in Buchanan, especially, to this subject. Let *us* "arise and build."

We do not wonder that such talk is thought to be evidence of hypocrisy. The idea of men building meeting houses who *do nothing* but preach the coming of the Lord in 1868. That is the sum and substance of their religion. How it looks! And not only so, but this wonderful *Voice* thinks that Eld. Taylor's article on the building of Church Edifices "would bear re-publication an indefinite number of times; or, at least, until we as a people become thoroughly awakened on this question." Now we think that it will take more than two years to accomplish this awakening, not to speak of the re-publication of the instrument indefinitely. We wonder at the facility with which poor human nature is hood-winked.

We have no faith in the doctrine of Christ's coming in '68. We do not say that it will not be—we do say that there is no trustworthy evidence that it will be; but if we did believe it we should be ashamed of such teachings as that contained in the *Voice*. And in conclusion we remark again to all whom it may concern: It is one thing to talk of Christ's coming, it is quite another thing to be among those who "are Christ's at his coming." While we have no sympathy with any time theory yet preached, we do pray "Come, Lord Jesus!" and we intend to press into the kingdom, God being our helper.

J. T. C.

Christ the Bread Of Life.

> "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 51.

These words are charged with the most precious meaning, and it is our intention to enter fully, though briefly, into an examination of them. Without any preliminary observations, we request the reader to observe first, the character in which Jesus here represents himself—"I am the living bread which came down from heaven." The parties to whom our Saviour thus addressed himself, had required from him some miraculous display of divine power, as an evidence that he was in reality what he professed to be—a messenger from God; and they supported their demand by referring to the circumstance of their fathers having been miraculously fed in the wilderness by the hand of Moses—"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Jesus replied to their request by asserting that God had given them a blessing of far superior value, and that he himself was this transcendant gift. "My Father giveth you the true bread from heaven; I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever."

The phrase from heaven is equivalent to—from God, hence he styles himself "the bread of God," the bread of God's providing. It was God who, in the fulness of his compassion, sent his well beloved Son into this world that we might not perish but have everlasting life.

When Jesus represents himself as bread, he plainly intimates that one grand object of his mission was to give life. The only use of bread is to sustain life. The moment bread is deprived of its life preserving quality—the moment it fails to communicate nutriment—that instant it becomes void of all worth. It follows, then, that the only proper mark of analogy between Christ and bread consists in his being the source of life to all who receive him as their Saviour. It is commonly thought that the Lord Jesus is not the source of life to believers; that men will remain in being perpetually, let their conduct be what it may; that it is not as the communicator of everlasting life, but of everlasting happiness, that he is self-styled "the bread of life."—Such a doctrine is not only unwarranted by the Saviour's teachings, it is directly opposite to it. The property of bread is not to communicate happiness, for how many at this hour have abundance of bread, and continue in wretchedness. Life, not happiness, is the product of bread; and it is because Jehovah has constituted his Son the giver of immortality to all who obey him, that, in the passage before us, he designates himself "the bread of life." This will appear more obvious when we attend to the remainder of the verse.

The expression, "living bread," may be understood as descriptive of the superior quality of this God-given manna referred to by the Jews as having been provided for their ancestors in the wilderness. This is evident from what we find in verses 49 and 50—"Your fathers did eat mana in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die." The superiority of the bread of which Jesus discoursed, consists in this, that it not merely preserves life, it imparts everlasting being. The Jews addressed by our Lord thought only of supplies for the present existence; his grand aim was to elevate their aspirations to a life beyond this state of things—a life that would not end its periods in the horrors of dissolution; one, in short, that would be as enduring as the fountain of being himself. Hence the great Teacher declares, "I am the living," i. e. the life-giving "bread, which came down from heaven; if any man eat of this bread he shall live for ever." In the remainder of the passage Jesus continues to speak of himself as the life-giving One—"The bread that I will give is my flesh, which I will give for the life of the world." We are not to understand by these words, that it was merely by rendering up a part of himself that he was to bring eternal life within the reach of dying men. By his "flesh" he evidently meant himself; for in verses 35 and 48, as well as in the one before us, he plainly affirms that he himself is the bread of life. This appears still more plain when we compare his language in the 54th verse, and what he delivers in verse 57. In the one verse he says that "all who eat his flesh shall have eternal life;" in the other, that "as the living Father had sent him, and he lived by the Father, in the same manner they who ate him should live by him." The flesh of Jesus, then is Jesus himself; and when he intimates that he would give his "flesh," he taught his hearers that he would give himself for the life of the world.

The two parts of the verse, then, exhibit the same truth, that Jesus is the bringer in of life to a death doomed race. Still, we are inclined to view the second part of the verse as in some measure explanatory of the first part. Jesus in the first place states the fact, that he is life-giving bread sent from God, that all might eat and live for ever; and then he describes the process by which he becomes the source of life, or endless being to guilty men, viz.,—by giving his flesh, rendering up himself to death, for the life of the world.

Herein, indeed, is love! Reader will you contemplate it with earnestness? Jesus gave himself for you, and what more could he give? The whole world lies in wickedness, and on that account is worthy of everlasting destruction—for "the wages of sin is death;" but the Lord from heaven, in boundless compassion, "gave himself a ransom for all." He became obedient unto death, even the death of the cross, from which God speedily raised him up and gave him glory. He rose victorious over death, the first fruits of them that slept. In receiving him as our Saviour, and being reconciled unto God through the influence of his love, we become heirs of unending being: we may rejoice in hope of immortality. This hope will be realized at his coming, when his people are to be ransomed from the grave, and fashionad like unto his own glorious person.

And now, reader, permit the inquiry, What think you of Christ? What think you of the God and Father of our Lord Jesus Christ? Think, O, think of his love till your heart melts in tenderness within you, and tears of contrition and gratitude flow from your eyes! Listen how he calls you in tones of the most moving accents, while pointing to the Son of his love who expired for your sins, he exclaims, "Turn ye, turn ye, why will ye die?"

W. L.

Mission to the Freedmen.

Dr. Litch, editor of the *Advent Herald*, is giving us some account of the working of the Mission of the friends of that paper among the colored population of the South; at present in the vicinity of Nashville, Tenn. Brethren Child's and Leslie are laboring there. We give the following extracts from the Journal of one of them. He says:

Our experience at the Contraband Camp was sad and depressing, yet never to be forgotten. I shall never forget the first evening with those little suffering orphans. Dr. Leslie had been working incessantly for their good during the day, and I felt at night, that I could take a father's care of them. As I entered they were dled around the stove. I seated each on the foot of their little bunks, and then spoke to them of Jesus' love. I then directed their souls to God in prayer—helped the nurse put them to bed, bid them good night, and found from that moment I had made many friends. The next evening about the time that "peepers grow heavy" I called in to carry their thoughts again to Heaven. Settees from the school room had been brought in and the little ones sat in a pleasant group together. This evening they were ready to enter into my project. I first asked how many knew the Lord's Prayer; three little hands were raised. Who will repeat it? "I will," and a little boy repeated it correctly; one other repeated it with assistance, and a little girl repeated a mixed rhyme. After a few kind words they sung to me a sweet hymn of Jesus, to whom I committed their interests as the "Father of the fatherless."

Feb. 20. We are now enjoying the pleasure of realizing our long anticipated and heaven suggested mission as fully established. Never did Ethiopia stretch forth her hands more than do this people to us to teach them those things that they have yet to learn. We opened our school to-day under the most favorable circumstances. Soon after 9 o'clock the earnest seekers after knowledge came pouring into our small house, and immediately filled our seats,—the mother of 40, with her child of 8 summers—and oh that child, I wish you could all see her, the most beautifully chiseled face that I have seen for many a day. Sporting, happy, loving boys, hardly able to keep their chuckling fun inside till after school, and perfectly susceptable to every funny thing that might be said and done, yet all wishing to dig into the mine of wisdom, just as though every letter learned was a sugar plum, or something golden. The girls were as happy as larks, heads neatly dressed, faces clean, dresses nice, teeth like snow, angel hearts, real jewels. How it causes my heart to swell with emotion as I recount the happy faces of the morning.

Friday. 24. We are suffering for the want of choice school books suited to the capacity of this people. We find books of a poor stamp without adaptation or propriety, and are being tortured with their use, but as we have sent to the "Hub" for books, we are in high expectation of speedy improvement. We find the boys are noisy, active, and playful out of school, and enjoy their recess very much. In school they are generally steady, but being of a playful, cheerful mood, and not being accustomed to school discipline they require to be spoken to, but without resenting it, they try to be quiet till they fill up, and then as the little boy said to his teacher "I did'nt whistle, it whistled itself." The girls are pleasant, intelligent, and always greet you with a smile. They learn quite as quick as the boys, and require to be frequently reminded of the rules of school. They are charming singers. We to-day introduced the tune "Lilly Dale." The school caught it at once, and after a few trials sung it beautifully. This is a very interesting feature of our work. We open in the morning with reading and explaining some familiar Bible story, followed by prayer, at the close of which the school join in repeating the Lord's Prayer. Usually they sing also. Mrs. Child, who has now joined the mission, is peculiarly blessed with the art of teaching. She is delighted with the work, and the children are full of her praise.

Miss Mary Whitney of Westboro, whom Mrs. C invited to accompany her south as an assistant, felt months since a desire to give herself to God and the Freedmen's Work. Mrs. Child having transportation for another, and disliking to come alone without a lady friend, offered it to her, and she after much prayer, decided to come, trusting in the Lord for food and raiment, knowing that in thus coming she had no claim on the Association for support. She is an Adventist, and a sweet spirited sister, a great comfort to Mrs. Child, and will do a good work for the Master. Owing to the number of scholars, we have the boys come in the morning and the girls in the afternoon. This we regret, but must do so until we get more room, for we have enough of either to fill our house. We had the first day 80, the second 105, and an increase every day, and we have not as yet urged any family to send. We are in the midst of a death struggle with slavery and darkness, and shall soon see the following results worked out by the Wonder-working Mind:

1st. Four millions of slaves will spring forth to freedom demanding their sufferage and education.

2d. Six millions of whites, lower than the blacks in education and especially in morals, must be elevated, taught that to work is no disgrace, and by law required to send their children to school.

3d. The whole South must be renovated, and electrified by Yankee enterprise. Free labor, free schools, and a free people must succeed the gaunt, long-haired, suspicious aristocrat. Cattle without number must be brought on to this fertile soil, the manure husbanded, and the exhausted land recovered. The sunny south would then be a Paradise, but not like the one we hope for in the world to come.

Geo. H. Child.

The Missionary Horse.

Brooklyn, N. Y., April 2d, 1865.

Br. Storrs:—I have been watching and hearing the knocking on the Lord for that horse for Br. Smith, of Iowa, and have felt for some time that I should like to have a share in the horse or wagon, but some how I have neglected it.

But to-day, when reading your blessed paper, the Herald of Life, (the best paper I ever read in my life,) I saw you stated you had sent $70 to Br. Smith, and that there were $30 more wanting and you meant to "knock on the dear Lord" for it, and it would come. Well you have truly knocked so as to make me hear, at least sufficiently distinct to take one share; though poor, yet I believe it is from the Lord, and may Br. Smith go through the great west and preach "No future life out of Christ;" and we hope we shall hear from him soon again; for the letter we read in this week's paper did us much good. You want short letters, but as this is the first time I have ever written you, bear with me a little. I feel as if I could write a volume; but let me say, that I am doing what I can to honor Jesus and be admitted to the marriage supper of the Lamb. I expect to be THERE: praise the Lord. Now, in my humble way, I have convinced a number of their errors. I believe the idea of the natural immortality of man is the great rock on which many have split. Now let me ask a question or two.

Is man naturally immortal? If so, then Christ cannot give him immortality.

Again. If the man or soul never dies, then Christ cannot raise it or him from the dead. So I think that doctrine robs Christ of the glorious work for which he died on Calvary, and rose from the dead to perform, which was to give man immortality and raise him from the dead. And if we are immortal and never die, it seems to me Christ has died in vain. But, no; glory to God, we are all mortals, and Christ has died to give us immortality. Hallelujah, praise the Lord.

Come brethren, don't forget or postpone a share in Br. Smith's horse; and he must have a wagon, too. Now I have no doubt there are advent brethren who are better able to give hundreds of dollars than I am to give one. Now say, brother, sister, don't you hear that knocking for that horse and wagon? I believe you do; I am sure you do, or else you have not got as good ears as I have. Hark now, one moment! Don't you hear it? Why, how plain I can hear it since I told the Lord I would help a little. Now, then, let us send him the money at once.

Aaron Kimball.

[Note by the Editor.—Br. Kimball is an old Methodist, but has got his heart wide open to the truth. He is one of the "Lord's poor;" but rich in faith and love. His one share in the "Horse Stock Company" is worth more than a hundred in any Oil, Silver, or Gold Stock Company in the world. The shares are most all disposed of, and how good the tidings from Br. Smith will be, from the far west, to those who have taken shares. To accommodate those who may be too late in taking stock in the horse we will let them have a share in the wagon: so do not be afraid to send what the Lord has put it into your heart to send; and do not delay in sending, lest the tempter should get the advantage of you and cheat you out of the blessing.

Will the Lord Heal the Sick?

Springfield, Mass. April 3, 1865.

Br. Storrs:—Feeling under renewed obligations to the Lord for his kind and gracious interposition on my behalf, when prostrated by disease, I feel constrained to say with David, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." It is now eight years since I (being very low by a disease which had preyed upon me for five and a half years, it having baffled the skill of some of the most eminent Physicians) was remarkably favored of the Lord by his direct interposition at a time when my hope of recovery was almost gone, as my case was too complicated for any earthly Physician to render me any assistance. I then felt, during my wakefulness one night, while in suffering mentally, as well as physically, that unless the Lord should be pleased to take my case in hand, I must soon be laid away in the cold and silent grave. And strange to tell, beyond anything I ever expected, that very day an opportunity was afforded me to have the prayer of faith offered on my behalf, which prayer proved effectual, and most truly the power of the Lord was present to heal. It seemed as though the windows of heaven were opened, to pour us out a blessing. Our hearts were filled with love, joy, and peace to the Lord, as the healing virtue was infused into my poor feeble frame, creating new strength and vigor in body and mind, so that I could confidently and joyfully testify that the Lord had raised me up, and though I had committed sins, they were forgiven me. I then felt renewedly to consecrate myself to the Lord desiring to subject my will to his in all things.

But such was the weakness of my nature, and liability to become unmindful of my obligations to Him who had done so much for me. I lived far below my privileges, and made some crooked paths, so that since that time I have needed sore chastisements; yet I thank the Lord that his forbearance is still exercised toward me. I am daily seeking for that grace which will enable me to endure chastening, that God may deal with me as his; for what child is it whom the Father doth not chasten?

About five years since, I was again brought low; when, not withstanding every thing was done for my relief and comfort which could be thought of, I was still languishing. The skill of the Physicians failed and I was sensible that unless help was afforded I must soon sink into the arms of death. I then (clinging to life, more especially on behalf of my little ones, who need a mother's care), remembered how the Lord had previourly been pleased to manifest his power in rebuking disease and bid me go free *in the name of Jesus*. I felt that he had not changed, and as a last resort, I ventured to call on the Elders according to James' exhortation, to present my case before the Lord; and blessed be his name, He did not turn a deaf ear, but graciously helped us to draw near, and take hold, as it were, of the hem of his garment, from which, healing virtue was obtained, so that from that time my bad symyptoms, one after another, left me; and I went forward in the strength of the Lord attending to my domestic duties, in weaknes tis true, at first, but my strength came amazingly fast. From that time, to the present my faith has been unshaken in the promise of God, that the prayer of faith shall save the sick.

The last time I was favored with a marked token of the willingness as well as power of the Lord to arrest the progress of disease, was about six weeks ago, when I again fell under its power and my strength was so reduced, that it was necessary for me to be kept perfectly quiet; and although the disease had assumed a formidable character and was gaining upon me, I could not concede to the wishes of kind friends, to call in the aid of any other Physician than the One whose timely interposition on my behalf had been so effectual on previous occasions, when all other remedies failed. Call on me in the day of trouble and I will deliver thee, and thou shalt glorify me. This we felt was our privilege, and I was willing to risk my life in the hands of the Lord, who mercifully heard the supplications of his servants, who sought unto him on my behalf. And though the tempter strove hard to keep me down in unbelief and dark despair, yet his power was soon broken by the more powerful operation of the Spirit of God, which came upon me (as it were) from above, like a mighty shock, vibrating through my whole being, infusing strength and vitality into every part of my body, at the same time, filling my soul with unexpressable love, joy, and peace constraining me to shout, "Glory to God, the work is done. The Lord is mine and I am His."

I once more arose in the name of the Lord, resuming my household duties gradually, as my strength came, which I found to increase daily; and I can truly say, it is my desire that it may be spent in the service of Him to whom I feel so much indebted for the continuence of this mortal life.

Yesterday, while thinking of the ten lepers whom Christ cleansed, when there was but one, who returned to give glory to God, I thought of what the Lord had done for me and felt prompted to communicate, through the Herald of Life to some of His dear children, who are suffering by disease, yet seem not to realize that it is their privilege to apply to the great Physician, whose word still stands good, that if we ask *any* thing according to his will, He heareth us, that they may be encouraged to plead the promises of God which are for their benefit, and are all yea, and amen, in Christ Jesus.

I feel thankful for the privilege of being associated with the *little flock* of Believers in, "No life out Christ," who meet together from time to time to worship God in Rice's Hall. 'Tis true, we don't often have preaching, but the Lord meets with us, and through the power of His Spirit, brings to our minds the soul-cheering, life-giving truths of His precious word; so that we are comforted, instructed and refreshed. Our number is but small, but we are a united company. And though the cause of truth here, has been injured, yet, I believe, if we continue each, at our post, realizing our individual responsibility to do our duty in the fear of God, looking to him for wisdom and counsel to guide us continually, he will in due time move in our midst, and truth will ultimately triumph, and those who are faithful to the truths committed to them, will be abundantly blessed. "They that honor me, I will honor," saith the word. Having had but little preaching for so long, we are prepared to appreciate the services of our Ministering Brethren who may have an opportunity to come this way.

That the great the Head of Church, may so overrule and control matters relating to His own children, open their eyes to see the truth, add their hearts to receive it in the love thereof, that they may be united and made ready for the coming of Him who is so soon toset up his everlasting kingdom, is the prayer of your's, in hope of Life, through His Name.

Ann Payne.

The War News.

The result is summed up in a few words. The rebel capital, Richmond, Va., and also Petersburg, the key to Richmond, is in the hands of the Federal army, and Gen. Lee, with the broken remnant of his rebel hosts is fleeing as best he can. The details we need not supply to our readers as they will learn all that it is important to know from secular papers before ours will reach them. The rebellion is overthrown, and come to its deserved doom. That there will be more fighting, in some quarters, is to be looked for; but, it is likely, Government will make short work with the remnants of rebels who still carry on their warfare in scattered bands. The bogus "Confederacy" has been effectually broken up, and become a total wreck. The hand of Yahveh (the Deliverer) hath done it: to Him be the glory.

☞ The Sister in R. I. who sent us $3, to be disposed of "in the manner you deem best," is informed, we have applied $1 for the "Missionary Horse;" $1 to the credit of the "widow of a soldier," Mrs. Sarah Vancleave; and $1 to the Knocker's Fund.

APPOINTMENTS.

S. W. Bishop will preach in
South Deerfield, N. H., April 9.
Providence, R. I. Sunday, April 16.
Natick, Eve., April 19.
River Point, Eve., April 20.
Central Coventry, Sunday, April 23.
New Haven, Conn., Sunday, April 30.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Israelitish Origin.—A work on Prophecy It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"Geo. Storrs,
Box 4658, New York.

Poetry.

THE JUBILEE IS COMING.

BY B. MATTHIAS.

The glorious day is coming! Oh, hear creation's call,
Shouting the Jubilee is coming:
Come, rally now to greet it, come, rally, one and all:
Shouting the Jubilee is coming.

CHORUS—'Tis coming! 'tis coming, awake ye awake!
Jesus is coming his kingdom to take:
Then rally round his banner, ye soldiers of the Cross,
Shouting the Jubilee is coming.

In trials and afflictions the Christian can rejoice,
Shouting the Jubilee is coming.
Though passing down the valley you hear his charming voice,
Shouting the Jubilee is coming.

Oh what a joyful morning—what millions there will be,
Shouting the Jubilee is coming;
With prophets, and with martyrs from death's dominion free,
Shouting the Jubilee is coming.

And when the morn is breaking sweet voices we shall hear
Shouting the Jubilee is coming!
And we shall know and join them—the dear ones we loved here—
Shouting the Jubilee is coming.

Our sorrows will be over—we're longing for the day,
Shouting the Jubilee is coming.
And we will keep on shouting till tears are wiped away,
Shouting the Jubilee is coming.

Then let the trumpet voices resound from pole to pole,
Shouting the Jubilee is coming,
Till o'er the land and ocean the pealing echoes roll,
Shouting the Jubilee is coming.

King Jesus soon is coming, awake ye saints and sing,
Shouting the Jubilee is coming.
Hosanna, hosanna! let hills and valleys ring,
Shouting the Jubilee is coming.

LOUIS NAPOLEON.

What is to be the exact future of the present ruler of France, of course, it is impossible to determine with certainty. It is clear, however, that he aspires to be Ruler of the world. Will he attain to that position? We think not. Like our slaveholding tyrants, his ambition will prove his final overthrow, and he will "go into perdition," being, as we have long believed, the "scarlet colored beast" of Rev. xvii. His past and present career is so well set forth in an article in the *New York Herald*, of the 31st ult., that we give it entire. It is as follows:

THE EMPEROR NAPOLEON AND HIS BLUNDERS.

"Immediately after the *coup d' etat*, when the Emperor had secured absolute power and was safe in his seat, his seat was the least secure one that any man in his senses ever sat in. His throne trembled with every movement of the nation—with every pulse of its life—and the most trivial circumstance might originate a commotion that would sweep it away. It was necessary that the attention of France should be diverted from the fact that there was once more a French throne; that men should have other food for thought, and another topic for the daily salutation. It was necessary also that this topic should be one of great interest, and the Emperor, simply as a necessity of his own position, plunged France headforemost into the Russian war. Here was a sphere for the national thought and employment for the national power, and, better still, a double gratification to pride and state; for in this war one member of the Holy Alliance was arrayed against another member, and both were humbled almost to the feet of France. The success in that way was grand, though future vengeance was stored away in Russia, and though, through the thin veil of the *entente cordiale*, the hatred and hostility of England grew fiercer than ever. And the Emperor did all that at the expense of France simply for the sake of his own safety.

"And still he had to go on. It was not safe to be quiet yet. He was a wandering Jew, for whom there was no rest. Once more the blaze of glory was invoked to dazzle the eyes of the French people to their real position. And there was also another temptation. His *entente cordiale* still kept separate the members of the Holy Alliance. He had humbled Russia and England. Austria came next, and he went into the Italian war. He staid in long enough to accomplish his purpose. But he accomplished more than that. He showed the real weakness of Austria's position, and demonstrated that alliance between that Power and England was impossible, because the British people, though they did not like France, were heart and soul against the Austrian cause. It was another purely Napoleonic triumph at the expense of France. It was a triumph over the Holy Alliance; but it embittered Austria terribly, and it started revolution in Italy. The Emperor did not want that. He wanted to humble Austria, not to help Italy; and while in one month French troops were on the Mincio, ostensibly to lift Italy up, in the next month they were at Rome, very evidently to keep Italy down.

"Each of these wars, though on the surface a success, was in truth a blunder and a failure. Both were blunders, because they unnecessarily reawakened, stimulated and kept alive in the three great Powers of Europe the dynastic hatred and bitterness against the Napoleonic family; and both were failures, because while they wasted France, they did not have the desired effect upon her, and did not give Napoleon any equivalent in France for the hostile spirit he had excited elsewhere. He had to give the nation excitement, employment, glory; but he had to get these on hard terms—like one who mortgages his future for the imperative necessties of to-day. He had hoped that in the face of common enemies France would forget that he was not her friend—but she did not. She was feverish still, and then the Emperor, urged on by his necessities, slipped into the still greater blunder, and gave another mortgage in the Mexican expedition. From this expedition the other European Powers withdrew when they saw its true nature; but Napoleon could not withdraw. He had France behind and only Mexico in front, and he went on, because he dared not stop. And this Mexican expedition arrayed one more great Power in the world—the United States—against the Napoleonic dynasty; and this blunder, insignificant as it may appear, will be the Emperor's Moscow if he does not get out of it very soon.

"Napoleon has thus blundered in his relations with England and Russia and Austria, as well as in relation to the revolutionary spirit of Europe; he has blundered more greatly still in his ruinous entanglement with Mexico. But France, to soothe and pacify which he fell into all these blunders, was not satisfied, and now he has made before France his greatest blunder of all. This is his publication of his life of Cæsar—his announcement, his programme. France was kept quiet by a rigid censorship of the press. But now the Emperor has inadvertently furnished a way by which the people and the press can speak so freely that he might better have abolished the censorship and had the credit for it. He is Cæsar, and straightway all France, while it treats the Emperor's name with the respect exacted by the police, unbottles its wrath against Cæsar—that atrocious Roman, that foe of freedom, that trampler on the rights of others, that believer in fraud and force. And Brutus—what a glorious example of a great and good man! What a friend of his country; a murderer, to be sure—but then he murdered Cæsar. Already a French paper, quoting the Emperor's preface, has printed with it a tirade against Cæsar out of Voltaire. The prefect would have suppressed it; but is there any French ruler strong enough to suppress Voltaire? And thus the Emperor will be beaten over Cæsar's shoulders, and, by this simple means, France will learn a great fact—that is, exactly how strong the hatred of the empire is throughout the country. She must know that to move. And the Emperor has furnished the device that sets free all the voices that will tell the nation how strong it is."

SIGNS IN THE EAST.

The November number of *Jewish Intelligence* contains some striking facts from a letter of J. Barclay. He says:

"You ask whether there are any palpable symptoms of the events we desire? To this I think it can be replied, without any undue enthusiasm, that symptoms are becoming manifest that Jerusalem is no longer the city after which no man seeks. We see them in the increasing numbers of intelligent and noble visitors, from all parts of the world; we see them in the awakened interest of the nations, embodied in spacious and beautiful buildings, especially in the stupendous pile (including a Cathedral) erected by the Russians on the camp of the Assyrians; we see them in the proposal to connect the Holy City with the other capitals of Europe by the telegraph, which is already finished as far as Jaffa; we see them in the new road about to be constructed from the sea-coast, and in the plan to bring once again water from Solomon's pools, to supply and purify the city; we see them in the great influx of Jews, who have fled from the north coast of Africa, for protection, to the city of their fathers; we see them in the clearing and widening of the streets by the military during the past week, by order of the Sultan; and we see them in the increasing spread of light and knowledge of the truth, amongst the resident Jews."

The Rev. W. Bailey also gives the following:

"Jerusalem, which is generally so quiet at this season, has been all astir this week, in consequence of an order from the Porte that all the streets should be levelled and paved, and that all undue projections in the same should be removed. The order has been executed in true Turkish style, and many a tale of loss and oppression can probably be told by the poor storekeepers and some house-owners; but the improvement to the city, and the public benefit, will be great; we shall now have comparatively, broad and airy streets, where before we could scarcely move. When the work is completed, it will indeed prove an advance in civilized effort, and quite an achievement for Turkey. The Jews are very much concerned about this gathering up the stones and making broad the ways of Jerusalem; they say, 'Now we are certain Messiah's coming is very near.'

"You have, perhaps, heard that there is a telegraph at Jaffa, which connects Egypt with Beyrout. It is now decided, I believe, that a branch line is to be made to this city. I also find it is very probable we shall ere long have a carriage road to Jaffa, as two engineers, one English, the other Turkish, report says, are to arrive here in a few days to make preparation for it. A survey for a railway has already been completed, and a plan sixty feet long, to lay before the Sultan. left here about a month ago. I do not think, however that the time for a railroad in these parts has yet arrived. Jaffa is now undergoing a similar change to Jerusalem; a number of coffee and other unsightly shops, outside the gate on the Jerusalem road, are to be removed, and the land sold, with the condition that it shall be built upon; another gate is also to be made. Our Pasha went three days ago to see that these improvements are properly done. A better landing-place from the sea was nearly completed last week, and it is just possible that ere long a light-house may be built near it. Soon there is to be a light-house on Mount Carmel; and two or three others, it is said, will soon be placed on the Syrian coast. We have now two lines of English steamers touching monthly at Jaffa, in addition to the usual foreign ones, and the French will henceforth come oftener than formerly; thus Jerusalem and the Holy Land will necessarily be brought more than ever into notice. Surely these, and many like changes which are taking place around us, have much meaning in them. I must believe they have.

"On Saturday morning last we had heavy showers of rain, such as only fall in winter. Those who have been in Jerusalem many years, and many Turks who were born here, say they never before saw so much rain at this season. About eight years ago, on the twelfth of this month, a slight shower or two fell, but more than that cannot be remembered."

[This closing paragraph refers to the prophecies contained in Jer. iii. 3, Joel ii. 23, and Zech. x. 1, in connection with the remarkable fact that, after a period of centuries, marked by the entire lack of the rains referred to, they have lately shown symptoms of recurrence, after the old Scriptural order.]

THE "CAGE OF UNCLEAN BIRDS."

Such is Rome at this day. ALVORD, Dean of Cantebury, speaking of the city of Rome says:

"Rome is essentially a pagan city. Her churches, numerous as the days in the year, rise everywhere around you. Bells are continually going; the commemoration of saints and martyrs is endless. Yet with very rare exceptions indeed, the worship of the people in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as a matter of fact, is adored in them; it is not He whom Christians believe to be God, blessed forever, incarnate in the flesh of man. God has passed out from the practical worship of this people; the Son of God has, as a matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man, the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient to one purpose,—to the glorification of a great goddess, and after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is pre-eminently clothed, with the incommunicable attributes of the Godhead itself.

"I know I am making strong assertions. But the facts themselves are stronger. I shall have to adduce them somewhat in abundance, by and by. But now I will go on to say more.

"The Jewish Church had fallen far in the time of our Lord's ministry on earth; but the Romish Church has fallen further now. The demon of idolatry had been cast out by the judgment of the captivity. His habitation had been left empty and garnished; and he had returned, not in the same form, but in the worse shape of hypocrisy. In the system of the modern Church of Rome, not only are hypocrisy and lying tolerated and encouraged, but idolatry, gross as that of Ninevah or Greece, and grosser than that of Imperial Rome, has entered and repossessed her people.

"More is yet behind. There is hardly a charge brought by our blessed Lord against the Scribes and Pharisees in St. Matthew xxiii, which does not find examples among the priesthood of modern Rome..... The system, as now laid down, and now practiced, is one of hypocracy, of extortion, of falshood, of cruelty."

THE WIND OF REVOLUTION.

It is very clear to us, if the rebellion in the United States is put down, and peace restrored, it will be the signal for revolutions in Europe, if not throughout others portions of the world. Despots everywhere, almost, have shown their sympathy with the rebel despots in the United States. Why, but because the triumph of an oligarchy here would show the masses in Europe that the few must rule, while the multitudes were born only to serve the purposes of the Nobility? The overthrow of the oligarchy here will be the death knell to all despots, everywhere. So when the storm subsides here, if peace and submission to the Government, throughout the United States, follows, peace will not long remain in Europe: the masses will demand a liberty which they have not enjoyed, but which they see is possible by the triumph of a popular government in this land. Thrones must then crumble—or be "cast down." "The judgment will set" on those seats of oppression; and they must fall. Discerning politicians see the events coming, though they understand not the prophetic significance of the matter. The following item from the *N. Y. Herald* is noteworthy.

THE PRINCE IMPERIAL.—Rumors have been set afloat that the Prince Imperial of France will probably be sent off for an airing in the United States during the coming summer. There may be some truth in these reports, and it may be that the Emperor Napoleon has taken the hint from the hospitalities enjoyed by himself and other members of the Bonaparte family in these States; or from the flattering reception given to the Prince of Wales, from New York to our Western prairies; the Emperor of France may also entertain the idea that the Prince Imperial would be received here as an olive branch in reference to the Emperor of Mexico. At any rate, should the little Prince, represented as a bright, amiable and promising lad, be sent over to this country, he will be well taken care of; and should the empires, thrones and principalities of Europe be thrown into confusion in his absence by the a revoldtionary convulsion, he will be as safe in his American exile as was Louis Napoleon or Louis Philippe.

AN EGYPTIAN RAILROAD.

A Railroad from Cario to Suez takes you in six hours near to the place at which the best authorities have concluded that the children of Israel crossed over. So I have been there and come back in one day; and my stay in the desert was quite long enough. Its utter desolation stands before me as an indelible picture. There is no possibility of forgetting it. Ninety miles' ride out of sight of any green thing or any object of beauty is an experience that need not be repeated; yet it was, for the same miles must be traveled in coming back. Through this desert a railroad runs to connect with the steamships on the Red Sea.

The desert is as level as a western prairie, but what a contrast in every other respect! There a rich soil is watered by timely rains—here no rain, and no soil to be watered. And yet if the same soil was transferred to America, by the action of frosts and rains it would be covered with greenness in a single year, and with a soil in a single generation that would repay cultivation. Little do we appreciate the rich blessing which our winter frosts bring to us in aiding the work of profitable and prolific culture. No rains, no frost, no overflowing of the Nile, and hence there is nothing but pulverized mineral substance in all this wide waste.

The desert is largely covered with fragments of flints—some angular, some rounded, some sharp—from the weight of half an ounce to that of half a pound. This must have made the journey of the children of Israel—barefooted as they were—not a little uncomfortable; and somewhere in Deuteronomy the Divine goodness in preserving them is referred to as an occasion of gratitude: "Neither did thy foot swell these forty years." The forty years were spent between the Red Sea and the Jordan; but the surface there is similar to this, and as the stopping of the train at different points gave me an opportunity to gather a handful or two of flints as a memento of the desert, I could hardly realize how great a mercy it was that Moses called to their memory in these words.

There are a few mud villages along this route, peopled principally by those who are employed in keeping the track clear of sand, and doing other sorts of work on the road. A railroad, even through the desert, carries with it population. But shall I tell you how these rude people live? That would be impossible. I may perhaps approximate to it. Their huts are about ten or twelve feet square—I give the average size—seven feet high, flat roof, or no roof at all. Some straw on the ground constitutes the bed. And in a country where fleas abound, and where the common people seem never to have recovered from the plague spoken of in Exodus viii. 17, where water is so scarce that it seems to be used on neither person nor clothing; and where the sun, and the sand, and lack of washing give half of the men, women, and children blind eyes and sore ones; you can fill out the picture without further aid, as well as if I painted it for you.—F. L.—*Is. aelite Indeed.*

THE PRAYING SHOEMAKER.

Not many years since there was a poor man in the village where I lived, who, with a family of young children and a wife in very feeble health, found it extremely difficult to obtain a livelihood. He was at length compelled to work by the week, for a shoe dealer in the city, four miles from the village, returning to his family every Saturday evening, and leaving home early on Monday morning.

He usually brought home the avails of his week's labor in provisions for the use of his family during the following week; but one cold and stormy night, in the depth of winter, he went toward his humble dwelling with empty hands, but a full heart. His employer had declared himself unable to pay him a penny that night, and the shoemaker, too honest to incur a debt without knowing that he should be able to cancel it, bent his weary steps homeward, trusting that He who hears the ravens when they cry would fill the mouths of his little family. He knew that he should find a warm house and loving hearts to receive him, but he knew, too, that a disappointment awaited them which would make at least one heart ache. When he entered his cottage, cold and wet with the rain, he saw a bright fire, brighter faces, and a table neatly spread for the anticipated repast. The tea-kettle was sending forth its cloud of steam, all ready for "the cup which cheers, but not inebriates," and a pitcher of milk which had been sent in by a kind neighbor, was waiting for the bread so anxiously expected by the children. The sad father confessed his poverty, and his wife in tears begged him to make some effort to procure food for them before the Sabbath. He replied that he had kind friends in the neighborhood, whom he knew were both able and willing to aid him, and that he would go to them and ask relief. "But first," said he, "let us ask God to give us our daily bread. Prayer avails with God when we ask for temporal good as well as when we implore spiritual blessings." The sorrowing group knelt around the family altar, and while the father was entreating fervently for the mercies they so much needed, a gentle knocking at the door was heard. When the prayer was ended the door was opened, and there stood a woman, in the "peltings of the storm," who had never been at the door before, though she only lived a short distance from it. She had a napkin in her hand, which contained a large loaf of bread, and half apologizing for offering it, said she had unintentionally made "a larger batch of bread" than usual that day, and, though she hardly knew why, she thought it might be acceptable there.

After expressing their sincere gratitude to the woman, the devout shoemaker and his wife gave thanks to God with overflowing hearts. While the little flock were appeasing their hunger with their nice new bread and milk, the father repaired to the house where I was an inmate, and told his artless tale with streaming eyes, and it is unnecessary to say, that he returned to his home that night with a basket heavily laden, and a heart full of gratitude to a prayer-answering God.

THE CHURCH IN THE FAMILY.

We have made a new arrangement for our Sabbath evenings. Instead of our usual prayer meetings, *each family* is expected to spend an hour, at least, in reading the Scriptures, singing, and prayer; in which it is intended that all should unite. This was the practice in my mother's family; and those Sabbath evening exercises, in which I was expected to unite, even before I hoped I was a Christian, have left a marked influence upon me. I desire, likewise, to enlist our young men and women in a Helper's Society, which shall assist in carrying out this with other plans of Christian labor and usefulness. Sometimes it seems, for a moment, almost a hopeless endeavor, when Christians have so little enthusiasm in the work of their Master; but whenever I am tempted thus, I have only to remember the tender long suffering of a better Shepherd toward me, his wandering sheep. Jonah's children are not all dead. Possibly I may be of his kindred. For if all my gourds do not grow, I some times catch myself inclining towards disappointment. Line upon line, precept upon precept, here a little and there a little, this is God's way; and how does his plan glow with wisdom as seen through the glass of human experience.

If the practice above referred to could be adopted in each Christian family in our congregations, would it not add greatly in keeping alive the life of godliness in the soul, and in the household?—*Selected.*

Children's Department.

AFRAID OF THE WAGES.

'I want your boy in my shop,' said a shopkeeper to a poor widow. 'I have had a great deal of trouble with clerks, and now I want your Seth—because I know he is honest.'

The widow was glad, for it was time for Seth to be earning something, and she thought it would be quite a lift in the world, to have him go with Mr. Train; and she knew he would suit Mr. Train, for Seth did well everywhere.

When Seth came home from school, he was almost as much pleased with his good fortune as his mother was. Neither mother or son knew any thing about Mr. Train's store. It was in the lower part of the town, but his family lived near the widow's in fine style. Seth was to go the next Monday morning; and Monday morning he was punctually at his new post.

The week passed away. When he came home to dinner or supper, his mother used to ask him how he liked it. At first he said, 'pretty well,' and then 'he didn't exactly know;' and then, 'not very well;' and Saturday he told his mother plumply, that 'he did not like it at all, and wasn't going to stay.'

'Why Seth,' exclaimed his mother, grieved and mortified at the change, 'are you so difficult to suit as all this comes to? Do you know how important it is to stick to your business? What will Mr. Train say?' 'Mother,' answered the boy, 'the shop is a grog-shop, and I *cannot* stay there.' The mother's mouth was stopped; indeed, after that she had no wish to have him remain; but she was very sorry the case was so.

When Mr. Train paid the boy Saturday night, Seth told him he could not stay. The shopkeeper was surprised; 'How's this,' said he, 'haven't I done well by you this week?' 'Yes, sir,' answered the boy; 'I never expect io find a kinder master.' 'Do you find fault with the pay?' 'No, sir,' answered Seth, 'it is good pay.' 'Well, what's the difficulty then?' The poor boy hesitated to give his reason. Perhaps the man guessed what it was, for he said, 'Come, come Seth, you won't leave me I know; I'll raise your wages.' 'O, sir,' answered the brave boy respectfully, 'you are very good to me, very good, sir; but I cannot be a dramseller. I am afraid of the wages, for I cannot forget that the Bible says, 'The wages of sin is death.'

Seth left. The man afterwards said it was the greatest sermon he ever had preached to him; and it set him seriously to thinking about giving up the business; but he did not and his own family bore awful witness to the Bible declaration. A few years afterwards he died the miserable death of a drunkard, and within six months his son, in a fit of intoxication, fell into the river and was drowned. Is it not dangerous to tamper with the wages of sin on any terms?—*Child's Paper.*

"AUNT SALLY'S" FAITH.

"Aunt Sally" was a devout, working, trustful Christian. Her husband was a cripple, almost helpless, an unbeliever, and to some extent an opposer of religion. They lived alone. The severity of a northern winter was upon them, and in spite of her best exertions their stock of fuel was scarcely a day's supply.

"What can be done?" was the anxious inquiry of the unbelieving husband as they were rising from their bed. "The Lord will provide," was "Aunt Sally's" cheerful reply. "I know you always say so, and so it has always proved," was the answer of her unbelieving companion; "but I see no way in which we can be provided for now." "Nor do I," said "Aunt Sally." "But help will come. God will not desert us."

That winter's morning had not passed when their son, who had been a soldier in the Mexican war, entered the door. It had been long since they had heard from him, and they feared he was not alive. The sun went down upon an abundant supply of fuel, cut in the forest by the strong arms of the soldier-boy, and drawn to the door by means of his procuring. The unbelieving husband and father declared he would never be distrustful again.

"Aunt Sally" has long since gone to her rest. But she lived to witness the Christian faith and hope and the peaceful death of her companion, whom she had nursed with devoted care, and for whom, amid many discouragements, she had long and earnestly prayed. She worked, and prayed, and trusted. When we, like her, work and pray, it is our privilege to trust.—*Am. Mess.*

MY LITTLE SISTER'S GRAVE.

Amid the mountains far away,
Where trees in beauty wave,
And gushing fountains sparkle forth,
Is little Sarah's grave.

They lain her there one dreary day,
When winter winds blew chill,
And icy fetters locked the streams,
And bound the sparkling rill.

I saw her lying cold and still
As though she was asleep;
But when I learned that she was dead,
I turned away to weep.

Her little hands were folded soft
Across her marble breast,
As in the cold, cold, silent grave
They laid her down to rest.

And yet, the hand that plucked the bud,
And bore it hence away,
Had left a sweet smile lingering,
Around those lips of clay.

And when I wept, they said the grief
Of childhood ne'er was deep,
And seemed to think that I for her
Would soon forget to weep.

But when the balmy breath of Spring
Unlocked the sparkling rill,
And wild flowers blossomed in the glen,
And grass grew on the hill—

I wandered through the wildwood bowers,
And culled the blossoms fair;
But ah, the sweetest bud of all
I found not blooming there.

'Twas then I missed the little hand
My own so oft had led
Whilst playing 'mong the fragrant flowers
As time unheeded sped.

Long years have past since that loved one
Was carried to the tomb,
And yet her memory lingers near
To cheer me through the gloom.

Her image still in memory lives,
Enshrined upon my heart,
Nor would I bid that treasure dear,
For one short hour depart.

Then who can tell how pure and deep
Affection's fount may be:
Who knows, how oft the mourners weep
When none but God can see? O. A. P.

Life Believers in New York.

Life only in Christ, is the grandest and most glorious truth ever brought to the ears of mortal man. The friends of this heavenly message, in New York and vicinity, have engaged DODWORTH HALL, 806 Broadway, for meetings on the "first day of the week," for the year to come. Preaching morning and evening, uniformly, every Lord's day, at the usual hours of public services. Seats free.

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The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

GREEK PHILOSOPHY VS. GOD'S WORD.

Christianity has been so long and so completely held under the influence of Pagan teaching that it appears almost impossible, to superficial thought, that the doctrine of the soul's immortality is false. And yet, those historians who countenance the common belief often throw a gleam of light on the dark picture, and show us that there was a struggle between the ancient Scripture doctrine of man's mortality and its heathen rival ere the latter succeeded in permanently displacing the truth. Neander, in speaking of that bright particular star which, in the first half of the third century, shone with all the radiance that Greek speculative philosophy could emit—we refer to the great Origen—says: "In what high consideration he stood with the churches of these countries [Palestine, Arabia, Phœnicia, and Achaia] is evident from the fact that on every important ecclesiastical question on which it was difficult to come to a decision the opinion of Origen was asked even by synods of bishops. A case of this sort, in which Beryllus, the bishop of Bostra in Arabia, submitted to be taught by him, was noticed on a former occasion. We may here mention another instance: a controversy had been excited by a party among the Arabian Christians asserting that the human soul died with the body, and that, together with the body, it was not to be revived till the resurrection,—an ancient Jewish notion. Perhaps, too, among these tribes, who by their situation were brought into frequent contact with Jews, it was no new doctrine, but one which had prevailed there from ancient times; and perhaps (if indeed the general voice was thus early pronounced against them) it was the influence of Origen,—in whose system the doctrine of the natural immortality of the soul, which is akin to God, held an important place, —that first gained a general reception for the latter doctrine, and caused the small party who still adhered to the old opinion to be regarded as heretical. This explains how the convention of a *great synod* came to be thought necessary for the purpose of settling these disputes. As they could not come to any agreement, Origen was sent for; and by his arguments the opponents of the soul's natural immortality were brought to confess and to renounce their error." To his parenthetic observation above, —"if indeed the general voice was thus early pronounced against them"—Neander attaches the following note: "Eusebius (l. VI. c. 37) may perhaps judge concerning the controversies of these times too much according to his own subjective views and orthodoxy of his age, when he represents the defenders of this opinion as men generally acknowledged to be teachers of error and propagators of a new doctrine." Neander's Church History, Vol. II. pp. 480, 1.

We thus see how man's faith in the truth of God was gradually weakened and finally overthrown by Greek philosophers. Origen, who seems to have had the honor of striking the final blow, held a great many absurd ideas, all growing out of the serpent's lie, the most foolish and hurtful of which was his doctrine of the soul's pre-existence in a higher state from which it feel into its present condition. This doctrine is held by Dr. Edward Beecher as the only solution of the doctrine of endless misery. When will men throw aside fable and step on to the broad platform of the Scriptures. Man is mortal, but life and immortality have been offered in Christ Jesus, who is the resurrection and the life. Praise YAHVEH!

J. T. C.

NO RESURRECTION: NO FUTURE LIFE.

BY THOMAS READ.

In accordance with the too common belief, the resurrection sinks into a small matter. For if all the saints entered into their happiness at death, what matters it whether in the body or out of the body? And if our souls are so much higher in the grade of being than our bodily organization, why clog our spiritual natures, with the grosser material form, impeding their motions, and diminishing their powers? And which will not, according to the prevalent belief, add to their glory or their happiness. If the common theory were true, it would not be a resurrection of the dead at all; but a reunion of the living soul; containing all the essential characteristics of the man; his moral powers, his knowledge, his emotions; which have never died! with the re-made body. Reunion would seem to be the more appropriate name. For if man's higher nature never died; man, the whole man, could not be raised again from the dead. Who has not heard the phrase—"the soul and body shall be reunited," used instead of the scriptural phrase, that "the dead shall rise again"? But if immortality be only in Christ Jesus; and if Jesus Christ is the resurrection and the life; then is the resurrection of the dead the most important doctrine of the Bible, and it assumes that pre-eminence that Jesus Christ and Paul ascribe to it when they make our whole future existence to depend upon it. Without it, the very purpose for which God made the world, and introduced the mediatorial system, to purify unto himself a peculiar people, zealous of good works, and to establish an everlasting kingdom wherein dwelleth righteousness, where Christ should sit upon the throne of his father David, would be entirely frustrated; Christ would have died in vain; the devil would have triumphed; and death would have gotten a complete victory; establishing a universal and everlasting dominion over the sons of men. But it is not so; Christ has burst the bars of death, risen triumphantly into heaven, and *in* Christ shall all be made alive. Thanks be to God, who giveth us the victory over death, through our Lord Jesus Christ. Death is swallowed up in victory.

This is Paul's opinion; for making the resurrection of Christ a pledge of our resurrection, he says: 1 Cor. xv. 16, 18—"If the dead rise not....then they also which are fallen asleep in Christ are perished." Their faith was vain, the penalty of sin, which is death, the entire cessation of life and consciousness, has consigned them to everlasting nothingness; they are irretrievably perished. Again he says, "If in this life only we have hope in Christ, we are of all men most miserable. Of what advantage are my sufferings and conflicts....if the dead rise not? let us eat and drink, for to-morrow we die." V. 23. Therefore (because there is a resurrection of the dead) be ye steadfast....forasmuch as ye know your labor is not in vain in the Lord. V. 58.

Now, if we believe that Paul was inspired when he wrote this, then is there no intermediate state of consciousness, and the soul is not naturally immortal. There is no possibility of evading these conclusions, but by denying the inspiration of the scriptures. Again Paul says—

Rom. viii. 23.—"Waiting for the adoption, to wit, the redemption of our body....when we shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Paul was already a child of God, by faith, but he had to submit to the bondage of corruption in the grave, not his body merely, but himself, therefore he waited for a fuller manifestation of the sons of God, and the glory that shall there be revealed. When? At the redemption of his body, when Christ should quicken, or enliven his mortal body; that is, at the resurrection of the dead.

THE SAINTS DID NOT EXPECT THEIR REWARD TILL THE RESURRECTION OF THE DEAD.

Rev. xi. 15, 18. The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms our Lord, and of his Christ, and he shall reign for ever and ever ....And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou should give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.

1 Pet. i. 3, 4, 13. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, (or hope of life) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you....ready to be revealed in the last time. Wherefore gird up the loins of your mind, be sober, and hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ.

Peter then did not expect the reward till the resurrection of the dead.

Phil. iii. 8, 9, 11. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things....that I may win Christ, and be found in him....having the righteousness which is through the faith of Christ....if by any means I might attain unto the resurrection of the dead.

Then Paul did not look for his reward until his mortal body should put on immortality.

2 Tim. iv. 8. I have kept the faith; henceforth there is laid up for me a crown of righteusness, which the Lord the righteous judge, shall give me at that day: and not to me only but unto all them that love his appearing.

Titus ii. 12, 13. We should live soberly ....looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

These passages all prove that the reward was not to be expected till the Resurrection. Christ says, "I am the resurrection and the life." Resurrection and life are co-existent, and inseparable. If no resurrection, no future life. Luke xviii. 30. Those who had forsaken all for God's sake, should receive manifold more in this present time, and in the world to come, life everlasting.

1 Cor. i. 7, 8. Paul thanks God for the spiritual gifts of his Corinthian brethren, and says they are "waiting for the coming of our Lord Jesus Christ." Again; 1 Thess. ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

If these Thessalonians would be in the presence of Christ before his coming, would Paul have waited till the coming of Christ before he began to rejoice? Verily, nay.

1 Thess. iii. 12, 13. The Lord make you ....to abound in love:....to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. 1 Thess. v. 23. "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

As at death we end our probationary state, if Paul believed they entered into the promised reward, or any part of it immediately after death, it would have been enough for Paul to have prayed for them to be preserved to that period, as that would have sealed their everlasting destiny. But as Paul did not believe it, he very consistently prayed that they might be preserved blameless till the resurrection.

1 Thess iv. 13, 17. "I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Here Paul, in the most solemn manner, declares by the word of the Lord, by express revelation, the living at the time of Christ's coming, should arise, should meet Jesus just after the saints who were asleep had awoke to consciousness, and all at one time to meet together and continue always with Christ, and then know for the first time, after finishing their course with joy, the eternal fiat securing their eternal inheritance.

"Wherefore comfort one another with these words?" By what words? That immediately upon death your souls will go to heaven? No, no. But comfort the friends of the dead with the assurance that "the dead shall rise again."

1 Pet. iii. 12, 14. "Seeing then....that the elements shall melt with fervent heat.... what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God,....be dilligent that ye may be found of him in peace, without spot and blameless ....when the heavens shall be dissolved." Can I make this plainer? I leave it in almost the very words of revelation, only leaving out the extraneous parts to show the connexion.

1 John ii. 28. And now, little children, abide in him that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1 John iii. 2; We know that when he shall appear, we shall be like him; for we shall see him as he is.

In all these texts, the time of the rejoicing of the saints is expressly declared to be at the coming of Christ. There is not the slightest allusion to an intermediate state of consciousness. All the expressions employed most clearly prove that the apostles believed in no such state of conscious enjoyment.

POPULAR ASSUMPTIONS AND BRIEF REPLIES.

1. It is asserted that thought is not a property of matter. If this means a table, a stone and an apple cannot think, we find no fault with the statement; but if means that animalized LIVING matter, for instance brain, cannot evolve mental phenomena, we ask the proof. Has the Creator said so? Is it a self-evident proposition that Omnipotence cannot cause animalized and organized living matter to judge, reason, love, and hate? When it is demonstrated that this is impossible, and, that it is impossible, nothing less than the testimony of God himself can be accepted as final proof, it will be time to pass on in quest of a second cause to explain the existing results, both, we may say, in relation to man and the lower animals. The philosophic rule of Sir Isaac Newton, in obeying which he made his grand physical discoveries, is most applicable here, "When one cause is sufficient to account for an effect, no more are to be admitted."

To all appearance, judging from the development of brain, and the corresponding mental functions and results,—from the facts of madness, either complete or partial,—from idiocy, and from the suspension of consciousness by pressure on the brain, and many other circumstances,—we say, judging from all these, there appears to be ground, broad and firm, for the conclusion to rise upon, that thought, passion, desire, and the like, as naturally proceed from matter when it assumes the form of brain, as perfume arises from it when it exists in the form of a rose, or galvanism when it coheres in the form and subject to the arrangements of the battery. To all appearance this is the case, and, since it is the product of Heaven's power, it must be an infinitely wise ordination, and on our part it is the office of piety to acknowledge the device of his wonder-working hands.

In asserting that brain thinks, &c., in man and in the lower tribes, we do not wish to be misunderstood, for, strictly speaking, it is not the brain of a man, but rather the living being man himself, that thinks and wills by his brain. A brain by itself, that is, disjoined from the human system of which it is only a part, cannot act in this way, any more than feet can walk, or lungs breathe, or ears hear, or a stomach digest; but if we rightly consider we will discover, as already suggested, that the proper view of the matter is this, that it is the creature man who walks by his feet, breathes by his lungs, &c.; and the being man is a compound of these organs, with many more, capable of executing the various mechanical, physiological, mental or cerebral functions, peculiar to his order of animated existence.

2. We are told man's spirit thinks. We answer, it is quite an assumption that he has a spirit such as he is supposed to possess; it is another that a spirit must be a living substance, and that, if even alive, thought must be among its attributes. Who, with an authority that we may not wisely and virtuously question, declares that man's spirit thinks, and wills, and desires? When will the distinction be drawn between a man and the spirit of a man?—between the life-giving breath and the Breather?

3. It is asserted that the man and his outward materal parts are entirely different, as may be detected in the phraseology, *my* hands, my feet, my head, my eyes, &c.; the "my," it is affirmed, is the spirit on its throne within owning these as its organs or members, and this spirit is alone worthy of being called the the man. Well, if this reasoning is solid, what originates the my, or what is it that says my, in the expressions "my soul, my spirit?" If the "my hands," for instance, prove these members do not essentially belong to the human being, but are, as it were, accidentally conjoined with him in the meantime, then the my soul and my spirit prove the same as to the popular soul and spirit; and if a man is not a corporeal agent, nor a spirit, what is he? Every orthodox believer in the common doctrine about the human spirit, uses parallel phraseology to that on which such stress is fallaciously placed, when he speaks, as every one must do, of *his* reason, his will, his imagination, his desire. How very absurd to demand, is there a being different from this reason, will, imagination, and desire, who yet owns them all, and employs them to gain his ends? If the evidence is good in the first case, it is equally powerful in the second. A little reflection, we respectfully submit, would convince most persons of the language we have presented being just that of a human agent announcing property in his own members, parts, faculties, and in himself. If we say *my* hands, we also say my-self, and the being who underlies the my is the same being who underlies and originates the self. It is in fact a self claiming property in a self—a man declaring himself to belong to himself. The divine being is an absolute unity, yet he says "my soul," and is not the soul of God, just, the Eternal himself? When he uses the words "my soul" the phraseology is equal to I, as is detectable in the verse, "my soul," or I, "shall have no pleasure in him."

4. Men, it is again affirmed, will live for ever because they are spirits. Who has not heard the language, "a spirit cannot die?" Now we beg to answer, that the Bible no where declares man to be a spirit, and the same book never asserts that a spirit must live for ever. Angels are spirits, and who would suspend their duration on the order, or kind of being conferred on them, and not on the will, and power, and promise of the Supreme.

5. "Men are in the image of God, and therefore they must be spirits." Where is this laid down in the Book, from which, of course, it is professedly derived? So far from God making man a spirit, when he produced him in his image, the Record instructs us, he was formed of the "dust of the ground." Gen. ii. 7, iii. 19. As all Bible students know, we are never expressly informed in what this image consisted, and to assume that it was in the point of spirit, or, what is no less common in that of immortality, is to do what the whole volume palpably condemns. Man is of dust, and was at the very first merely a candidate for an eternity of being, as may be easily discovered by an unprejudiced examination of the arrangements in Eden, and the trial to which our first parents were subjected there. The language "image of God," in which man as man is still found (James iii. 9, 1 Cor. xi. 7), seems to have a primary special reference to the dominion which was to be exercised by him over the interior tribes, like that which the Everlasting maintains in the boundless universe, for so soon as it is said, "let us make man in our image," it is added "and let them have dominion over the fish of the sea, and over the fowl of the air," &c. Gen. i. 26.

But whatever it may consist in, or however numerous may be its elements, it is demonstrable that it describes man not as a spirit, for he only *has* a spirit, being himself of the dust entirely; moreover it cannot lawfully be understood to intimate that he is immortal, since he has never been any thing else, in all the dispensations under which he has been placed, than a candidate for eternal life. One simple statement of what man is, and the position he occupies in the universe, is worth a thousand inferences drawn from the words "image of God," or a thousand conjectures as to what their meaning may be. Such direct intimations are abundant in the Volume, and they are to teach us in interpreting "image of God," what its import cannot be: patience and application may enable us to acquire a satisfactory apprehension of its signification.

M.

MAY WE RECEIVE THE HOLY SPIRIT?

Were it not that some take the ground that there is no Spirit but the word, I should not perhaps trouble you with these few lines. I look upon such brethren not as being destitute of God's Holy Spirit, but holding an error on that point; they do not appreciate the great blessing they ought to enjoy, besides being better fitted to do the will of the Master; and they grieve the Holy Spirit whereby they are sealed unto the day of redemption.

To our Lord Jesus Christ the Holy Spirit was given without measure. Thus Isaiah says when speaking of Christ, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

Now if our Father in heaven saw it necessary and proper to shower down such an abundandance of his Holy Spirit upon our Lord, to sustain, and enable him to do his Father's work; to give him understanding, to give him counsel and might and wisdom, (for Jesus himself testifieth, "Of mine own self I can do nothing"), is it not reasonable to expect that he will do as much at least as to give his church a portion of that heavenly influence? Are we to be laborers with Christ in the work of saving sinners? Are we to be the salt of the earth, a city on an hill, the light of the world, with nothing but the word? Let us see what saith Jesus. "The great day of the feast, Jesus stood and cried, If any man thirst let him come unto me and drink." How is that? Drink what? Why, drink by virtue of faith on the Son of God. Read the next verse. "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." Bless the Lord, our Messiah, for such words as these. "This spake he of the Spirit, which they that believe on him should receive."

Should this meet the eye of any poor starving, thirty souls, to them I want to say, Come to the great fountain of life, and drink. Believe on the Lord of glory, and drink. Take the cup at the hand of the Lord, and drink of the well of salvation. What says Jesus? "Whosoever drinketh [mark the expression] of the water that I shall give him, the water that I shall give him shall be in him a well of water springing up into everlasting life." The promise comes from one who spake as never man spake. He speaks in wisdom. He speaks in understanding. He speaks in the knowledge of God. Sinner, where are you traveling? Take the Bible. Sit down now and turn to John iv., and read to the 16th verse. Ponder it well, and if you are thirsty you will find a well deeper than Jacob's, and nothing to draw with. But if you ask of Jesus, he will give you living water,—water of life, and you may continue to drink until you press your way into the kingdom of heaven. "He that hath ears to hear let him hear." Oh for ears to hear in these days of apostasy! Oh that more of the blessed Holy Spirit of God might be poured out upon the church and ministry! that they might lift up their voice like a trumpet, cry aloud and spare not, but show the people their sins.

Do any say that the Holy Spirit was only for the apostles' days? But the apostle's declaration is good for all time, when he says, "They that do follow after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." So then he adds, "They that are in the flesh cannot please God." Again. "Now if any man have not the spirit of Christ, he is none of his; for as many as are led by the Spirit of God they are the sons of God." Again, "The Spirit itself beareth witness with our spirit that we are the children of God." Likewise he says, "The Spirit helpeth our infirmities; for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Again. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Now this is wholesale language, and cannot be narrowed down to the limits of the days of the apostles only, but reaches to the end of this age. For, says Peter, "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." What is that which is promised to us and our children and all that the Lord our God shall call? I answer, it is the promise that he will pour out his Holy Spirit on us and our children, and all that are afar off, and reaches to the time when the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

But I will not prolong this article. Enough has been said. We are in the rocks and quicksands of the last days. Lord, give us thy Spirit to guide us to the end. Men, women and children are going out of life, and no hope beyond the grave. Scarcely any one speaks to them of the Lord of glory, our LIFE-GIVER. They need instruction, the kind word, the friendly hand, the name of Christ spoken in the spirit of Jesus. The doom of the ungodly, the sleep that never awakes, the blotting out of existence, should be brought to bear upon their minds. Then the contrast, the turning to the Lord, the Holy Ghost, his work on the heart, the promised life, beyond the grave, the inheritance, etc. Let us talk to our neighbors and friends whom we meet every day. Are we doing our duty to those around us? should be the question of us all. Oh that the Lord would pour out his Spirit abundantly before the harvest is past, the summer ended, and our friends and children not saved.

G. W. DENNEY.

New Haven, Conn.—Word's Crisis.

EXPECT SUCCESS.

He that expects success is on the high road to it. He that desponds and doubts is already overcome. Such is the voice alike of phylosophy and history. Faith in the spiritual, confidence in the natural, are the very soul of victory. He that would achieve any great triumph in either sphere must go to the conflict, looking for success.

This fact may be illustrated by an infinite variety of examples in various fields of human effort. In none is it more conspicuous than in those contests among men in which everything would seem to depend on mere physicial force—the contests of war. There have been, from age to age, leaders who have had the power of inspiring their followers with an undoubting expectation of success. The history of such leaders is a record of victories—of victories obtained not by a superiority of physicial force, though the contests were purely physicial, but of victories achieved by the few over the many by the power of a confident expectation of triumph. Thus was it with Alexander of Macedon. Thus was it with Cæsar of Rome, and with the great Napoleon of France; and thus has it been with all eminent conquerers. Their followers regardless of inequality in numbers rushed to battle with an unwavering confidence that was in itself victory.

Why is it that in the spiritual warfare now waged by us for Christ and his kingdom, so little is accomplished? Why are our victories so few, our spoils so meagre? Is it not because we are not looking for success? Is it not because a listless, hopeless, spiritless inactivity, a very negation of bold expectancy, has become our customary mood, almost our nature? We expect nothing, and we get what we expect. We venture nothing, and make nothing. Like the pitiful sluggard and coward of the parable, we bury our talent, lest if exposed to risk it bring us no gain, and then congratulate ourselves that we hold our own.

Early in the present century, when evangelical religion in Eastern Massachusetts was all undermined, and many churches had forsaken the old paths, two Baptist churches in Boston sustained a united prayer-meeting. This meeting dwindled and thinned, and congealed in spirit, until it became a question whether it had not better be discontinued. A meeting was held to consider the question of its suspension. Its supporters had grown almost hopeless of success, and were ready to yield their ground and retire from the conflict. It was urged that it was vain to maintain the form of godliness, when the reality was wanting. At this juncture, an aged negro woman, once a slave in Carolina, arose, and looking the reverend speaker in the face inquired, "Is God dead?" She alone of the faithful few assembled there retained her courage and her hopefulness. Confident of victory in the end, she was prepared for no surrender or retreat; and why? Her eye was fixed with an unwavering faith on her invincible leader—God was not dead! The words of that humble negro servant to rally and re-inspirit the little band of fainting disciples, for they were pointed to Him whose banner ever waves to victory. Melted and stimulated, they went

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

GREEK PHILOSOPHY VS. GOD'S WORD.

Christianity has been so long and so completely held under the influence of Pagan teaching that it appears almost impossible, to superficial thought, that the doctrine of the soul's immortality is false. And yet, those historians who countenance the common belief often throw a gleam of light on the dark picture, and show us that there was a struggle between the ancient Scripture doctrine of man's mortality and its heathen rival ere the latter succeeded in permanently displacing the truth. Neander, in speaking of that bright particular star which, in the first half of the third century, shone with all the radiance that Greek speculative philosophy could emit—we refer to the great Origen—says: "In what high consideration he stood with the churches of these countries [Palestine, Arabia, Phœnicia, and Achaia] is evident from the fact that on every important ecclesiastical question on which it was difficult to come to a decision the opinion of Origen was asked even by synods of bishops. A case of this sort, in which Beryllus, the bishop of Bostra in Arabia, submitted to be taught by him, was noticed on a former occasion. We may here mention another instance: a controversy had been excited by a party among the Arabian Christians asserting that the human soul died with the body, and that, together with the body, it was not to be revived till the resurrection,—an ancient Jewish notion. Perhaps, too, among these tribes, who by their situation were brought into frequent contact with Jews, it was no new doctrine, but one which had prevailed there from ancient times; and perhaps (if indeed the general voice was thus early pronounced against them) it was the influence of Origen,—in whose system the doctrine of the natural immortality of the soul, which is akin to God, held an important place,—that first gained a general reception for the latter doctrine, and caused the small party who still adhered to the old opinion to be regarded as heretical. This explains how the convention of a *great synod* came to be thought necessary for the purpose of settling these disputes. As they could not come to any agreement, Origen was sent for; and by his arguments the opponents of the soul's natural immortality were brought to confess and to renounce their error." To his parenthetic observation above,—"if indeed the general voice was thus early pronounced against them"—Neander attaches the following note: "Eusebius (l. VI. c. 37) may perhaps judge concerning the controversies of these times too much according to his own subjective views and orthodoxy of his age, when he represents the defenders of this opinion as men generally acknowledged to be teachers of error and propagators of a new doctrine." Neander's Church History, Vol. II. pp. 480, 1.

We thus see how man's faith in the truth of God was gradually weakened and finally overthrown by Greek philosophers. Origen, who seems to have had the honor of striking the final blow, held a great many absurd ideas, all growing out of the serpent's lie, the most foolish and hurtful of which was his doctrine of the soul's pre-existence in a higher state from which it feel into its present condition. This doctrine is held by Dr. Edward Beecher as the only solution of the doctrine of endless misery. When will men throw aside fable and step on to the broad platform of the Scriptures. Man is mortal, but life and immortality have been offered in Christ Jesus, who is the resurrection and the life. Praise Yahveh!

J. T. C.

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In accordance with the too common belief, the resurrection sinks into a small matter. For if all the saints entered into their happiness at death, what matters it whether in the body or out of the body? And if our souls are so much higher in the grade of being than our bodily organization, why clog our spiritual natures, with the grosser material form, impeding their motions, and diminishing their powers? And which will not, according to the prevalent belief, add to their glory or their happiness. If the common theory were true, it would not be a resurrection of the dead at all; but a reunion of the living soul; containing all the essential characteristics of the man; his moral powers, his knowledge, his emotions; which have never died! with the re-made body. Reunion would seem to be the more appropriate name. For if man's higher nature never died; man, the whole man, could not be raised again from the dead. Who has not heard the phrase—"the soul and body shall be reunited," used instead of the scriptural phrase, that "the dead shall rise again"? But if immortality be only in Christ Jesus; and if Jesus Christ is the resurrection and the life; then is the resurrection of the dead the most important doctrine of the Bible, and it assumes that pre-eminence that Jesus Christ and Paul ascribe to it when they make our whole future existence to depend upon it. Without it, the very purpose for which God made the world, and introduced the mediatorial system, to purify unto himself a peculiar people, zealous of good works, and to establish an everlasting kingdom wherein dwelleth righteousness, where Christ should sit upon the throne of his father David, would be entirely frustrated; Christ would have died in vain; the devil would have triumphed; and death would have gotten a complete victory; establishing a universal and everlasting dominion over the sons of men. But it is not so; Christ has burst the bars of death, risen triumphantly into heaven, and *in* Christ shall all be made alive. Thanks be to God, who giveth us the victory over death, through our Lord Jesus Christ. Death is swallowed up in victory.

This is Paul's opinion; for making the resurrection of Christ a pledge of our resurrection, he says: 1 Cor. xv. 16, 18—"If the dead rise not....then they also which are fallen asleep in Christ are perished." Their faith was vain, the penalty of sin, which is death, the entire cessation of life and consciousness, has consigned them to everlasting nothingness; they are irretrievably perished. Again he says, "If in this life only we have hope in Christ, we are of all men most miserable. Of what advantage are my sufferings and conflicts....if the dead rise not? let us eat and drink, for to-morrow we die." V. 23. Therefore (because there is a resurrection of the dead) be ye steadfast....forasmuch as ye know your labor is not in vain in the Lord. V. 58.

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1 Pet. i. 3, 4, 13. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, (or hope of life) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you....ready to be revealed in the last time. Wherefore gird up the loins of your mind, be sober, and hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ.

Peter then did not expect the reward till the resurrection of the dead.

Phil. iii. 8, 9, 11. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things....that I may win Christ, and be found in him....having the righteousness which is through the faith of Christ....if by any means I might attain unto the resurrection of the dead.

Then Paul did not look for his reward until his mortal body should put on immortality.

2 Tim. iv. 8. I have kept the faith; henceforth there is laid up for me a crown of righteusness, which the Lord the righteous judge, shall give me at that day: and not to me only but unto all them that love his appearing.

Titus ii. 12, 13. We should live soberly ....looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

These passages all prove that the reward was not to be expected till the Resurrection. Christ says, "I am the resurrection and the life." Resurrection and life are co-existent, and inseparable. If no resurrection, no future life. Luke xviii. 30. Those who had forsaken all for God's sake, should receive manifold more in this present time, and in the world to come, life everlasting.

1 Cor. i. 7, 8. Paul thanks God for the spiritual gifts of his Corinthian brethren, and says they are "waiting for the coming of our Lord Jesus Christ." Again; 1 Thess. ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

If these Thessalonians would be in the presence of Christ before his coming, would Paul have waited till the coming of Christ before he began to rejoice? Verily, nay.

1 Thess. iii. 12, 13. The Lord make you ....to abound in love:....to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. 1 Thess. v. 23. "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

As at death we end our probationary state, if Paul believed they entered into the promised reward, or any part of it immediately after death, it would have been enough for Paul to have prayed for them to be preserved to that period, as that would have sealed their everlasting destiny. But as Paul did not believe it, he very consistently prayed that they might be preserved blameless till the resurrection.

1 Thess iv. 13, 17. "I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Here Paul, in the most solemn manner, declares by the word of the Lord, by express revelation, the living at the time of Christ's coming, should arise, should meet Jesus just after the saints who were asleep had awoke to consciousness, and all at one time to meet together and continue always with Christ, and then know for the first time, after finishing their course with joy, the eternal fiat securing their eternal inheritance.

"Wherefore comfort one another with these words?" By what words? That immediately upon death your souls will go to heaven? No, no. But comfort the friends of the dead with the assurance that "the dead shall rise again."

1 Pet. iii. 12, 14. "Seeing then....that the elements shall melt with fervent heat.... what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God,....be dilligent that ye may be found of him in peace, without spot and blameless ....when the heavens shall be dissolved." Can I make this plainer? I leave it in almost the very words of revelation, only leaving out the extraneous parts to show the connexion.

1 John ii. 28. And now, little children, abide in him that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1 John iii. 2; We know that when he shall appear, we shall be like him; for we shall see him as he is.

In all these texts, the time of the rejoicing of the saints is expressly declared to be at the coming of Christ. There is not the slightest allusion to an intermediate state of consciousness. All the expressions employed most clearly prove that the apostles believed in no such state of conscious enjoyment.

POPULAR ASSUMPTIONS AND BRIEF REPLIES.

1. It is asserted that thought is not a property of matter. If this means a table, a stone and an apple cannot think, we find no fault with the statement; but if means that animalized LIVING matter, for instance brain, cannot evolve mental phenomena, we ask the proof. Has the Creator said so? Is it a self-evident proposition that Omnipotence cannot cause animalized and organized living matter to judge, reason, love, and hate? When it is demonstrated that this is impossible, and, that it is impossible, nothing less than the testimony of God himself can be accepted as final proof, it will be time to pass on in quest of a second cause to explain the existing results, both, we may say, in relation to man and the lower animals. The philosophic rule of Sir Isaac Newton, in obeying which he made his grand physical discoveries, is most applicable here, "When one cause is sufficient to account for an effect, no more are to be admitted."

To all appearance, judging from the development of brain, and the corresponding mental functions and results,—from the facts of madness, either complete or partial,—from idiotcy, and from the suspension of consciousness by pressure on the brain, and many other circumstances,—we say, judging from all these, there appears to be ground, broad and firm, for the conclusion to rise upon, that thought, passion, desire, and the like, as naturally proceed from matter when it assumes the form of brain, as perfume arises from it when it exists in the form of a rose, or galvanism when it coheres in the form and subject to the arrangements of the battery. To all appearance this is the case, and, since it is the product of Heaven's power, it must be an infinitely wise ordination, and on our part it is the office of piety to acknowledge the device of his wonder-working hands.

In asserting that brain thinks, &c., in man and in the lower tribes, we do not wish to be misunderstood, for, strictly speaking, it is not the brain of a man, but rather the living being man himself, that thinks and wills by his brain. A brain by itself, that is, disjoined from the human system of which it is only a part, cannot act in this way, any more than feet can walk, or lungs breathe, or ears hear, or a stomach digest; but if we rightly consider we will discover, as already suggested, that the proper view of the matter is this, that it is the creature man who walks by his feet, breathes by his lungs, &c.; and the being man is a compound of these organs, with many more, capable of executing the various mechanical, physiological, mental or cerebral functions, peculiar to his order of animated existence.

2. We are told man's spirit thinks. We answer, it is quite an assumption that he has a spirit such as he is supposed to possess; it is another that a spirit must be a living substance, and that, if even alive, thought must be among its attributes. Who, with an authority that we may not wisely and virtuously question, declares that man's spirit thinks, and wills, and desires? When will the distinction be drawn between a man and the spirit of a man?—between the life-giving breath and the Breather?

3. It is asserted that the man and his outward materal parts are entirely different, as may be detected in the phraseology, *my* hands, my feet, my head, my eyes, &c.; the "my," it is affirmed, is the spirit on its throne within owning these as its organs or members, and this spirit is alone worthy of being called the the man. Well, if this reasoning is solid, what originates the my, or what is it that says my, in the expressions "my soul, my spirit?" If the "my hands," for instance, prove these members do not essentially belong to the human being, but are, as it were, accidentally conjoined with him in the meantime, then the my soul and my spirit prove the same as to the popular soul and spirit; and if a man is not a corporeal agent, nor a spirit, what is he? Every orthodox believer in the common doctrine about the human spirit, uses parallel phraseology to that on which such stress is fallaciously placed, when he speaks, as every one must do, of *his* reason, his will, his imagination, his desire. How very absurd to demand, is there a being different from this reason, will, imagination, and desire, who yet owns them all, and employs them to gain his ends? If the evidence is good in the first case, it is equally powerful in the second. A little reflection, we respectfully submit, would convince most persons of the language we have presented being just that of a human agent announcing property in his own members, parts, faculties, and in himself. If we say *my* hands, we also say my-self, and the being who underlies the my is the same being who underlies and originates the self. It is in fact a self claiming property in a self—a man declaring himself to belong to himself. The divine being is an absolute unity, yet he says "my soul," and is not the soul of God, just, the Eternal himself? When he uses the words "my soul" the phraseology is equal to I, as is detectable in the verse, "my soul," or I, "shall have no pleasure in him."

4. Men, it is again affirmed, will live for ever because they are spirits. Who has not heard the language, "a spirit cannot die?" Now we beg to answer, that the Bible no where declares man to be a spirit, and the same book never asserts that a spirit must live for ever. Angels are spirits, and who would suspend their duration on the order, or kind of being conferred on them, and not on the will, and power, and promise of the Supreme.

5. "Men are in the image of God, and therefore they must be spirits." Where is this laid down in the Book, from which, of course, it is professedly derived? So far from God making man a spirit, when he produced him in his image, the Record instructs us, he was formed of the "dust of the ground." Gen. ii. 7, iii. 19. As all Bible students know, we are never expressly informed in what this image consisted, and to assume that it was in the point of spirit, or, what is no less common in that of immortality, is to do what the whole volume palpably condemns. Man is of dust, and was at the very first merely a candidate for an eternity of being, as may be easily discovered by an unprejudiced examination of the arrangements in Eden, and the trial to which our first parents were subjected there. The language "image of God," in which man as man is still found (James iii. 9, 1 Cor. xi. 7), seems to have a primary special reference to the dominion which was to be exercised by him over the inferior tribes, like that which the Everlasting maintains in the boundless universe, for so soon as it is said, "let us make man in our image," it is added "and let them have dominion over the fish of the sea, and over the fowl of the air," &c. Gen. i. 26.

But whatever it may consist in, or however numerous may be its elements, it is demonstrable that it describes man not as a spirit, for he only *has* a spirit, being himself of the dust entirely; moreover it cannot lawfully be understood to intimate that he is immortal, since he has never been any thing else, in all the dispensations under which he has been placed, than a candidate for eternal life. One simple statement of what man is, and the position he occupies in the universe, is worth a thousand inferences drawn from the words "image of God," or a thousand conjectures as to what their meaning may be. Such direct intimations are abundant in the Volume, and they are to teach us in interpreting "image of God," what its import cannot be: patience and application may enable us to acquire a satisfactory apprehension of its signification.

M.

MAY WE RECEIVE THE HOLY SPIRIT?

Were it not that some take the ground that there is no Spirit but the word, I should not perhaps trouble you with these few lines. I look upon such brethren not as being destitute of God's Holy Spirit, but holding an error on that point; they do not appreciate the great blessing they ought to enjoy, besides being better fitted to do the will of the Master; and they grieve the Holy Spirit whereby they are sealed unto the day of redemption.

To our Lord Jesus Christ the Holy Spirit was given without measure. Thus Isaiah says when speaking of Christ, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

Now if our Father in heaven saw it necessary and proper to shower down such an abundandance of his Holy Spirit upon our Lord, to sustain, and enable him to do his Father's work; to give him understanding, to give him counsel and might and wisdom, (for Jesus himself testifieth, "Of mine own self I can do nothing"), is it not reasonable to expect that he will do as much at least as to give his church a portion of that heavenly influence? Are we to be laborers with Christ in the work of saving sinners? Are we to be the salt of the earth, a city on an hill, the light of the world, with nothing but the word? Let us see what saith Jesus. "The great day of the feast, Jesus stood and cried, If any man thirst let him come unto me and drink." How is that? Drink what? Why, drink by virtue of faith on the Son of God. Read the next verse. "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." Bless the Lord, our Messiah, for such words as these. "This spake he of the Spirit, which they that believe on him should receive."

Should this meet the eye of any poor starving, thirty souls, to them I want to say, Come to the great fountain of life, and drink. Believe on the Lord of glory, and drink. Take the cup at the hand of the Lord, and drink of the well of salvation. What says Jesus? "Whosoever drinketh [mark the expression] of the water that I shall give him, the water that I shall give him shall be in him a well of water springing up into everlasting life." The promise comes from one who spake as never man spake. He speaks in wisdom. He speaks in understanding. He speaks in the knowledge of God. Sinner, where are you traveling? Take the Bible. Sit down now and turn to John iv., and read to the 16th verse. Ponder it well, and if you are thirsty you will find a well deeper than Jacob's, and nothing to draw with. But if you ask of Jesus, he will give you living water,—water of life, and you may continue to drink until you press your way into the kingdom of heaven. "He that hath ears to hear let him hear." Oh for ears to hear in these days of apostasy! Oh that more of the blessed Holy Spirit of God might be poured out upon the church and ministry! that they might lift up their voice like a trumpet, cry aloud and spare not, but show the people their sins.

Do any say that the Holy Spirit was only for the apostles' days? But the apostle's declaration is good for all time, when he says, "They that do follow after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." So then he adds, "They that are in the flesh cannot please God." Again. "Now if any man have not the spirit of Christ, he is none of his; for as many as are led by the Spirit of God they are the sons of God." Again. "The Spirit itself beareth witness with our spirits that we are the children of God." Likewise he says, "The Spirit helpeth our infirmities; for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Again. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Now this is wholesale language, and cannot be narrowed down to the limits of the days of the apostles only, but reaches to the end of this age. For, says Peter, "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." What is that which is promised to us and our children and all that the Lord our God shall call? I answer, it is the promise that he will pour out his Holy Spirit on us and our children, and all that are afar off, and reaches to the time when the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

But I will not prolong this article. Enough has been said. We are in the rocks and quicksands of the last days. Lord, give us thy Spirit to guide us to the end. Men, women and children are going out of life, and no hope beyond the grave. Scarcely any one speaks to them of the Lord of glory, our LIFE-GIVER. They need instruction, the kind word, the friendly hand, the name of Christ spoken in the spirit of Jesus. The doom of the ungodly, the sleep that never awakes, the blotting out of existence, should be brought to bear upon their minds. Then the contrast, the turning to the Lord, the Holy Ghost, his work on the heart, the promised life, beyond the grave, the inheritance, etc. Let us talk to our neighbors and friends whom we meet every day. Are we doing our duty to those around us? should be the question of us all. Oh that the Lord would pour out his Spirit abundantly before the harvest is past, the summer ended, and our friends and children not saved.

G. W. DENNEY.

New Haven, Conn.—Word's Crisis.

EXPECT SUCCESS.

He that expects success is on the high road to it. He that desponds and doubts is already overcome. Such is the voice alike of phylosophy and history. Faith in the spiritual, confidence in the natural, are the very soul of victory. He that would achieve any great triumph in either sphere must go to the conflict, looking for success.

This fact may be illustrated by an infinite variety of examples in various fields of human effort. In none is it more conspicuous than in those contests among men in which everything would seem to depend on mere physicial force—the contests of war. There have been, from age to age, leaders who have had the power of inspiring their followers with an undoubting expectation of success. The history of such leaders is a record of victories—of victories obtained not by a superiority of physicial force, though the contests were purely physicial, but of victories achieved by the few over the many by the power of a confident expectation of triumph. Thus was it with Alexander of Macedon. Thus was it with Cæsar of Rome, and with the great Napoleon of France; and thus has it been with all eminent conquerers. Their followers regardless of inequality in numbers rushed to battle with an unwavering confidence that was in itself victory.

Why is it that in the spiritual warfare now waged by us for Christ and his kingdom, so little is accomplished? Why are our victories so few, our spoils so meagre? Is it not because we are not looking for success? Is it not because a listless, hopeless, spiritless inactivity, a very negation of bold expectancy, has become our customary mood, almost our nature? We expect nothing, and we get what we expect. We venture nothing, and make nothing. Like the pitiful sluggard and coward of the parable, we bury our talent, lest if exposed to risk it bring us no gain, and then congratulate ourselves that we hold our own.

Early in the present century, when evangelical religion in Eastern Massachusetts was all undermined, and many churches had forsaken the old paths, two Baptist churches in Boston sustained a united prayer-meeting. This meeting dwindled and thinned, and congealed in spirit, until it became a question whether it had not better be discontinued. A meeting was held to consider the question of its suspension. Its supporters had grown almost hopeless of success, and were ready to yield their ground and retire from the conflict. It was urged that it was vain to maintain the form of godliness, when the reality was wanting. At this juncture, an aged negro woman, once a slave in Carolina, arose, and looking the reverend speaker in the face inquired, "Is God dead?" She alone of the faithful few assembled there retained her courage and her hopefulness. Confident of victory in the end, she was prepared for no surrender or retreat; and why? Her eye was fixed with an unwavering faith on her invincible leader—God was not dead! The words of that humble negro served to rally and re-inspirit the little band of fainting disciples, for they were pointed to Him whose banner ever waves to victory. Melted and stimulated, they went

forward, and a glorious revival before long made them to sing for joy.

What we now need is hopefulnes. We must forget ourselves and our past unfruitfulness, and looking to our Great Captain, go forward anticipating success. For this hopefulness there are abundant grounds in the word of God. Why then may we not exercise it? Without it we are stripped of our strength as completely as was Samson when his locks were shorn.—*Selected.*

Christian Liberty and Oneness.

BY JAMES CRAWFORD.

"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

The passage before us, is one of unlimited application; and the universality of its application to every act of our life, is reason enough why it is given to us as an unerring guide, in order that men may become the children of God; and it is a just dictation to us in the obtaining that high position of Gospel Liberty. It is a fact the world over and admitted as such by all christians, (and all means the whole) there are as many different views, feelings, and gifts, in the church, as there are individuals of which it is composed. Such being the case, God in his mercy has given us this universal dictation in these words, "Do unto others as you would that others should do to you."

I will bring to your mind some cases, where this liberty is wanting, and you can see the injustice that is practiced, even in our (as we term them) free meetings. The 7th verse of this chapter begins as follows: "Ask, and ye shall receive." In obedience to this command, the church meet as usual for prayer and conference. Brother A. opens the meeting with prayer; he prayes with the utmost ease; he seems only to open his mouth, and words flow as freely and as eloquently as though he were speaking the divine mind just committed to memory. The saints are greatly benefitted from the freedom of his prayer and reception of the spirit. But follow him a little further, and he privately drops this remark: "An individual who cannot pray as I have prayed, or is not as gifted as I am in prayer, ought never to pray in public." Here he has trampled under foot the rule, above all rules, and would shut up the mouth of seven eights of the saints, to say nothing of the bitter tears and groans of God's people, caused by this prohibition.

Set Br. A. down, "as having a zeal of God, but not according to knowledge."

We pass A. and take up Br. B., who is often at the house of prayer. He thinks that A. prays too easy; that he is too eloquent; and that he is too grammatical to pray from the heart; and that his prayers have not a practical, or spiritual influence upon the minds of the people. Such a man, B. thinks should never pray in public until he has more of the Spirit than he has now. Thus A. is to be forever silenced, and all the members, so richly fed by his prayers, are left to grieve and to weep at the cruel proscription put upon him. In this case also, "Christ is wounded in the house of his friends" by B. not having attained to the first principles of "christian liberty."

We will suppose that B. is now in the assembly of the saints. From him we hear, in solemn tones, "Let us pray." He shuts his eyes as though it was a sin to behold the least ray of light; his hands are clinched, his arms are rigid, his words are slow, and he prays as though his all hung upon the correctness of his words, the height of his voice, and the length of his prayers. As he has made public his gift, to a limited extent, he is now up to be criticized by Br. C.; and C. objects in plain language, not to be misunderstood, to any such stiff, formal, loud, and long prayers: and he adds, If I could have my way, no such praying should ever be allowed here. So in this case, C. has rejected B., as well as B. has A. and the gifts of B. are now, by C., trampled as it were in the dust; and the greater part of the church have been deprived of the comforts of the gospel, through the able and spiritual labors of B.

In this instance, the mouth of Christ has been stopped; God has been dishonored; the church oppressed and insulted by C.'s "having a zeal for God, but not according to knowl edge."

The meeting continues. C. is upon his knees, and his voice is heard, even before any one knew that prayer was to be offered; he does not kneel erect; he leans very much forward; his head is low; his hands are spread apart as though he was just arising from a fall; his voice is low, his words are indistinct, his prayer is short, yet simple and childlike; and like the Brethren who have prayed before him, he is the instrument, in the hand of God, of doing much good; many of the saints can testify to the important labors of C.

Brother D., who is too apt to be found in the back seat, and cold hearted, as anti-liberty christians generally are, says to himself, if not to one of the same christian attainments, "If I could not pray better than that, I would not pray at all: such a man should not be allowed to take up the time." D. being in that state of unholy boldness, stood ready to do the evil one's bidding, and carry out the opinion of A. B. C. and his own, on the devil's proscription measures; and so break up the union of saints; stifle the gift of God, which is in them; cut off the members of Christ's body, and worse than cast them to the dogs, cast them to the devil; and all from not understanding what the will of the Lord is upon one of the plainest subjects in the word of God—"Gospel Liberty."

ERRATA.—In the article of Br. Lederer, on the Lord's Supper, last week, fifth column, inside, six lines from the top, read, hot stones, instead of "hot stoves."

The Herald of Life.

NEW YORK, APRIL 12, 1865.

THE PASSOVER FEAST, or Lord's Supper, was kept in this city, Monday evening last. The continuous rain, during the day and evening, doubtless prevented the attendance of some who "longed to be there;" but the number assembled was good; and the season, so far as we could judge from our own experience and the expressions of others, was one of much interest and great comfort. Praise be to God, and to the Lamb who hath bought us with his blood. May we go forth, in the loving and self-sacrificing spirit of our LIFE-GIVER, in the great work yet before us; waiting for him from heaven, when the antitypical feast will be celebrated by all the redeemed, with Christ at the head of his own table, in the kingdom of God. That day is fast approaching, and will soon be here. Happy day, when all the saints will see eye to eye, and rejoice forever in that communion of saints, which shall know no jar or interruption from any cause. Let us now learn the lesson of mutual forbearance and patience. Differ we may, now, but love we must, if we would be Christ-like and fitted to dwell among the glorified. Let us all cultivate personal piety, by seeking the fulness of God, even the indwelling of his Holy Spirit.

TO SUBSCRIBERS.—We suppose all understand that we repudiate the system of *dunning*. The rule we follow is, when the time has expired, to which the subscriber has paid, we discontinue the paper till we hear from him again. A subscriber who intends to continue should notify us in time, else he may lose some numbers, and subject both himself and us to trouble. Several will find no paper reaches them, from this office, this week. We are sorry to have it so, but can not help it.

The Third Quarterly Conference.

The time for holding this Conference has been fixed for Sunday, April 23d, in DODWORTH HALL, 806 Broadway, New York. Services three or more times on the first day, and to be continued as far into the week as thought best; doubtless through Monday and Tuesday, if no more. Important matters will come up at this Conference relating to future operations and missionary work. All who feel an interest in these things should be present as early Monday as possible, as these matters will be under consideration Monday and Tuesday. We presume that most preachers will have appointments in other places which will prevent their attendance till Monday. On their account business matters will not be called up on "the first day."

The Peace News.

Before our paper will reach its subscribers, they will have learned the tidings of the utter overthrow and surrender of the main rebel army, under Gen. Robert E. Lee, now an accomplished fact. This defeat and surrender is, virtually, the end of the rebellion. The end of slavery and the slave power has come. Let us be thankful to God that such is likely to be the result of this terrible and bloody conflict; and may the nation learn righteousness from the judgments of God it has been called to pass through for our national sins. Righteousness exalteth a nation; but sin is a reproach to any people: and though hand join in hand, in committing wickedness, sin shall not go unpunished. Let this nation accept its punishment, and beware of again joining hands to sustain any form of oppression or wickedness, lest a worse thing befall it. God will not be trifled with: that which a nation soweth it shall also reap; as well as the same is true of individuals.

How are we Baptized into Jesus Christ?

Some persons have a great deal to say about being "immersed into the Christ," by which they mean an immersion in water. Now until they can prove that "water" is "the Christ" they are at fault. A person may be baptized in water a hundred times and yet fail to get into Christ. On the other hand, a person may be baptized into Christ without touching water. The one baptism, the essential one, is the baptism of the Spirit. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink One Spirit." 1 Cor. xii. 13.

We marvel that people do not recognize the worship of the Gospel dispensation. The Old covenant had "ceremonies of divine service, and a worldly sanctuary; for there was a tabernacle made....which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to conscience; which stood only in meats and drinks, and divers baptisms, ordinances of the flesh, imposed on them until the time of amendment." Heb. ix. 1–10.

But when did the time of amendment come? Evidently, at the first Advent of the Anointed One. John the Baptist was the impersonation of the Old Covenant; Jesus of the New. John came baptizing with water—a fleshly ordinance. But Jesus came to do away with fleshly ordinances—came to introduce the spiritual, the acceptable worship in its pure simplicity. He went through all the forms and ceremonies of the Levitical economy, fulfilled them all in his person, and then nailed them to his cross.

Thus, when he came "to Jordan, unto John, to be baptized of him"—"John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer now: for thus it becometh us to fulfil all righteousness." Matt. iii. 13–15. John knew that the real baptism was of the Spirit, and that his baptism was merely typical and to be superseded; but it appears that he did not realize the relation of Jesus to the Old Covenant. Hence Jesus said, "Suffer now;" i. e., As yet we are under the law which I have come "to fulfil," so that the untrammeled worship of the Spirit may be opened when the time shall come. After the baptism of Jesus, John's eyes were opened, and he said; "Behold the Lamb of God which beareth the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am *I* come baptizing *with water*. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize *with water*, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth WITH THE HOLY SPIRIT." John i. 29–33.

Water baptism belonged to the law, and was the chosen rite by which proselytes were admitted into the Jewish congregation. "The rabbins unanimously assert that the baptism of proselytes had been practiced by the Jews in all ages, from Moses down to the time when they wrote." This being the case, it was natural for the disciples of Christ to use the rite of their fathers and of John the Baptist as a form of initiation into the christian religion; for their minds were not enlightened as to the full import of what they saw and heard of Christ. Just before his death, Jesus said unto them, "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of the truth is come, he will guide you into all the truth." John xvi. 12, 13. Because of this weakness, Jesus did not interpose to prevent his disciples from baptizing; "though Jesus himself baptized not, but his disciples." John iv. 2. So also when he gave them his last commission, Matt. xxviii. 19, he doubtless used the term "*baptizo*" as a familiar one for "initiate." His own idea was—Go, spread the glad news of redemption, and teach men how they may avail themselves of the offered mercies. We would say here, however, that we have long suspected this text to be an addition by some later hand than Matthew's. Neither Luke nor John mention the command to baptize, and the concluding passage in Mark xvi. 9–20, which takes in the command to baptize, is an undoubted addition. Griesbach, in his time, marked it "a probable ommission," and the great critic of the present day—Tischendorf omits it altogether. This leaves us the passage in Matthew as the solitary indication that Jesus ever commanded his disciples to baptize. The formula used, "the name of the Father, and of the Son, and of the Holy Ghost"—looks suspicious; especially in view of the fact that the only expression like it—"the Father, the Word, and the Holy Ghost," 1 John v. 7—is rejected by all the critics. We find about as much reason for the supposition that the phrase in Matthew is an addition to the original document as we do for indulging the same thought in relation to the last verse in the Gospel of John. But whether we are correct in our conjecture or not, we see nothing that does not chord with the grand key-note of the Gospel dispensation—"God is spirit, and they that worship him must worship him in spirit and in truth." John iv. 24. "For as many as are led by the Spirit of God, they are the Sons of God." Rom. viii. 14. To be baptized into Christ we must go—not to the water, but—to Christ himself. The Spirit is the thing. May we not only have it in its ordinary manifestion as a quickening influence, but may we be filled with it! May we have the baptism of fire!

J. T. C.

Spiritual Generation.

One day, as I was traveling by steamboat from New Haven to New York, I seated myself on the after promenade deck, took my Bible from my traveling-satchel, and began to read. In a few moments a friendly-looking gentleman took a seat near me, and said, "You have a Bible, I perceive. Are you a clergyman?" "I am a preacher," I replied. "Of what denomination?" "I do not call myself by any special name, but men call me a Second-Adventist." "Do you believe in being born again?" "I believe in being begotten in this life, that I may be born to a future life in the resurrection at the last day." I then proceeded to explain my views of the matter. What he thought I do know, but he said very little thereafter. How much of God's truth do men lose by an unwillingness to investigate!

The work of the Spirit in this life, which is generally called "the new birth," is the commencement of the of the great saving process in the individual. But the work is misunderstood in consequence of a wrong term. It is not in any true sense a "birth;" it is a "generation." We are "begotten;" not "born." God is "our Father;" not our mother. Hence it is erroneous to say that we are born of God. We should say that we are begotten of God. The word *gennas* may be rendered either way, and the context and subject must decide whether it should be translated "begotten" or "born."

Spiritual generation, by which we are begotten from above, is referred to in many passages of Scripture, of which the following are the principal ones—mostly taken from the Apostle John. We give the true rendering throughout, to be compared with the common version. "Who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be begotten from above, he cannot see the kingdom of God....That which is begotten of the flesh is flesh; and that which is begotten of the Spirit is spirit. Marvel not that I said unto thee, Ye must be begotten from above. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is begotten of the Spirit." iii. 3–8. "If ye know that he is righteous, ye know that every one that practiceth righteousness is begotten of him." 1 John ii. 29 "Whosoever is begotten of God doth not practice sin; for his seed remaineth in him: and he cannot sin, because he is begotten of God." iii. 9. "Whosoever believeth that Jesus is the Christ is begotten of God: and every one that loveth him that begat loveth him also that is begotten of him." v. 1. "For whatsoever is begotten of God overcometh the world." 4. "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 18. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3. "Being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

The distinction we thus make has a very important bearing on the great truth of Life in Jesus Christ alone. As surely as natural birth must be preceded by natural generation, so must spiritual birth be preceded by spiritual generation. And as fleshly generation results in a fleshly birth into this life, so spiritual generation will result in a spiritual birth into the future life—for "it is raised a spiritual body." The Spirit of God is thus demonstrated to be the great essential, without which there is no life from the dead. All that get a resurrection from the dead, get it because they have been subjects of a spiritual generation which results in spiritual birth. The very fact of a resurrection will prove a relationship with God the *Father*. "They are the children of God, *being* the children of the resurrection." Luke xx.

"I feel what then shall raise me up,
The eternal Spirit dwells in me,
This is my confidence and hope,
That God I face to face shall see.
Amen, Come Lord Jesus!

J. T. C.

Society of the Holy Childhood.

This Society, the head-quarters of which are in Paris, contemplates the providing of a fund for procuring the inestimable benefit of baptism to the children of heathens in danger of death. The Associates contribute their mite for this excellent object in honor of the Holy Childhood of Jesus Christ, who so loved little children. Hundreds of thousands of little ones, born amid the darkness of paganism, have been washed in the blood of the Lamb, and have become angels in heaven, through the agency of this Society. Its chief field of operation has hitherto been China, where so many thousands of infants are left to perish miserably by their unnatural parents. The members contribute only ten cents a year in gold, but the aggregate of the contributions are very large.

We are pleased to learn that our Most Reverend Archbishop has established this commendable Society in the Archdiocese, and has appointed, as its Director General, the Rev. B. S. Piot, of St. Charles College, Ellicott's Mills. We look for much good as likely to result from this pious Association, which is peculiarly appropriate to children of both sexes who, in becoming members, are nurtured from childhood in a zeal for the salvation of souls.

The Reverend Director General will soon issue circulars, and make an appeal to our people, and especially the children in the schools; and we are desired by the Most Reverend Archbishop, to bespeak the co-operation in so holy a work, of the reverend clergy, and of those having charge of colleges, schools, and academies.—*Catholic Mirror.*

Here we have the religion of form wrought to its last result; but who shall say that it is not just as reasonable as any other water religion? If grown folks can be saved by water, why not infants? and if infants in one country, why not infants in all? Ridiculous as is the foregoing scheme of the Papists it is scarcely more ridiculous in fact than many of the visionary and superstitious ideas of Protestants. There are Adventists in the West who, after scoffing at the baptism of infants, hold the most foolish ideas of their own. Not satisfied with one immersion in water, they are actually immersed a second time, because they have learned something more glorious than they knew at first. This makes baptism follow teaching, rather than teaching follow baptism. Besides, is not a second baptism an acknowledgment that the subject was out of Christ previously to second and after the first? And if the first baptism failed to induct into Christ, may not the second? O that men would perceive the real baptism—the Spirit! O that they would come to Christ, the real and only baptizer! How soon would they be relieved of their burdens of form and superstition—how soon would the heavy laden find rest from their own works, and the witness of the Spirit that they are the children of God! Not the earnest of water, but "the earnest of the Spirit"!

J. T. C.

Resurrection and Life.

"Jesus said unto Martha, I am the resurrection and the life."—John xi. 21.

These interesting and hope-inspiring words, as they originally flowed from the lips of our benign Redeemer, must have dropped softly and soothingly on the broken heart of the sister of Lazarus. The brother whom she had loved had been committed to the dust; and although she had faith in his "resurrection at the last day," yet the idea of being separated from him during an interval, to her comprehension, so indefinitely prolonged, filled her with the deepest sorrow. The Saviour here compassionately reminds her that He was the author of the resurrection, and that his power to raise the dead could be exercised then as well as at the period she mentioned—"I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."

It is not, however, with the effect of the Saviour's declaration on the mind of Martha to which we at present request attention, but to the meaning of the declaration itself—"I am the resurrection and the life." Concerning the import of the first part of this high title self-claimed by the Messiah, there has been little if any dispute. Most cordially do we indorse the exposition given of it by the excellent and popular commentator, *Albert Barnes*. In his note on the passage, he says, —"I am the resurrection; I am the author or cause of the resurrection. It so depends on my power and will that it may be said I am the resurrection. This is a most expressive way of saying that the whole doctrine of the resurrction came from him and the whole power to effect it was his."

With the second part of the Saviour's affirmation the case is entirely different. While the word "resurrection" is understood literally, the term life is interpreted figuratively, as indicating, not existence, but happiness. Humbly, yet firmly, do we pronounce such a method of exposition to be a reckless defiance of the laws of criticism, and the dictates of common sense. If the term resurrection is to be understood in its natural and common acceptation as denoting the raising of the dead, then why understand the term life in the very unnatural and uncommon sense of happiness? Most assuredly happiness is far from being synonymous with life; so much so indeed, that, as remarked by Dr. Whately, "in all ages and countries 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life no less properly than a happy one." Clearly it is not of happiness but of life, that the Saviour is discoursing. Martha grieved not because her brother was unhappy, but because he was dead; therefore Jesus assures her that he was "the resurrection and the life," and though believers in him might die, he would nevertheless re-endow them with life. To interpret the term life, as here employed, to mean happiness, would be, to employ the words of Mr. Dobney, "not only gratuitous, but would spoil the beautiful propriety of our Lord's discourse on that sorrowful occasion, and make it altogether irrelevant." We by no means deny that the life, of which Jesus here styles himself the fountain, shall be one of the most exquisite enjoyment; this is positively affirmed in various passages of scripture, and from the necessity of the case it must be so; what we maintain is, that the term life can express no such idea.

We therefore prefer taking the term life, as it stands in this passage, in its natural and ordinary meaning, and understand our Lord as declaring that he was the only source of "the resurrection and the life." From the entire scope of the passage we are evidently to understand our Lord as referring to the life that is to be enjoyed at and subsequent to the resurrection—that everlasting, incorruptible existence on which the redeemed of the Lord are destined to enter, when at his return in the clouds of heaven he shall summon his sleeping ones from the tomb. This view of the passage most beautifully harmonizes with the whole teaching of the New Testament in relation to our Lord Jesus Christ. Often does he represent himself alone as the source of eternal life to perishing men. "I am the bread of life."—"As the living Father hath life in himself, so hath he given the Son to have life in himself."—"The Son quickeneth"—giveth life—"to whom he will.—Because I live ye shall live also"

The common belief that men have eternal existence, independent of Christ, that they are immortal by nature, thus denies the Saviour's claim here put forward for our acknowledgment, and robs him of his peculiar glory as the Life-imparting One. And our object in writing out these remarks is not for the mere controverting of opposite opinions; it is that the Messiah may appear in the true grandeur of his character—that men by so viewing him may be induced lovingly to contemplate him as "the resurrection and the life." Happy, thrice happy, they who look for "the blessed hope, even the glorious appearing of God our Saviour;" for "when he who is our life shall appear, then shall they also appear with him in glory."

M.

Dialogue About Soul.

A.—They tell me that you deny man to have a soul. Many are horrified at such an opinion, and, to speak the truth, I am myself anxious for some explanation.

B.—You shall hear it, and in the clearest manner. Assuredly, I reject the doctrine that man has a soul. I believe, however, that he is a soul. Many are offended when they hear the language, they are souls, that the soul of man is just the man himself; but did they understand the Scriptures better, they would readily admit the expression to be correct. The doctrine that man is a soul, being new, or rather afresh disclosed, after having been long concealed under notions and conjectures borrowed from profane sources, that is, from uninspired writers and thinkers, it is not to be wondered that the phraseology sounds somewhat unpleasant, and that the idea is too often hastily condemned. Though strange—it may be startling—nevertheless it seems to me the truth of God.

A.—It is well known, B., that I have no sympathy with those who rashly condemn whatever sounds strange in their ears, and startles their prejudices. What shall we acquire, in addition to our earliest thoughts, if we are unwilling to hear, and to hear with patience? Please to explain to me the grounds of the distinction you have drawn? Why say you man is, instead of that he has a soul?

B.—You have heard me say that the doctrine of man being a soul is "the truth of God," and it shall be my aim to convince you of this out of his word. Without its sanction no doctrine connected with religion can last; it may be outwardly fair and tempting, but the rottenness of death is at its core, and will sooner or later appear on its surface.

A.—"To the law and to the testimony," then; I wait with anxiety.

B.—Read, if you please, along with me, Genesis ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

A.—Your doctrine does not appear to me in this text.

B.—You have only read the verse once; perhaps it may become more expressive if we examine it more minutely. I have frequently perused the text myself, and long, as I still judge, previous ideas about souls prevented me from discovering its striking import. It may happen you will yet utter a similar confession.

A.—Being prepared to learn, I shall hear you impartially.

B.—The verse before our eye, is a simple record of the first man's creation. He came not into being, as some affirm, by chance; he is no development of an inferior nature even; no flower of being, as it were, generated by the blind forces of nature; for the Lord God formed man; made him a distinct order of existence on the earth. How he came here, is answered by the Mosaic history; man is the result of eternal power and goodness in special operation. Observe the words before us are, "The Lord God formed *man* of the dust of the ground"—it was man that was erected from dust.

A.—His body, of course.

B.—My friend, you should carefully notice that body is not in the verse. It runs, the Lord God formed man, not the body of man, of the dust; and we are endeavoring to explain what is in the text, not to settle what ought to be added to it. The meaning of the Bible is the sense of the words as they stand. You will not, I trust, take these hints in a temper unworthy of yourself; they are the lessons which, through some painful experience, I have acquired myself, and I esteem them invaluable.

A.—By no means am I offended; I know that what you suggest is solid advice; but you are perplexing me.

B.—It was man, then, that the Lord God made of dust, of the dust of the ground, or of existing world matter, just as the other animals or plants had been reared out of the same elements, and each endowed with the attributes peculiar to its own individual nature. Under the inexplicable and resistless energy of the divine arm, a quantity of dust assumed the form of human organization, and the various senses and members which are familiar to ourselves. Eyes are ready to see, ears to hear, hands to touch, feet to walk, lungs to breathe, a heart to propel the blood, and a brain to originate thought, desire, and volition. The whole man is here; you see him, in imagination, stretched corpse-like on the plain, ready to begin his mysterious functions, in many respects similar, it must be admitted, to those of animals that had existed before him, but in other respects far loftier and more complete than theirs.

A.—Ready to begin his functions—but how? If this was all the man, where was the animating principle, the soul, that is needed to quicken the lifeless form?

B.—That is the very point we have reached. What shall animate this form? What shall set the machinery, if I may so speak, in motion? Thus continues the text, "And breathed into his nostrils the breath of life, and man became a living soul." God did not breathe a soul into the man—he breathed the breath of life into his nostrils. He caused the life-giving breath, the atmosphere which we still inhale for our preservation, to enter and expand his lungs, and in doing so Adam was quickened—life began its wonderful experiences and movements. At first the divine power forced the lungs to expand themselves; the process of breathing, and life, its result, proceeded thereafter by involuntary action. Such appears to me the explanation of the origin of human life; how life is so begun and sustained is a question, however, apparently beyond the reach of human faculties. There is nothing either here or any where else in the Bible, about a soul having been put into man, or, as some would express it, a soul conjoined with the material frame so as to produce a man by their union; on the contrary, we are distinctly assured, that on being made to breathe "man *became* a living soul." He received no living or life-giving soul from God. The dust-formed man, on being made alive, became, or turned into, a living soul; you can easily observe the wide distinction between a body getting a soul as its actuating force, and a man formed of world materials, becoming a living soul.

A.—Then you think the passage teaches man was a soul before he was made to live.

B.—That is exactly my idea. It was a soul God made from the dust of the ground, and when caused to become alive, Adam, the soul, was henceforth soul alive, or a living soul. When a mechanic puts a watch in motion, it surely is a watch before the motion begins; causing its machinery to operate, simply makes it a moving watch. So with man, he was constituted of dust; for a little while he contin-

ued lifeless ; when quickened by being made to breathe "the breath of life," or the life-affording breath, he became living man, or, living soul. Thus, in the language of Milton, "Man is a living being, intrinsically, and properly one and indivisible, not compound and separable, not according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man ; that is to say, a body of substance individual, animated, sensitive, and rational."

Do Dogs Have Souls?

BY ELD. WILLARD GRIFFIN.

I have been asked the question, and I answer, Yes. The attributes of the human soul are thought, memory, reason, will, &c. These are possessed by dogs. In proof of which, I will state the following facts. I once had a dog which was in the habit of eating out of a wooden dish. On one occasion, when he was about to be fed, his dish could not be found, and he was fed without it. After several weeks, I one day insisted upon his finding his dish before being fed. He ran about the house several times, then went to the door, which was open, stood a minute and looked out into the fields, as if trying to recollect where he had left it, and then started off, went over a hill into a plowed field, dug up his dish, where he had buried it, and brought it home.

I have known a dog to open the door by putting his foot upon the thumb piece on the outside and lifting it with his nose on the inside. One of my acquaintances had a dog that was made to assist in doing the washing every Monday, by turning a wheel attached to a pounder in a barrel. At length, considering it a degredation to be employed in a business so un-dog-like, he devised a plan to shirk the responsibility. When Monday morning came he was among the missing, and did not return until evening; and so he continued to do regularly every week.

Two men were going up West Hartland mountain in a wagon; one of them had a dog, which was strolling along ahead of them; now and then darting out to chase a squirrel or partridge. About half way up the mountain, on the right hand, is a watering trough; on the left hand is a deep and dark ravine, through which, amidst rocks, trees, bushes, and briars, runs a stream of water. At the top of the mountain, half a mile from the watering trough, was a tavern. The owner of the dog, while expatiating upon his sagacity, threw his mittens down into the gorge as far as he could and told his doubting neighbor that when they arrived at the top of the mountain he would make his dog go back and find them. Accordingly when they reached the tavern he said to his dog, You go down to the watering trough, and down among the bushes, by the brook, you will find my mittens. The dog started off, and in less than half an hour returned with the mittens.

One of our farmers had a dog that had for many years been recognized as one of the family, and probably had never dreamed of seeking a home elsewhere. One evening a neighbor came in for a social chat; and in the course of conversation mention was made of the dog. His master said he was good for nothing, as he had got to be old, and he could not afford to keep him any longer; he was going to kill him. The neighbor said, don't kill him; give him to me, I'll take him. Well, said the farmer you may have him; and no more was said about him. After staying a while longer the neighbor rose to go home, when the dog, which till then had kept its place by the fire, started up, and, without any solicitation on the part of the neighbor followed him home, and remained with him, without ever manifesting any desire to go back to his former residence.

My grandfather had a dog which every winter evening kept his place on one corner of the hearth stone, where he lay, with his nose upon his paws, snuffing the warm radiations from a fire of logs that blazed brightly in the huge fireplace; and where the children would often laugh to hear him bark in his sleep; dreaming, perchance, of woodchucks, or red squirrels. One night as the family sat in a semicircle around the fire, while the cool refreshing streams of outer air, from between the logs of the cabin, were playing through their hair, and the November winds howling around the projecting corners, reminding them of the approach of a long and dreary winter, my grandfather remarked that "Lion" had got to be too old to keep through another winter, and he was going to kill him. When the family were about to retire to rest the dog went to the door and whined. He was let out with the expectation that he would soon return; but after waiting some time in vain to hear the scrape of his paw upon the door, they retired to rest. The next day the dog was missing. After several days my grandfather was wandering in the woods, when he discovered the dog snugly embedded in a heap of leaves, under a clump of bushes. He spoke to him kindly, and tried to coax him to leave his nest and go home with him; but he refused for some time, till after repeated assurances of safety and positive declarations that he should not be killed, he was at length induced to go home, where he lived till he died of old age.

West Grandby, Conn.

Cronological Dates.

I am of the opinion that all the chief dates for ending the 6000 years, and the chronological periods, had better be given, so that all may have the means of choosing between them, that is, if they must have one. Dr. Elliot in 1864. Stevenson in 1866. Cumming and Shimeal, 1868. Baxter and Seiss, 1869 or 70. Bowen, 1873. Thurman, 1875. Dr. Gunner, 1877. Bliss and Dr. Hales, 1880.

Thus we have seven times before us, between this and 1880. These are fixed upon in nearly equal positiveness by the advocates of each. Some by a comparison of heathen and Bible Chronology with the precision of the equinoxes, as Shimeall, is sure he has demonstrated the correctness of 1868. Thurman, by setting aside all profane chronology, and all previous Biblical chronologers, and by a new calculation of eclipses, claims to have positively demonstrated the year 1875. Dr. Gunner, by a different process, equally sure, namely a chart thirty feet long, divided into six sections for millenaries, each into ten centuries, and these into years, and then taking up the dates of history, without forcing has wrought them into a mechanical and chronological demonstration of the year 1877, in harmony with Ptolemy's cannon, and the leading dates of most other chronologers.

Bliss, by another process, has taken up the principal chronologers, and comparing them together, and all with the Bible, fixed on the year 1880. This is the year that Dr. Hales has fixed on also for the end. Having read and examined them all but one—Dr. G's, and compared them with history and the Bible, I choose 1880 as the most likely, though not with the positiveness of either, though I could be, as easily so as any one of them.

I think that each is near enough right for all practical uses, and constitute together a great argument for the end nigh, and against a particular year as within their, or our knowledge yet. The particular time God the Father can alone make known when the time for it comes. All till then, may approximate it, but not reach it with certainty. After 1880, there is a great vacancy among chronologers for the end for over a 100 years; and this shows we are to expect it between this and 1880, or else we are nowhere near right. But all things show his coming and the end is at hand, and that some one of these dates is likely right All should be ready and watching, and waiting his return.

NOTE BY EDITOR OF HERALD OF LIFE.—We take the foregoing from the *Advent Herald*. We do not indorse any of those years as the end of the 6000 since creation. We give them as a matter of passing ideas on the subject. We have no evidence, nor have we ever seen any, that 6000 years will bring the end of this age, or world. There is no "Thus saith the Lord" for any such position. We believe, however, that the time for the "*fifth* kingdom"—which is the kingdom of Messiah —cannot be far off; because we must be in the feet, if not the toes of Daniel's image, Dan. ii., which is the point where tyranical governments are to be overthrown, "or dashed in pieces." Let us live in reference to that fact, now "nigh;" and leave speculations about the exact time to such as choose to waste their energies on impossible undertakings.

Destiny of our Earth and Race.

A passage of Scripture, very clear and conclusive in its teachings on this subject is Daniel vii. 13, 14, and 27. This chapter of Daniel is one of the most remarkable portions of God's blessed word. It is remarkable for many things. Chief among these are its clearness, its continuity, and its comprehensiveness....

There are three things especially deserving our attention, in the prophecy now before us. The first of these is the time to which it refers.

It is clearly post-resurrection. It describes a state of things that can be realized only after the second coming of Christ has taken place.

This is manifest from the language used in v. 13: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven." Compare this language with that in which our Saviour distinctly foretells his second coming, and the identity of the two descriptions becomes apparent. In Matt. xxiv. 30, we read, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

In Matt. xxvi. 64, we read: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The language in both these passages is so identical with that which the prophet uses that it seems impossible to resist the conclusion that it must have the same meaning in Daniel and in Matthew. Daniel, indeed, speaks of "one *like* the Son of man;" but it is evident that this is only a figure of speech to denote the Son of man himself. And if you admit that the person referred to by the prophet and the Evangelist is one and the same, then you must admit that the time contemplated in these several passages is the same, also. And as no one can doubt that the time of which our Saviour speaks, in the passages quoted from St. Matthew, is post-resurrection, or the time of his second coming, the conclusion follows, inevitably, that the time of which Daniel speaks, in the passage we are considering, must be post-resurrection also, or time connected with the second coming of Christ into our world. And this makes clear our first point, which is the time referred to in this prophecy of Daniel.

The second important point to be noticed in connection with this prophecy, is the nature of the kingdom here described.

And so far as regards the bearing of this prophecy on our present subject, there is but a single point which it is important for us now to consider, and that is, who are the subjects of the kingdom here referred to. In Daniel vii. 27, it is spoken of as a kingdom which "all dominions" shall serve and obey. If this were all that was said about it, it would have been very difficult to throw much light on the particular point now before us. We should hardly have been able to affirm anything very clearly or definitely about it. But this is not all that is said about the subjects of this kingdom promised to the "Son of man," and to "the saints of the Most High," who are his resurrection people.

In the 14th verse, of this chapter, we have a much fuller designation given of the subjects of this kingdom. There we read, that "there was given Him," i. e. "the Son of man," "dominion, and glory, and a kingdom, that *all* people, nations, and languages, should serve Him." This cannot refer to the people whom Christ is now gathering to himself out of all lands. These, when Christ shall come again, will be in their resurrection state. They will constitute "the Church of the first-born." They will be "the saints of the Most High," spoken of in v. 27. With them "death will be swallowed up in victory;" "the corruptible will have put on incorruption; the mortal will have put on immortality." In that blessed state, to which they will then have attained, there will be found existing "neither Jew nor Gentile, neither male nor female." They will all be "made one with Christ." They will be "made perfect in Christ Jesus." With them all national distinction will be forever done away. The expressions, "people, nations, and languages," will not apply to them. It is clear, then, that they must all be set aside. It cannot be "the children of the resurrection," then, who are the subjects of this kingdom. And yet, clearly, it is the earth on which we dwell that is to be the theatre of this kingdom. For it is "under the whole heaven" (v. 27) that this kingdom is established. And it is "all people, nations, and languages," who are to be the subjects of this kingdom....

These "people, nations, and languages," answer to "the nations of them that are saved," of whom St. John speaks as "walking in the light" of that glorious city which is to be revealed when "the new heavens and the new earth" are made. Thus, then, we have clear light on our second point. We see who are the subjects of this promised kingdom, and so are able to judge as to what the nature of that kingdom will be.

The other point to be noticed, in the prophecy before us, has to do with the duration of this kingdom.

Various expressions are made use of in this prophecy in reference to this duration. In verse 14, it is said, of "the Son of man," that "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In verse 27, it is again said, of this kingdom, that it shall be "an everlasting kingdom." And in verse 18, it is declared, still more emphatically, that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Nothing could be more decided than this. It denotes unending duration in the most absolute and unqualified sense. The terms "everlasting" and "forever" are sometimes used in a limited sense....If they refer to a man, a tree, or a nation, then the duration will be the life of the man, or the existence of the tree or the nation. But we have seen that the kingdom of which Daniel here speaks is connected with "the new heavens and the new earth," or the state of things that is to follow after the resurrection shall have taken place. But we know that *that* is a state of things which will never pass away. It will be, in the most absolute and unlimited sense, perpetual, or eternal. And if this be so, then the terms "everlasting" and "forever, even forever and ever," here applied to the promised kingdom, must be taken in their broadest, fullest, and most unqalified meaning. They denote a kingdom which will last through eternity. And if the kingdom here described is to be thus enduring, then it follows, irresistibly, that the earth, which is the theatre of that kingdom, must be equally enduring, and "the people, nations, and languages" who are to be the subjects of that kingdom, must run on in successive generations, through the same period of unending duration. And thus the prophecy contained in Daniel vii. solves, satisfactorily, the great problem of "The Destiny of our Earth and Race."—*Selected.*

Letters and Extracts.

From Sister N. M. Henry.

CEDAR FALLS, IOWA, March 29, 1865.

TO THE READERS OF THE HERALD:—I thought that I would refrain from writing to the friends through the paper until my return to Bunker Hill; but circumstances have caused me to snatch up my pen in my impulsive manner and write, and if our good Editor thinks it just fit to be consigned to oblivion, why I am perfectly content, knowing his judgment to be correct in what is right and proper for his numerous class of readers.

Well, about the circumstances. A brother has just made me a flying visit, who "heard that Sister Henry was in town, and *came on purpose to see how she looked.*" After shaking hands cordially, and assuring himself that there was nothing either very formidable or very vicious in my looks, but that I looked like any other little woman, sewing, he asked me, "Did you know Sis, you had lost your character?" Why, no; said I, "I was not aware that I had met with such a serious loss! Come tell us about it." "Is it the decision of a 'Convention,' or Caucus, or the vote of the community at large?" I was so vain as to think my character in, at least, average standing; every body treats me well, and are kind, and respectful. I have friends every where I go, both saint and sinner; good, bad, and indifferent, treat me with courtesy and kindness; and with four exceptions, (and they in every instance were professed Adventists) have I *never* received ill treatment. Let me "count my enemies" as Willis says. "Well Sis, that is easy done. I mean the counting; it was *one man*, and he a preacher, and once thought you was all right; but since you have written a certain article in the Herald of Life you are all wrong." Well, tell the brother for me, that all the trouble is, I have *advanced* a little; but I will reach out my hand and help *him* over the difficulties. Please not to impale me, as I have seen people do Beetles; for sure, when they think me fixed, I shall manage to quietly go off the hook, about my Master's business.

I have never yet, in public, preached the non-ressurrection. I want to be posted thoroughly first. Perhaps, I hear some Br. say, "That's just what you can't be, for the Bible does not teach it." Hold there! I am *surprised* at the amount of evidence there *is* on the side of no life out of Christ; and I am determined to exercise my sight to investigate not only *that*, but all other scriptural questions. But although I have not, as yet, spoken of it in public, yet I call the attention of others to it, in family conversation. What light I have received, I manage to let shine on other dark minds, dark in the sense in which mine was, six, or seven months ago.

Well, I have counted the cost. If it takes my good name, let it go; but I would just remind the brethern and sisters that are so "down on us," they thought it hard when they were treated in the same manner by the Churches for daring to believe that Br. Storrs was right in his views of "Destruction." To me, it seems as though some had better go to 'school' until they learn to spell c h a r i t y, charity; c o u r t e s y, courtesy; and when they get beyond that lesson, into *reading*, "In *all* things, whatsoever ye *would* men should do unto you, *do ye even so to them*," would be a good lesson.

My health is improving; but my sickness was so very serious, it takes time to get strong. The Lord has been good to me: praise his holy name. Let me have your prayers. Your Sister, in hope of Life through Christ.

SISTER HENRY will accept our thanks for her *Photograph*, which has just come to hand from Bunker Hill,—her home—in Ill. We judge it is a very good likeness. We would be glad to respond, but we have none of ourself on hand, and have not time to get any at present.—EDITOR.

A few words from Life Lover.

A friendly Christian greeting dear Editor, writers, and readers of the Herald of Life. Each week it comes to me laden with words of instruction, warning, encouragement and sympathy. How desirable to have such a medium through which we can converse with each other, though many a hill and dale, rock and stream intervene between us, rendering personal intercourse impracticable. How I love to embrace the dear scattered household, and commit their interests to Him who sustains the relation of a tender, loving Father to all the little flock, and to feel that others thus remember me, and that our petitions meet and mingle at the same mercy seat,

But methinks some of you have said, I wonder if "Life Lover" has not lost her interest in the glorious theme of life through Christ, as she speaks not to us as formerly? To this, my friends, I can answer emphatically, *nay*: though for the last few months wave after wave of perplexity and sadness have threatened to obliterate my hope, I have been enabled to cling to the LIFE-GIVER, and find myself to day sustained by his promise of a better life. And now that the cold winter is past, and nature begins to feel the genial mildness of spring, I feel a fresh impulse to put forth greater efforts for the attainment of that life to come. As I walk abroad, and behold the streams flowing unfettered once more, the earnest desire rises that all the ice of selfishness, worldly-mindedness, self-righteousness and pride may be melted from my heart, that I may be wholly free in Christ—filled to rejoicing every day with his life-giving Spirit. And as the swelling leaves and bursting buds will soon clothe the trees with beauty, my determination is, that the profession which I have made shall be adorned with works of faith and labors of love.

O my brethern and sisters who are seeking a close union with the living vine, have we realized as we should the importance of being fruit-bearing branches? My heart sighs as I look at the multitude of professing Christians, but look in vain for the fruit which will assuredly be brought forth by those who are really in sympathy with Jesus. Of Him, the epitome of whose life is given thus, "He went about doing good," let us learn—sitting daily at his feet, taking lessons of self-denial, activity, patience, meakness and holy boldness. The time hastens on; now it must be very near, when those who are found meet, by a life of faith and holy obedience, will receive a kingdom eternal, and a crown immortal, and a life evermore. Will these be ours? God grant it for Christ's sake. More anon.

LIFE LOVER.

Haverhill, Mass. Apr., 1865.

Cheer up, Pilgrim.

What, pilgrim, art thou faint and weary in the way to Zion? Is thy burden heavier than thou canst bear? Cast thy burden upon the Lord, he will sustain thee ; he will never suffer the righteous to be moved. Is the stormy wind and tempest abroad, and seest thou no shelter. God is thy refuge. Does thy vigor fail thee ; and dost thou faint for very feebleness ? God is thy strength. Do afflictions and sorrows gird thee round as a garment ; and findest thou no friend to aid thee ? God is a present help in time of trouble ; and they that come unto him, he will in no wise cast out. Pilgrim, be of good cheer ; hold thee on thy way. Is the river thou hast to cross deep and forbidding ? Listen to the voice of thy Lord, "When thou passeth through the waters, I will be with thee ; and through the rivers they shall not overflow thee." Do trials and persecutions beset thee ? What readest thou ? "They that will be godly, in Christ Jesus, shall suffer persecution." If the sorrows and cares of the world press thee down, cast them all on God, for he careth for thee ; for the Lord is good, his mercy is everlasting and his truth endureth to all generations ; and they that trust in him shall be as mount Zion which cannot be removed, but abideth for ever. Yours seeking for immortality.

MERCY A. CONILLARD.

Swanville, Me., March 26, 1865.

ELD. J. LEWIS, Otto, Ill., writes:—I received the Tracts and Books, for which I am thankful. The grand fact is, the glorious bible doctrine of no resurrection of the wicked; no life only through Christ; the kingdom not a church nor a sky-kingdom; the future abode of the saints to be on the earth renewed, &c., are gaining ground rapidly, (praise the Lord) and some of the Priests seem to think their craft is in danger; so they get up a cry of "Infidel, Mormon," with many a warning of "Don't go near the old one armed preacher: he is a dangerous man." We have more calls to preach than we can possibly attend to. Praise the good Lord for health and strength to travel and labor. Now if any of the preaching brethren would come out here and spend the summer with us, in this large field of labor, we doubt not, it would be for the glory of God. We talk of having a Grove-meeting some time in the course of the summer, and we want help. Who will come? Let us know soon, so that we can make arrangements in season. The Tracts sent us, are all out preaching. People come miles to get them. Dear Brethern, if you cannot come yourselves to travel and preach, send on the tracts, and we will scatter them.

NOTE BY THE EDITOR.—Get up your Grove-meeting, give us timely notice, and some of us here in the East will (the Lord willing) be with you on that occasion, and a season longer. Illinois must have help. Who is ready to say to the Lord, "Here am I, send me." Somebody, we are sure, will appear soon with those words on their lips and that spirit in their hearts. It must be so.

The letter and money you speak of, from Summum, was not received, but we now send the paper to John D. Hughes, as you direct, and credit him with the $2 "lost."

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents : and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

APPOINTMENTS.

S. W. BISHOP will preach in
PROVIDENCE, R. I. Sunday, April 16.
NATICK, Eve., April 19.
RIVER POINT, Eve., April 20.
CENTRAL COVENTRY, Sunday, April 23.
NEW HAVEN, CONN., Sunday, April 30.

ELD. LIBERTY WETHERBEE will preach in
WEST LEVANT, Me., April 23.
BRADFORD, April 30.
BRADLEY, May 7.
[illegible]
CORINNA, May 21.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* N D Wright, Sarah Vancleave (by a friend in R. I.) John G Henly, James W Smith, Arthur S. Whitney, Jas Stephenson, S A Coburn, Dr Hugh Tagert.

VARIOUS SUMS.—Jas Squire, $1 12 ; M P Martin, $7 70 ; Amos French, $1 50 ; Silas Swift, $2 ; D S Metcalf, $1 50.

Tract and Army Fund'

Previous Receipts	$490 50
A Friend in R I	1 00
G H Danforth	82
A friend, Lockport, N Y	2 00

Your paper is fully paid for to the end of this Volume, and more.

Our friends will understand that the above fund embraces the "*knockers fund* ;" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa :

Previous Pledges	Paid	$72 00
Edward Powell, New York	"	2 00
A Friend in R I	"	1 00
Richard Martin, New York	"	5 00
A Kimball, Brooklyn, N Y	"	1 00
A Friend, Lockport, N Y	"	3 00
S P Geehr, Brooklyn, N Y	"	2 00
M M Day, Kennebunk, Me	"	1 00
SENT TO BR. SMITH DIRECT.		
Chas H Sutton, Manayunk, Pa		2 00
G B Martin, Goldfield, Iowa		1 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy —more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this [illegible] neer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Lettea in relation to any of these works must be addressed,

"GEO. STORRS"
Box 4658, New York.

ued lifeless; when quickened by being made to breathe "the breath of life," or the life-affording breath, he became living man, or, living soul. Thus, in the language of Milton, "Man is a living being, intrinsically, and properly one and indivisible, not compound and separable, not according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body of substance individual, animated, sensitive, and rational."

Do Dogs Have Souls?

BY ELD. WILLARD GRIFFIN.

I have been asked the question, and I answer, Yes. The attributes of the human soul are thought, memory, reason, will, &c. These are possessed by dogs. In proof of which, I will state the following facts. I once had a dog which was in the habit of eating out of a wooden dish. On one occasion, when he was about to be fed, his dish could not be found, and he was fed without it. After several weeks, I one day insisted upon his finding his dish before being fed. He ran about the house several times, then went to the door, which was open, stood a minute and looked out into the fields, as if trying to recollect where he had left it, and then started off, went over a hill into a plowed field, dug up his dish, where he had buried it, and brought it home.

I have known a dog to open the door by putting his foot upon the thumb piece on the outside and lifting it with his nose on the inside. One of my acquaintances had a dog that was made to assist in doing the washing every Monday, by turning a wheel attached to a pounder in a barrel. At length, considering it a degredation to be employed in a business so un-dog-like, he devised a plan to shirk the responsibility. When Monday morning came he was among the missing, and did not return until evening; and so he continued to do regularly every week.

Two men were going up West Hartland mountain in a wagon; one of them had a dog, which was strolling along ahead of them; now and then darting out to chase a squirrel or partridge. About half way up the mountain, on the right hand, is a watering trough; on the left hand is a deep and dark ravine, through which, amidst rocks, trees, bushes, and briars, runs a stream of water. At the top of the mountain, half a mile from the watering trough, was a tavern. The owner of the dog, while expatiating upon his sagacity, threw his mittens down into the gorge as far as he could and told his doubting neighbor that when they arrived at the top of the mountain he would make his dog go back and find them. Accordingly when they reached the tavern he said to his dog, You go down to the watering trough, and down among the bushes, by the brook, you will find my mittens. The dog started off, and in less than half an hour returned with the mittens.

One of our farmers had a dog that had for many years been recognized as one of the family, and probably had never dreamed of seeking a home elsewhere. One evening a neighbor came in for a social chat; and in the course of conversation mention was made of the dog. His master said he was good for nothing, as he had got to be old, and he could not afford to keep him any longer; he was going to kill him. The neighbor said, don't kill him; give him to me, I'll take him. Well, said the farmer you may have him; and no more was said about him. After staying a while longer the neighbor rose to go home, when the dog, which till then had kept its place by the fire, started up, and, without any solicitation on the part of the neighbor followed him home, and remained with him, without ever manifesting any desire to go back to his former residence.

My grandfather had a dog which every winter evening kept his place on one corner of the hearth stone, where he lay, with his nose upon his paws, snuffing the warm radiations from a fire of logs that blazed brightly in the huge fireplace; and where the children would often laugh to hear him bark in his sleep; dreaming, perchance, of woodchucks, or red squirrels. One night as the family sat in a semicircle around the fire, while the cool refreshing streams of outer air, from between the logs of the cabin, were playing through their hair, and the November winds howling around the projecting corners, reminding them of the approach of a long and dreary winter, my grandfather remarked that "Lion" had got to be too old to keep through another winter, and he was going to kill him. When the family were about to retire to rest the dog went to the door and whined. He was let out with the expectation that he would soon return; but after waiting some time in vain to hear the scrape of his paw upon the door, they retired to rest. The next day the dog was missing. After several days my grandfather was wandering in the woods, when he discovered the dog snugly embedded in a heap of leaves, under a clump of bushes. He spoke to him kindly, and tried to coax him to leave his nest and go home with him; but he refused for some time, till after repeated assurances of safety and positive declarations that he should not be killed, he was at length induced to go home, where he lived till he died of old age.

West Grandby, Conn.

Cronological Dates.

I am of the opinion that all the chief dates for ending the 6000 years, and the chronological periods, had better be given, so that all may have the means of choosing between them, that is, if they must have one. Dr. Elliot in 1864. Stevenson in 1866. Cumming and Shimeal, 1868. Baxter and Seiss, 1869 or 70. Bowen, 1873. Thurman, 1875. Dr. Gunner, 1877. Bliss and Dr. Hales, 1880.

Thus we have seven times before us, between this and 1880. These are fixed upon in nearly equal positiveness by the advocates of each. Some by a comparison of heathen and Bible Chronology with the precision of the equinoxes, as Shimeall, is sure he has demonstrated the correctness of 1868. Thurman, by setting aside all profane chronology, and all previous Biblical chronologers, and by a new calculation of eclipses, claims to have positively demonstrated the year 1875. Dr. Gunner, by a different process, equally sure, namely a chart thirty feet long, divided into six sections for millenaries, each into ten centuries, and these into years, and then taking up the dates of history, without forcing has wrought them into a mechanical and chronological demonstration of the year 1877, in harmony with Ptolemy's cannon, and the leading dates of most other chronologers.

Bliss, by another process, has taken up the principal chronologers, and comparing them together, and all with the Bible, fixed on the year 1880. This is the year that Dr. Hales has fixed on also for the end. Having read and examined them all but one—Dr. G's, and compared them with history and the Bible, I choose 1880 as the most likely, though not with the positiveness of either, though I could be, as easily so as any one of them.

I think that each is near enough right for all practical uses, and constitute together a great argument for the end nigh, and against a particular year as within their, or our knowledge yet. The particular time God the Father can alone make known when the time for it comes. All till then, may approximate it, but not reach it with certainty. After 1880, there is a great vacancy among chronologers for the end for over a 100 years; and this shows we are to expect it between this and 1880, or else we are nowhere near right. But all things show his coming and the end is at hand, and that some one of these dates is likely right. All should be ready and watching, and waiting his return.

NOTE BY EDITOR OF HERALD OF LIFE.—We take the foregoing from the *Advent Herald*. We do not indorse any of those years as the end of the 6000 since creation. We give them as a matter of passing ideas on the subject. We have no evidence, nor have we ever seen any, that 6000 years will bring the end of this age, or world. There is no "Thus saith the Lord" for any such position. We believe, however, that the time for the "*fifth* kingdom"—which is the kingdom of Messiah—cannot be far off; because we must be in the feet, if not the toes of Daniel's image, Dan. ii., which is the point where tyranical governments are to be overthrown, "or dashed in pieces." Let us live in reference to that fact, now "nigh;" and leave speculations about the exact time to such as choose to waste their energies on impossible undertakings.

Destiny of our Earth and Race.

A passage of Scripture, very clear and conclusive in its teachings on this subject is Daniel vii. 13, 14, and 27. This chapter of Daniel is one of the most remarkable portions of God's blessed word. It is remarkable for many things. Chief among these are its clearness, its continuity, and its comprehensiveness....

There are three things especially deserving our attention, in the prophecy now before us. The first of these is the time to which it refers.

It is clearly post-resurrection. It describes a state of things that can be realized only after the second coming of Christ has taken place.

This is manifest from the language used in v. 13: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven." Compare this language with that in which our Saviour distinctly foretells his second coming, and the identity of the two descriptions becomes apparent. In Matt. xxiv. 30, we read, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

In Matt. xxvi. 64, we read: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The language in both these passages is so identical with that which the prophet uses that it seems impossible to resist the conclusion that it must have the same meaning in Daniel and in Matthew. Daniel, indeed, speaks of "one *like* the Son of man;" but it is evident that this is only a figure of speech to denote the Son of man himself. And if you admit that the person referred to by the prophet and the Evangelist is one and the same, then you must admit that the time contemplated in these several passages is the same, also. And as no one can doubt that the time of which our Saviour speaks, in the passages quoted from St. Matthew, is post-resurrection, or the time of his second coming, the conclusion follows, inevitably, that the time of which Daniel speaks, in the passage we are considering, must be post-resurrection also, or time connected with the second coming of Christ into our world. And this makes clear our first point, which is the time referred to in this prophecy of Daniel.

The second important point to be noticed in connection with this prophecy, is the nature of the kingdom here described.

And so far as regards the bearing of this prophecy on our present subject, there is but a single point which it is important for us now to consider, and that is, who are the subjects of the kingdom here referred to. In Daniel vii. 27, it is spoken of as a kingdom which "all dominions" shall serve and obey. If this were all that was said about it, it would have been very difficult to throw much light on the particular point now before us. We should hardly have been able to affirm anything very clearly or definitely about it. But this is not all that is said about the subjects of this kingdom promised to the "Son of man," and to "the saints of the Most High," who are his resurrection people.

In the 14th verse, of this chapter, we have a much fuller designation given of the subjects of this kingdom. There we read, that "there was given Him," i. e. "the Son of man," "dominion, and glory, and a kingdom, that *all* people, nations, and languages, should serve Him." This cannot refer to the people whom Christ is now gathering to himself out of all lands. These, when Christ shall come again, will be in their resurrection state. They will constitute "the Church of the first-born." They will be "the saints of the Most High," spoken of in v. 27. With them "death will be swallowed up in victory;" "the corruptible will have put on incorruption; the mortal will have put on immortality." In that blessed state, to which they will then have attained, there will be found existing "neither Jew nor Gentile, neither male nor female." They will all be "made one with Christ." They will be "made perfect in Christ Jesus." With them all national distinction will be forever done away. The expressions, "people, nations, and languages," will not apply to them. It is clear, then, that they must all be set aside. It cannot be "the children of the resurrection," then, who are the subjects of this kingdom. And yet, clearly, it is the earth on which we dwell that is to be the theatre of this kingdom. For it is "under the whole heaven" (v 27) that this kingdom is established. And it is "all people, nations, and languages," who are to be the subjects of this kingdom....

These "people, nations, and languages," answer to "the nations of them that are saved," of whom St. John speaks as "walking in the light" of that glorious city which is to be revealed when "the new heavens and the new earth" are made. Thus, then, we have clear light on our second point. We see who are the subjects of this promised kingdom, and so are able to judge as to what the nature of that kingdom will be.

The other point to be noticed, in the prophecy before us, has to do with the duration of this kingdom.

Various expressions are made use of in this prophecy in reference to this duration. In verse 14, it is said, of "the Son of man," that "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In verse 27, it is again said, of this kingdom, that it shall be "an everlasting kingdom." And in verse 18, it is declared, still more emphatically, that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Nothing could be more decided than this. It denotes unending duration in the most absolute and unqualified sense. The terms "everlasting" and "forever" are sometimes used in a limited sense....If they refer to a man, a tree, or a nation, then the duration will be the life of the man, or the existence of the tree or the nation. But we have seen that the kingdom of which Daniel here speaks is connected with "the new heavens and the new earth," or the state of things that is to follow after the resurrection shall have taken place. But we know that *that* is a state of things which will never pass away. It will be, in the most absolute and unlimited sense, perpetual, or eternal. And if this be so, then the terms "everlasting" and "forever, even forever and ever," here applied to the promised kingdom, must be taken in their broadest, fullest, and most unqalified meaning. They denote a kingdom which will last through eternity. And if the kingdom here described is to be thus enduring, then it follows, irresistibly, that the earth, which is the theatre of that kingdom, must be equally enduring, and "the people, nations, and languages" who are to be the subjects of that kingdom, must run on in successive generations, through the same period of unending duration. And thus the prophecy contained in Daniel vii. solves, satisfactorily, the great problem of "The Destiny of our Earth and Race."—*Selected.*

Letters and Extracts.

From Sister N. M. Henry.

CEDAR FALLS, IOWA, March 29, 1865.

TO THE READERS OF THE HERALD:—I thought that I would refrain from writing to the friends through the paper until my return to Bunker Hill; but circumstances have caused me to snatch up my pen in my impulsive manner and write, and if our good Editor thinks it just fit to be consigned to oblivion, why I am perfectly content, knowing his judgment to be correct in what is right and proper for his numerous class of readers.

Well, about the circumstances. A brother has just made me a flying visit, who "heard that Sister Henry was in town, and *came on purpose to see how she looked.*" After shaking hands cordially, and assuring himself that there was nothing either very formidable or very vicious in my looks, but that I looked like any other little woman, sewing, he asked me, "Did you know Sis, you had lost your character?" Why, no; said I, "I was not aware that I had met with such a serious loss! Come tell us about it." "Is it the decision of a 'Convention,' or Caucus, or the vote of the community at large?" I was so vain as to think my character in, at least, average standing; every body treats me well, and are kind, and respectful. I have friends every-where I go, both saint and sinner; good, bad, and indifferent, treat me with courtesy and kindness; and with four exceptions, (and they in every instance were professed Adventists) have I *never* received ill treatment. Let me "count my enemies" as Willis says. "Well Sis, that is easy done. I mean the counting; it was *one man*, and he a preacher, and once thought you was all right; but since you have written a certain article in the Herald of Life you are all wrong." Well, tell the brothor for me, that all the trouble is, I have *advanced* a little; but I will reach out my hand and help *him* over the difficulties. Please not to impale me, as I have seen people do Beetles; for sure, when they think me fixed, I shall manage to quietly go off the hook, about my Master's business.

I have never yet, in public, preached the non-ressurrection. I want to be posted thoroughly first. Perhaps, I hear some Br. say, "That's just what you can't be, for the Bible does not teach it." Hold there! I am *surprised* at ths amount of evidence there *is* on the side of no life out of Christ; and I am determined to exercise my sight to investigate not only *that*, but all other scriptural questions. But although I have not, as yet, spoken of it in public, yet I call the attention of others to it, in family conversation. What light I have received, I manage to let shine on other dark minds, dark in the sense in which mine was, six, or seven months ago.

Well, I have counted the cost. If it takes my good name, let it go; but I would just remind the brethern and sisters that are so "down on us," they thought it hard when they were treated in the same manner by the Churches for daring to believe that Br. Storrs was right in his views of "Destruction." To me, it seems as though some had better go to 'school' until they learn to spell c h a r i t y, charity; c o u r t e s y, courtesy; and when they get beyond that lesson, into *reading*, "In *all* things, whatsoever ye *would* men should do unto you, *do ye even so to them*," would be a good lesson.

My health is improving; but my sickness was so very serious, it takes time to get strong. The Lord has been good to me: praise his holy name. Let me have your prayers. Your Sister, in hope of Life through Christ.

SISTER HENRY will accept our thanks for her *Photograph*, which has just come to hand from Bunker Hill,—her home—in Ill. We judge it is a very good likeness. We would be glad to respond, but we have none of ourself on hand, and have not time to get any at present.—EDITOR.

A few words from Life Lover.

A friendly Christian greeting dear Editor, writers, and readers of the Herald of Life. Each week it comes to me laden with words of instruction, warning, encouragement and sympathy. How desirable to have such a medium through which we can converse with each other, though many a hill and dale, rock and stream intervene between us, rendering personal intercourse impracticable. How I love to embrace the dear scattered household, and commit their interests to Him who sustains the relation of a tender, loving Father to all the little flock, and to feel that others thus remember me, and that our petitions meet and mingle at the same mercy seat,

But methinks some of you have said, I wonder if "Life Lover" has not lost her interest in the glorious theme of life through Christ, as she speaks not to us as formerly? To this, my friends, I can answer emphatically, *nay*: though for the last few months wave after, wave of perplexity and sadness have threatened to obliterate my hope, I have been enabled to cling to the LIFE-GIVER, and find myself to day sustained by his promise of a better life. And now that the cold winter is past, and nature begins to feel the genial mildness of spring, I feel a fresh impulse to put forth greater efforts for the attainment of that life to come. As I walk abroad, and behold the streams flowing unfettered once more, the earnest desire rises that all the ice of selfishness, worldly-mindedness, self-righteousness and pride may be melted from my heart, that I may be wholly free in Christ—filled to rejoicing every day with his life-giving Spirit. And as the swelling leaves and bursting buds will soon clothe the trees with beauty, my determination is, that the profession which I have made shall be adorned with works of faith and labors of love.

O my brethern and sisters who are seeking a close union with the living vine, have we realized as we should the importance of being fruit-bearing branches? My heart sighs as I look at the multitude of professing Christians, but look in vain for the fruit which will assuredly be brought forth by those who are really in sympathy with Jesus. Of Him, the epitome of whose life is given thus, "He went about doing good," let us learn—sitting daily at his feet, taking lessons of self-denial, activity, patience, meakness and holy boldness. The time hastens on; now it must be very near, when those who are found meet, by a life of faith and holy obedience, will receive a kingdom eternal, and a crown immortal, and a life evermore. Will these be ours? God grant it for Christ's sake. More anon.

LIFE LOVER.

Haverhill, Mass. Apr., 1865.

Cheer up, Pilgrim.

What, pilgrim, art thou faint and weary in the way to Zion? Is thy burden heavier than thou canst bear? Cast thy burden upon the Lord, he will sustain thee; he will never suffer the righteous to be moved. Is the stormy wind and tempest abroad, and seest thou no shelter. God is thy refuge. Does thy vigor fail thee; and dost thou faint for very feebleness? God is thy strength. Do afflictions and sorrows gird thee round as a garment; and findest thou no friend to aid thee? God is a present help in time of trouble; and they that come unto him, he will in no wise cast out. Pilgrim, be of good cheer; hold thee on thy way. Is the river thou hast to cross deep and forbidding? Listen to the voice of thy Lord, "When thou passeth through the waters, I will be with thee; and through the rivers they shall not overflow thee." Do trials and persecutions beset thee? What readest thou? "They that will be godly, in Christ Jesus, shall suffer persecution." If the sorrows and cares of the world press thee down, cast them all on God, for he careth for thee; for the Lord is good, his mercy is everlasting and his truth endureth to all generations; and they that trust in him shall be as mount Zion which cannot be removed, but abideth for ever. Yours seeking for immortality.

MERCY A. CONILLARD.

Swanville, Me., March 26, 1865.

ELD. J. LEWIS, Otto, Ill., writes:—I received the Tracts and Books, for which I am thankful. The grand fact is, the glorious bible doctrine of no resurrection of the wicked; no life only through Christ; the kingdom not a church nor a sky-kingdom; the future abode of the saints to be on the earth renewed, &c., are gaining ground rapidly, (praise the Lord) and some of the Priests seem to think their craft is in danger; so they get up a cry of "Infidel, Mormon," with many a warning of "Don't go near the old one armed preacher: he is a dangerous man." We have more calls to preach than we can possibly attend to. Praise the good Lord for health and strength to travel and labor. Now if any of the preaching brethren would come out here and spend the summer with us, in this large field of labor, we doubt not, it would be for the glory of God. We talk of having a Grove-meeting some time in the course of the summer, and we want help. Who will come? Let us know soon, so that we can make arrangements in season. The Tracts sent us, are all out preaching. People come miles to get them. Dear Brethern, if you cannot come yourselves to travel and preach, send on the tracts, and we will scatter them.

NOTE BY THE EDITOR.—Get up your Grove-meeting, give us timely notice, and some of us here in the East will (the Lord willing) be with you on that occasion, and a season longer. Illinois must have help. Who is ready to say to the Lord, "Here am I, send me." Somebody, we are sure, will appear soon with those words on their lips and that spirit in their hearts. It must be so.

The letter and money you speak of, from Summum, was not received, but we now send the paper to John D. Hughes, as you direct, and credit him with the $2 "lost."

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

APPOINTMENTS.

S. W. BISHOP will preach in
- PROVIDENCE, R. I. Sunday, April 16.
- NATICK, Eve., April 19.
- RIVER POINT, Eve., April 20.
- CENTRAL COVENTRY, Sunday, April 23.
- NEW HAVEN, CONN., Sunday, April 30.

ELD. LIBERTY WETHERBEE will preach in
- WEST LEVANT, Me., April 23.
- BRADFORD, April 30.
- BRADLEY, May 7.
- [illegible], May 14.
- CORINNA, May 21.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* N D Wright, Sarah Vancleave (by a friend in R. I.) John G Henly, James W Smith, Arthur S. Whitney, Jas Stephenson, S A Coburn, Dr Hugh Tagert.

VARIOUS SUMS.—Jas Squire, $1 12; M P Martin, $7 70; Amos French, $1 50; Silas Swift, $2; D S Metcalf, $1 50.

Tract and Army Fund!

Previous Receipts	$490 50
A Friend in R I	1 00
G H Danforth	82
A friend, Lockport, N Y	2 00

Your paper is fully paid for to the end of this Volume, and more.

Our friends will understand that the above fund embraces the "*knockers fund*;" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Pledges	Paid	$72 00
Edward Powell, New York	"	2 00
A Friend in R I	"	1 00
Richard Martin, New York	"	5 00
A Kimball, Brooklyn, N Y	"	1 00
A Friend, Lockport, N Y	"	3 00
S P Geehr, Brooklyn, N Y	"	2 00
M M Day, Kennebunk, Me	"	1 00
SENT TO BR. SMITH DIRECT.		
Chas H Sutton, Manayunk, Pa		2 00
G B Martin, Goldfield, Iowa		1 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this [illegible] neer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense. They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettea in relation to any of these works must be addressed,

"GEO. STORRS"
Box 4658, New York.

ued lifeless ; when quickened by being made to breathe "the breath of life," or the life-affording breath, he became living man, or, living soul. Thus, in the language of Milton, "Man is a living being, intrinsically, and properly one and indivisible, not compound and separable, not according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man ; that is to say, a body of substance individual, animated, sensitive, and rational."

Do Dogs Have Souls?

BY ELD. WILLARD GRIFFIN.

I have been asked the question, and I answer, Yes. The attributes of the human soul are thought, memory, reason, will, &c. These are possessed by dogs. In proof of which, I will state the following facts. I once had a dog which was in the habit of eating out of a wooden dish. On one occasion, when he was about to be fed, his dish could not be found, and he was fed without it. After several weeks, I one day insisted upon his finding his dish before being fed. He ran about the house several times, then went to the door, which was open, stood a minute and looked out into the fields, as if trying to recollect where he had left it, and then started off, went over a hill into a plowed field, dug up his dish, where he had buried it, and brought it home.

I have known a dog to open the door by putting his foot upon the thumb piece on the outside and lifting it with his nose on the inside. One of my acquaintances had a dog that was made to assist in doing the washing every Monday, by turning a wheel attached to a pounder in a barrel. At length, considering it a degredation to be employed in a business so un-dog-like, he devised a plan to shirk the responsibility. When Monday morning came he was among the missing, and did not return until evening; and so he continued to do regularly every week.

Two men were going up West Hartland mountain in a wagon; one of them had a dog, which was strolling along ahead of them; now and then darting out to chase a squirrel or partridge. About half way up the mountain, on the right hand, is a watering trough; on the left hand is a deep and dark ravine, through which, amidst rocks, trees, bushes, and briars, runs a stream of water. At the top of the mountain, half a mile from the watering trough, was a tavern. The owner of the dog, while expatiating upon his sagacity, threw his mittens down into the gorge as far as he could and told his doubting neighbor that when they arrived at the top of the mountain he would make his dog go back and find them. Accordingly when they reached the tavern he said to his dog, You go down to the watering trough, and down among the bushes, by the brook, you will find my mittens. The dog started off, and in less than half an hour returned with the mittens.

One of our farmers had a dog that had for many years been recognized as one of the family, and probably had never dreamed of seeking a home elsewhere. One evening a neighbor came in for a social chat; and in the course of conversation mention was made of the dog. His master said he was good for nothing, as he had got to be old, and he could not afford to keep him any longer; he was going to kill him. The neighbor said, don't kill him; give him to me, I'll take him. Well, said the farmer you may have him; and no more was said about him. After staying a while longer the neighbor rose to go home, when the dog, which till then had kept its place by the fire, started up, and, without any solicitation on the part of the neighbor followed him home, and remained with him, without ever manifesting any desire to go back to his former residence.

My grandfather had a dog which every winter evening kept his place on one corner of the hearth stone, where he lay, with his nose upon his paws, snuffing the warm radiations from a fire of logs that blazed brightly in the huge fireplace; and where the children would often laugh to hear him bark in his sleep; dreaming, perchance, of woodchucks, or red squirrels. One night as the family sat in a semicircle around the fire, while the cool refreshing streams of outer air, from between the logs of the cabin, were playing through their hair, and the November winds howling around the projecting corners, reminding them of the approach of a long and dreary winter, my grandfather remarked that "Lion" had got to be too old to keep through another winter, and he was going to kill him. When the family were about to retire to rest the dog went to the door and whined. He was let out with the expectation that he would soon return; but after waiting some time in vain to hear the scrape of his paw upon the door, they retired to rest. The next day the dog was missing. After several days my grandfather was wandering in the woods, when he discovered the dog snugly embedded in a heap of leaves, under a clump of bushes. He spoke to him kindly, and tried to coax him to leave his nest and go home with him; but he refused for some time, till after repeated assurances of safety and positive declarations that he should not be killed, he was at length induced to go home, where he lived till he died of old age.

West Grandby, Conn.

Cronological Dates.

I am of the opinion that all the chief dates for ending the 6000 years, and the chronological periods, had better be given, so that all may have the means of choosing between them, that is, if they must have one. Dr. Elliot in 1864. Stevenson in 1866. Cumming and Shimeal, 1868. Baxter and Seiss, 1869 or 70. Bowen, 1873. Thurman, 1875. Dr. Gunner, 1877. Bliss and Dr. Hales, 1880.

Thus we have seven times before us, between this and 1880. These are fixed upon in nearly equal positiveness by the advocates of each. Some by a comparison of heathen and Bible Chronology with the precision of the equinoxes, as Shimeall, is sure he has demonstrated the correctness of 1868. Thurman, by setting aside all profane chronology, and all previous Biblical chronologers, and by a new calculation of eclipses, claims to have positively demonstrated the year 1875. Dr. Gunner, by a different process, equally sure, namely a chart thirty feet long, divided into six sections for millenaries, each into ten centuries, and these into years, and then taking up the dates of history, without forcing has wrought them into a mechanical and chronological demonstration of the year 1877, in harmony with Ptolemy's cannon, and the leading dates of most other chronologers

Bliss, by another process, has taken up the principal chronologers, and comparing them together, and all with the Bible, fixed on the year 1880. This is the year that Dr. Hales has fixed on also for the end. Having read and examined them all but one—Dr. G's, and compared them with history and the Bible, I choose 1880 as the most likely, though not with the positiveness of either, though I could be, as easily so as any one of them.

I think that each is near enough right for all practical uses, and constitute together a great argument for the end nigh, and against a particular year as within their, or our knowledge yet. The particular time God the Father can alone make known when the time for it comes. All till then, may approximate it, but not reach it with certainty. After 1880, there is a great vacancy among chronologers for the end for over a 100 years; and this shows we are to expect it between this and 1880, or else we are nowhere near right. But all things show his coming and the end is at hand, and that some one of these dates is likely right All should be ready and watching, and waiting his return.

NOTE BY EDITOR OF HERALD OF LIFE.—We take the foregoing from the *Advent Herald*. We do not indorse any of those years as the end of the 6000 since creation. We give them as a matter of passing ideas on the subject. We have no evidence, nor have we ever seen any, that 6000 years will bring the end of this age, or world. There is no "Thus saith the Lord" for any such position. We believe, however, that the time for the "*fifth* kingdom"—which is the kingdom of Messiah—cannot be far off; because we must be in the feet, if not the toes of Daniel's image, Dan. ii., which is the point where tyranical governments are to be overthrown, "or dashed in pieces." Let us live in reference to that fact, now "nigh;" and leave speculations about the exact time to such as choose to waste their energies on impossible undertakings.

Destiny of our Earth and Race.

A passage of Scripture, very clear and conclusive in its teachings on this subject is Daniel vii. 13, 14, and 27. This chapter of Daniel is one of the most remarkable portions of God's blessed word. It is remarkable for many things. Chief among these are its clearness, its continuity, and its comprehensiveness....

There are three things especially deserving our attention, in the prophecy now before us. The first of these is the time to which it refers.

It is clearly post-resurrection. It describes a state of things that can be realized only after the second coming of Christ has taken place.

This is manifest from the language used in v. 13: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven." Compare this language with that in which our Saviour distinctly foretells his second coming, and the identity of the two descriptions becomes apparent. In Matt. xxiv. 30, we read, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

In Matt. xxvi. 64, we read: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The language in both these passages is so identical with that which the prophet uses that it seems impossible to resist the conclusion that it must have the same meaning in Daniel and in Matthew. Daniel, indeed, speaks of "one *like* the Son of man;" but it is evident that this is only a figure of speech to denote the Son of man himself. And if you admit that the person referred to by the prophet and the Evangelist is one and the same, then you must admit that the time contemplated in these several passages is the same, also. And as no one can doubt that the time of which our Saviour speaks, in the passages quoted from St. Matthew, is post-resurrection, or the time of his second coming, the conclusion follows, inevitably, that the time of which Daniel speaks, in the passage we are considering, must be post-resurrection also, or time connected with the second coming of Christ into our world. And this makes clear our first point, which is the time referred to in this prophecy of Daniel.

The second important point to be noticed in connection with this prophecy, is the nature of the kingdom here described.

And so far as regards the bearing of this prophecy on our present subject, there is but a single point which it is important for us now to consider, and that is, who are the subjects of the kingdom here referred to. In Daniel vii. 27, it is spoken of as a kingdom which "all dominions" shall serve and obey. If this were all that was said about it, it would have been very difficult to throw much light on the particular point now before us. We should hardly have been able to affirm anything very clearly or definitely about it. But this is not all that is said about the subjects of this kingdom promised to the "Son of man," and to "the saints of the Most High," who are his resurrection people.

In the 14th verse, of this chapter, we have a much fuller designation given of the subjects of this kingdom. There we read, that "there was given Him," i. e. "the Son of man," "dominion, and glory, and a kingdom, that *all* people, nations, and languages, should serve Him." This cannot refer to the people whom Christ is now gathering to himself out of all lands. These, when Christ shall come again, will be in their resurrection state. They will constitute "the Church of the first-born." They will be "the saints of the Most High," spoken of in v. 27. With them "death will be swallowed up in victory;" "the corruptible will have put on incorruption; the mortal will have put on immortality." In that blessed state, to which they will then have attained, there will be found existing "neither Jew nor Gentile, neither male nor female." They will all be "made one with Christ." They will be "made perfect in Christ Jesus." With them all national distinction will be forever done away. The expressions, "people, nations, and languages," will not apply to them. It is clear, then, that they must all be set aside. It cannot be "the children of the resurrection," then, who are the subjects of this kingdom. And yet, clearly, it is the earth on which we dwell that is to be the theatre of this kingdom. For it is "under the whole heaven" (v 27) that this kingdom is established. And it is "all people, nations, and languages," who are to be the subjects of this kingdom....

These "people, nations, and languages," answer to "the nations of them that are saved," of whom St. John speaks as "walking in the light" of that glorious city which is to be revealed when "the new heavens and the new earth" are made. Thus, then, we have clear light on our second point. We see who are the subjects of this promised kingdom, and so are able to judge as to what the nature of that kingdom will be.

The other point to be noticed, in the prophecy before us, has to do with the duration of this kingdom.

Various expressions are made use of in this prophecy in reference to this duration. In verse 14, it is said, of "the Son of man," that "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In verse 27, it is again said, of this kingdom, that it shall be "an everlasting kingdom." And in verse 18, it is declared, still more emphatically, that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Nothing could be more decided than this. It denotes unending duration in the most absolute and unqualified sense. The terms "everlasting" and "forever" are sometimes used in a limited sense....If they refer to a man, a tree, or a nation, then the duration will be the life of the man, or the existence of the tree or the nation. But we have seen that the kingdom of which Daniel here speaks is connected with "the new heavens and the new earth," or the state of things that is to follow after the resurrection shall have taken place. But we know that *that* is a state of things which will never pass away. It will be, in the most absolute and unlimited sense, perpetual, or eternal. And if this be so, then the terms "everlasting" and "forever, even forever and ever," here applied to the promised kingdom, must be taken in their broadest, fullest, and most unqalified meaning. They denote a kingdom which will last through eternity. And if the kingdom here described is to be thus enduring, then it follows, irresistibly, that the earth, which is the theatre of that kingdom, must be equally enduring, and "the people, nations, and languages" who are to be the subjects of that kingdom, must run on in successive generations, through the same period of unending duration. And thus the prophecy contained in Daniel vii. solves, satisfactorily, the great problem of "The Destiny of our Earth and Race."—*Selected.*

Letters and Extracts.

From Sister N. M. Henry.

CEDAR FALLS, IOWA, March 29, 1865.

TO THE READERS OE THE HERALD:—I thought that I would refrain from writing to the friends through the paper until my return to Bunker Hill; but circumstances have caused me to snatch up my pen in my impulsive manner and write, and if our good Editor thinks it just fit to be consigned to oblivion, why I am perfectly content, knowing his judgment to be correct in what is right and proper for his numerous class of readers.

Well, about the circumstances. A brother has just made me a flying visit, who "heard that Sister Henry was in town, and *came on purpose to see how she looked.*" After shaking hands cordially, and assuring himself that there was nothing either very formidable or very vicious in my looks, but that I looked like any other little woman, sewing, he asked me, "Did you know Sis, you had lost your character?" Why, no; said I, "I was not aware that I had met with such a serious loss! Come tell us about it." "Is it the decision of a 'Convention,' or Caucus, or the vote of the community at large?" I was so vain as to think my character in, at least, average standing; every body treats me well, and are kind, and respectful. I have friends every-where I go, both saint and sinner; good, bad, and indifferent, treat me with courtesy and kindness; and with four exceptions, (and they in every instance were professed Adventists) have I *never* received ill treatment. Let me "count my enemies" as Willis says. "Well Sis, that is easy done. I mean the counting; it was *one man*, and he a preacher, and once thought you was all right; but since you have written a certain article in the Herald of Life you are all wrong." Well, tell the brothor for me, that all the trouble is, I have *advanced* a little; but I will reach out my hand and help *him* over the difficulties. Please not to impale me, as I have seen people do Beetles; for sure, when they think me fixed, I shall manage to quietly go off the hook, about my Master's business.

I have never yet, in public, preached the non-ressurrection. I want to be posted thoroughly first. Perhaps, I hear some Br. say, "That's just what you can't be, for the Bible does not teach it." Hold there! I am *surprised* at the amount of evidence there *is* on the side of no life out of Christ; and I am determined to exercise my sight to investigate not only *that*, but all other scriptural questions. But although I have not, as yet, spoken of it in public, yet I call the attention of others to it, in family conversation. What light I have received, I manage to let shine on other dark minds, dark in the sense in which mine was, six, or seven months ago.

Well, I have counted the cost. If it takes my good name, let it go; but I would just remind the brethern and sisters that are so "down on us," they thought it hard when they were treated in the same manner by the Churches for daring to believe that Br. Storrs was right in his views of "Destruction." To me, it seems as though some had better go to 'school' until they learn to spell c h a r i t y, charity; c o u r t e s y, courtesy; and when they get beyond that lesson, into *reading*, "In *all* things, whatsoever ye *would* men should do unto you, *do ye even so to them*," would be a good lesson.

My health is improving; but my sickness was so very serious, it takes time to get strong. The Lord has been good to me: praise his holy name. Let me have your prayers. Your Sister, in hope of Life through Christ.

SISTER HENRY will accept our thanks for her *Photograph*, which has just come to hand from Bunker Hill,—her home—in Ill. We judge it is a very good likeness. We would be glad to respond, but we have none of ourself on hand, and have not time to get any at present.—EDITOR.

A few words from Life Lover.

A friendly Christian greeting dear Editor, writers, and readers of the Herald of Life. Each week it comes to me laden with words of instruction, warning, encouragement and sympathy. How desirable to have such a medium through which we can converse with each other, though many a hill and dale, rock and stream intervene between us, rendering personal intercourse impracticable. How I love to embrace the dear scattered household, and commit their interests to Him who sustains the relation of a tender, loving Father to all the little flock, and to feel that others thus remember me, and that our petitions meet and mingle at the same mercy seat,

But methinks some of you have said, I wonder if "Life Lover" has not lost her interest in the glorious theme of life through Christ, as she speaks not to us as formerly? To this, my friends, I can answer emphatically, *nay*: though for the last few months wave after wave of perplexity and sadness have threatened to obliterate my hope, I have been enabled to cling to the LIFE-GIVER, and find myself to day sustained by his promise of a better life. And now that the cold winter is past, and nature begins to feel the genial mildness of spring, I feel a fresh impulse to put forth greater efforts for the attainment of that life to come. As I walk abroad, and behold the streams flowing unfettered once more, the earnest desire rises that all the ice of selfishness, worldly-mindedness, self-righteousness and pride may be melted from my heart, that I may be wholly free in Christ—filled to rejoicing every day with his life-giving Spirit. And as the swelling leaves and bursting buds will soon clothe the trees with beauty, my determination is, that the profession which I have made shall be adorned with works of faith and labors of love.

O my brethern and sisters who are seeking a close union with the living vine, have we realized as we should the importance of being fruit-bearing branches? My heart sighs as I look at the multitude of professing Christians, but look in vain for the fruit which will assuredly be brought forth by those who are really in sympathy with Jesus. Of Him, the epitome of whose life is given thus, "He went about doing good," let us learn—sitting daily at his feet, taking lessons of self-denial, activity, patience, meakness and holy boldness. The time hastens on; now it must be very near, when those who are found meet, by a life of faith and holy obedience, will receive a kingdom eternal, and a crown immortal, and a life evermore. Will these be ours? God grant it for Christ's sake. More anon.

LIFE LOVER.

Haverhill, Mass. Apr., 1865.

Cheer up, Pilgrim.

What, pilgrim, art thou faint and weary in the way to Zion? Is thy burden heavier than thou canst bear? Cast thy burden upon the Lord, he will sustain thee ; he will never suffer the righteous to be moved. Is the stormy wind and tempest abroad, and seest thou no shelter. God is thy refuge. Does thy vigor fail thee ; and dost thou faint for very feebleness? God is thy strength. Do afflictions and sorrows gird thee round as a garment ; and findest thou no friend to aid thee? God is a present help in time of trouble ; and they that come unto him, he will in no wise cast out. Pilgrim, be of good cheer ; hold thee on thy way. Is the river thou hast to cross deep and forbidding? Listen to the voice of thy Lord, "When thou passeth through the waters, I will be with thee ; and through the rivers they shall not overflow thee." Do trials and persecutions beset thee? What readest thou? "They that will be godly, in Christ Jesus, shall suffer persecution." If the sorrows and cares of the world press thee down, cast them all on God, for he careth for thee ; for the Lord is good, his mercy is everlasting and his truth endureth to all generations ; and they that trust in him shall be as mount Zion which cannot be removed, but abideth for ever. Yours seeking for immortality.

MERCY A. CONILLARD.

Swanville, Me., March 26, 1865.

ELD. J. LEWIS, Otto, Ill., writes:—I received the Tracts and Books, for which I am thankful. The grand fact is, the glorious bible doctrine of no resurrection of the wicked; no life only through Christ; the kingdom not a church nor a sky-kingdom; the future abode of the saints to be on the earth renewed, &c., are gaining ground rapidly, (praise the Lord) and some of the Priests seem to think their craft is in danger; so they get up a cry of "Infidel, Mormon," with many a warning of "Don't go near the old one armed preacher: he is a dangerous man." We have more calls to preach than we can possibly attend to. Praise the good Lord for health and strength to travel and labor. Now if any of the preaching brethren would come out here and spend the summer with us, in this large field of labor, we doubt not, it would be for the glory of God. We talk of having a Grove-meeting some time in the course of the summer, and we want help. Who will come? Let us know soon, so that we can make arrangements in season. The Tracts sent us, are all out preaching. People come miles to get them. Dear Brethern, if you cannot come yourselves to travel and preach, send on the tracts, and we will scatter them.

NOTE BY THE EDITOR.—Get up your Grove-meeting, give us timely notice, and some of us here in the East will (the Lord willing) be with you on that occasion, and a season longer. Illinois must have help. Who is ready to say to the Lord, "Here am I, send me." Somebody, we are sure, will appear soon with those words on their lips and that spirit in their hearts. It must be so.

The letter and money you speak of, from Summum, was not received, but we now send the paper to John D. Hughes, as you direct, and credit him with the $2 "lost."

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

APPOINTMENTS.

S. W. BISHOP will preach in
PROVIDENCE, R. I. Sunday, April 16.
NATICK, Eve., April 19.
RIVER POINT, Eve., April 20.
CENTRAL COVENTRY, Sunday, April 23.
NEW HAVEN, CONN., Sunday, April 30.

ELD. LIBERTY WETHERBEE will preach in
WEST LEVANT, Me., April 23.
BRADFORD, April 30.
BRADLEY, May 7.
[illegible] May 14.
CORINNA, May 21.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* N D Wright, Sarah Vancleave (by a friend in R. I.) John G Henly, James W Smith, Arthur S. Whitney, Jas Stephenson, S A Coburn, Dr Hugh Tagert.

VARIOUS SUMS.—Jas Squire, $1 12; M P Martin, $7 70; Amos French, $1 50; Silas Swift, $2; D S Metcalf, $1 50.

Tract and Army Fund.

Previous Receipts	$490 50
A Friend in R I	1 00
G H Danforth	82
A friend, Lockport, N Y	2 00

Your paper is fully paid for to the end of this Volume, and more.

Our friends will understand that the above fund embraces the "*knockers fund*;" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Pledges	Paid	$72 00
Edward Powell, New York	"	2 00
A Friend in R I	"	1 00
Richard Martin, New York	"	5 00
A Kimball, Brooklyn, N Y	"	1 00
A Friend, Lockport, N Y	"	3 00
S P Geehr, Brooklyn, N Y	"	2 00
M M Day, Kennebunk, Me	"	1 00
SENT TO BR. SMITH DIRECT.		
Chas H Sutton, Manayunk, Pa		2 00
G B Martin, Goldfield, Iowa		1 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with no regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this [illegible] neer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS"
Box 4658, New York.

Poetry.

THE CAPTIVE MAIDEN.

"The Syrians brought away captive out of the Land of Israel, a little maid."

War was in the land! O'er hill and valley
Sounded, long and loud, the battle-trumpet's
Pealing notes; calling the people to drive
Back the heathen horde, that would molest the
Heritage of God's own chosen ones,—the
Land to Israel given. The marshaled hosts were
Gathered for the fray. The champing war-steed,—
Rearing proudly forth his plumed rider,—
Rushed with hot and eager haste to meet the
Invading foe.

The crash and din was heard
Afar. Fierce raged the conflict. Shield, spear, and
Glittering crest flashed, quivering in the sun-light.
Israel was sore pressed, and cried to God,—
That God who never yet was sought in vain.
He bared his arm; and 'mid confusion dire,
The uncircumcised,—that thought to lay the
Coast of Israel waste,—were vanquished, put to
Worst, before the angry face of Israel's
God.

Yet one small town was sacked. And forth they
Led among the captives, one, a little
Maid. To Naaman's wife, the little one was
Brought, to wait her will. Now Naaman, Captain
Of the king of Syria's host, was leprous.
Long had he sought, and sought in vain, for aught
To heal the grievous plague. Alone he dwelt;
Nor dared to intrude his tainted presence in
The home where health and beauty lingered but
To mock and aggravate his deepening woe.
The captive maiden,—e'en in her distress,—
Could see the brooding cloud which, like a dark
And heavy pall, hung o'er that sorrowing house.
And, pitying, thus she spoke, "Would God my lord
Could see the prophet who in Israel dwells,
For he the foul disease could take away."
These words were told unto the king. And straight,
With royal pomp, in haste he sent the lord
The boon to crave. Then Israel's king was wroth,
And deemed he sought occasion to invade
The land.

The prophet heard and answered, "Let
Him come to me, and he shall know there is
A God in Israel." With chariot then,
And horses, Naaman came and stood before
The prophet's gate. Now mark the word he sent.
"Go, dip in Jordan seven times, and like
The flesh of little child, pure, sweet, and fair,
Thy flesh shall be." "And is that all?" he cried
In rage. "In Jordan bathe! Surely the streams
Of Syria's fertile, palmy vales, that glide
From Lebanon's bold, snow-capped mountain's side
Will better heal; I will NOT thus go dip
In Jordan's tide." But better thoughts prevailed,
And going down, his pestilential, scared,
And loathsome form, was laid beneath the sweet,
Cool, rippling wave, seven times, and he came forth
Renewed. With body whole, and soul oerwhelmed,
He vowed that ne'er again to other gods
Would he bow down. He found that Israel's God
Was God alone.

'Tis thus the message comes
To us. Sin, deep and dark, covers as with
The leprous spot the soul that wanders far
In by and hidden paths. But Jesus says,
"Come, wash in my redeeming blood. Then fair
And white as spotless wool, your souls shall be."
But unbelief—proud, stubborn, blind—will not
Accept the proffered aid. O! let us not
Neglect the call. But purified from sin
And stain, will bow before the feet of Him,
Who shed for us his blood on Calvary's tree.

MARIE S.

"ALL MAY BE ONE."

"That they all may be one; as thou Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 21.

Before Jesus ascended to heaven, he offered up one fervent petition to his Father in behalf of his humble followers. It was, so to speak, his last words; embodying his dying counsel—left on record to the Church, an everlasting memorial of the desire of their sovereign Head. The petition was, "That they all may be one." As if He had said, "Father I have, left the glories of heaven; I have descended upon the sin polluted earth, and I have planted the tree of love. Let the plant be watered with the dew of heaven, let the sun shed his reviving beams upon it, and let it flourish and bring forth fruit abundantly in the vineyard of the Lord."

That his mission might be demonstrated to be from God, he instituted a new order of things. Love is to succeed to hatred; peace to war; good will to malice; and all the principles of human nature are to be roused. Instead of being arrayed in hostile parties, like the men of the world; instead of the maxims of human society governing their actions, the heavenly maxims of rendering good for evil, a blessing for a curse, were to be implicitly followed. Society was to be purified, renovated, and fitted for heavenly mansions.

All the combinations or compacts of men have been based on principles of supreme selfishness; but the Lord from heaven forms a compact for the purposes of disinterested benevolence. All the associations of men are constituted of jarring elements; but this association is based on a principle of pure and perfect love. Other organizations are sustained by the power of the sword; this is not to be defended by carnal weapons. The kingdom of Christ is not of this world; hence, his servants will not fight. It is to be an exhibition of the sovereign power of love to melt the heart and subdue the obstinate and rebellious spirit. It is to be one grand demonstration to the world of the excellence of divine love, as illustrated in the followers of Christ. It is to exemplify that disposition of the heart, that action in the life which will be diametrically opposite to the natural inclinations of man.

The Union between the members of Christ's Church is not to be measured by the standard of earthly associations. Nay, it transcends even the bands of angelic communion, and rises to that divine standard of fellowship which exists between the Father and the Son of his love. That holy, divine union, that eternal oneness which obtained between God and his Son, was to characterize the disciples of Christ. Was there ever a jarring feeling between them? Have there ever been conflicting interests? Never. A union of purpose; a harmony of feeling; an identity of interests have ever been manifest between the Father and the Son; full, perfect, eternal love; an unbroken fellowship; an intimate, indissoluble union has forever bound their affections in perpetual unanimity.

This, then, is the standard of Church fellowship. This divine union is the model for union among the members of the Church; this infinite and eternal love is to be the spirit by which the Church are to be actuated. No discordant principles are for a moment to be tolerated; no more splitting asunder and arraying themselves under different banners, and having a collision of interests, than exists between the Eather and his dearly beloved Son. No more disaffection, nor party strife, than is found at the throne of God. As Jesus and his Father are *one*, so are all the followers of Christ to be one.

As the work of redemption is accomplished by the united energy, the combined and harmonious effort of the Father and his Son, so the instrumentality of the Church is to be developed in the concentrated energy and harmonious action of all its members. Inasmuch as no associations of men have ever been free from conflicting elements, the Church exemplifying a holy, heavenly union, will stand forth as a living embodiment of love; a practical demonstration of the power of the gospel to subdue the evil passions of men. Indeed so perfect will be the renovation and transformation, so unearthly the band of union, that the association will bear the impress of the heavenly; the stamp of the divinity.

O my beloved Brn., when I think of the fervent prayer of the great Captain of our salvation that believes in him might be one in the same manner as He and his Father are one; when I meditate on that divine standard of fellowship and communion, I am lead to fear that the Church is not at present in that state of pure and perfect love to Christ and all his followers, that the prayer of the blessed Saviour implies. Is it not high time to rally around the banner of the cross, with such a sipirit of entire consecration as shall dispel every unhallowed affection, and create a bond of union that will be perpetuated in the kingdom of God.

A. F.

Lowell, Mass.

ANGLO-SAXONS: RELIGIOUS LIBERTY.

The following extract is from a work published some years since by the Chevalier Bunsen, on "Signs of the Times: Letters to Ernst Moritz Arndt, on the Dangers to Religious Liberty in the Present State of the World;" and is a tribute to the Anglo-Saxon race:

"Now if we take a comprehensive survey of the development of the human mind and Christian nations during the last eleven centuries, the fact instantly arrests our eye, that the Anglo-Saxon race is that which has exhibited the greatest amount of creative and constructive energy, and, moreover, in a continually increasing ratio of importance to the history of the world at large. This was first exhibited by the West Frisian branch in the free states of Holland; and if at first their own institutions displayed some remnants of the spirit of religious intolerance, forgetting they had revolted and combated against the intolerance of Spain, this blot was gradually effaced under the influence of the essential principles of liberty, so that we see them already in the seventeenth century the first nation in Europe to proclaim and practice toleration as the principle of a Christian state. Thus did they worthily atone before God and man for their former violence, in which, however, they no doubt rather saw the averting of unjustifiable attempts on the part of foreigners to disturb their tranquility, than a crime against religious toleration. But this atonement was first consecrated as a principle of universal authority by their noble brethren in England and America, who established it as a fundamental law that the State has no right or power to meddle with liberty of conscience, and thus uttered the most solemn acknowledgement that mutual toleration is the true and only valid proof of Christian faith before God and man.

"Here we encounter some curious coincidences of times and races. The bloody deed of pagan intolerance, whose adversary we this day commemorate, belongs to the middle of the eight century. Eight centuries later, it was the Anglo-Saxons of England who set bounds to the atrocious intolerance and persecutions of Spain; and it must be confessed that the intolerance of the Frisians was mere child's play compared to the Spanish methods of conversion, and the dark horrors of the Inquisition. And without all question this Inquisition, with its racks and scaffolds, had grown up out of the ecclesiastical system of Boniface. Long before the grand inquisitor, Torquemada, toward the end of the fifteenth century, brought the holy office into Spain, it had been employed from its seat in Rome against the Albigenses; and Pope Paul IV. celebrated the eight hundredth festival of St. Boniface with the universal introduction of that tribunal. Was Germany in that age less God-fearing than Spain, with its rigid exclusiveness, because in 1555 she signed the treaty of religious peace at Augsburgh? Would this treaty itself have been more, or less, Christian, and rich in blessing, if it had conceded a large measure of freedom? And is Spain, (in the year 1855,) more Christian, more moral, more happy than Germany, where, according to the expression of the Curia, "heretics rage unpunished?"

"It was thirty-three years later, in the summer of 1588, that the English Anglo-Saxons saved the mental and political freedom of Europe, and the honor of Christendom, by repulsing from their their shores the vaunted giant fleet of Spain, and rendering it possible for the hardly-pressed West Frisians victoriously to achieve their liberation from the Spanish yoke. Just one century after, in the year 1688, the same Anglo Saxions raised the principle of religious liberty into a fundamental law of England, when they put an end to ecclesiastical dominion by the expulsion of the Stuarts, who forgot their oaths and their national history.

"It was a great prince of these same West Frisians who naturalized on English soil the religious freedom already successfully conquered by the Dutch. But already, during the contest with the Stuarts, English heroes of the Spirit, themselves martyrs of religious intolerance, had, as Pilgrim fathers and apostles, laid the foundation of that mighty empire beyond the Atlantic, which, on the declaration of its independence, proclaimed the principle of religious liberty, no longer of mere toleration."

COLONIZATION: LIBERIA.

We never had any favor for Colonization as a means of abolishing Slavery; and ever regarded it, while it made that a pretence for its work, as a deception and a fraud on the anti-slavery sentiment which had begun to develop itself at the time the Colonization Societies came into existence. But as God can cause the wrath of man to praise him, so He can and often does cause the schemes of wicked and unprincipled men to do it. In the scheme of Colonization there was a strange mixture of good and evil designs. The good men engaged in it with intentions of good: the evil men with the design to strengthen slavery by removing one cause of disquiet to the slave—the free colored people—and and as a sop to the rising spirit of anti-slavery which was gathering strength in the North. But those times are past, and we are rejoiced to know that God has caused the scheme, whatever were the intentions of its promoters, to work good to Africa.

The following extracts from the Annual Report of the Vt. Colonization Society will be read with interest. It says:

"Forty-two years ago an adopted son of Vermont, the brave and pious Ashmun, landed from the brig Strong, on Cape Messuardo, with a little band of sable men and women. He shared their perils, instructed them in their great work, and led them in their defence against hostile barbarians. On every side, except by sea, he was surrounded by people who had superadded to the common vices of a savage state, all those that savages were capable of learning from long intercourse with pirates and slaves traders. His little band pitched their tents upon a coast which had been for a century the chief seat of slave-trade, and from which, but the year before, 'twenty thousrnd slaves had been shipped to hopeless bondage.'

"Who are these pilgrims? And for what purpose had they come, periling health and life, by land and sea, and among false brethren? They were the exiled children of Africa. They had come with an object before them, clear and well defined. They had come to establish a civilized nationality amid the scenes of cruelty and barbarism. How were they fitted for such a work? They had no prestige of social elevation here. Like the pilgrims of the Mayflower, the fathers of Liberia were few in number, and poor in the wealth of this world. But God had trained them for their work in the school of affliction, as He trained the Israelites in Egypt to qualify them to take possession of Canaan; and as he trained the Puritans to Christianize this continent. Some of these African pilgrims were intelligent Christian men. They carried with them the English language, bible, laws, manners and customs. They carried with them all the lessons in respect to civil, social and religious liberty, and the government of a State, which our fathers had learned in two hundred years. This garnered experience of the working of a republican government was all their own.

"The brief space of forty-two years has passed, and what do we see to-day as the result of these humble beginnings? We see the slave trade abolished over a section as large as the six New England States. The cries and groans of the pirate's victims have given place to the voice of Christian worship, and to the cheerful sounds of voluntary industry. We see a stable and well ordered republic, with a constitution like our own, administered wholly by colored men. We see churches and schools, and a college, with twenty-three students and faculty of liberally educated colored men. We see thousands of re-captives, rescued from slave ships, associated with settlers, assimilated to Christian habits and received as citizens into the bosom of the State. We see there the steam engine, the sugar mill, the cotten gin, and the printing press.

"Such results has God wrought through the humble, but efficient agency of Colonization. And truly may we say, 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, Light is sprung up.' Matt. iv. 16. This language of inspiration, indicating a great change in the moral condition of a people, has seldom, if ever, found a more fitting application than in the case before us.

"May we not then—shall we not give thanks to God for the glorious results of our work, and take courage to labor and pray more, and to give more liberally for extending these benign results over that whole domain of sin and suffering? And to the doubting and prejudiced, who have opposed us, or stood aloof, we would put the question, 'What think ye of this, our work? If you do not approve it, has not God approved it, and set to it the seal of His approbation, as His chosen agency for the redemption of long neglected Africa?' We may thank God that we have been permitted to bear some humble part in this work. At the same time should feel humbled that we have done so little."

HUGH MILLER AND DRINK.—When employed as a mason, it was usual for his fellow-workmen to have as occasional treat of drink, and one day two glasses of whiskey fell to his share, which he swallowed. When he reached home he found, opening his favorite book—"Bacon's Essays"—that the letters danced before his eyes, and that he could no longer master the sense. "The condition," says he, "into which I had brought myself, was, I felt, one of degradation. I had sunk, by my own act, for the time, to a lower level of intelligence than that on which it was my privilege to be placed, and although the state could have been no very favorable one for forming a resolution, I in that hour determined that I never should again sacrifice my capacity of intellectual enjoyment to a drinking usage; and, with God's help, I was enabled to hold by the determination."

RESISTING TEMPTATION.—Frequent and fierce is the devil in his attacks, on all sides besieging our salvation. We therefore must watch and be sober, and every where fortify ourselves against his assault; for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces.—*Chrysostom.*

A BLESSED ENCOMIUM.—Of the late Samuel Fletcher, Esq., of Manchester, England, a Christian merchant as eminently distinguished for his large and active benevolence as for his commercial prosperity, it is said:

"Had he allowed the sums lent to religion and humanity to accumulate he might easily have died a millionaire. But he not only put his money to a more profitable usury; he reaped at the very time a greater as well as a purer gratification than he could have done by seeing the glittesing heap grow larger. He was happy in having it to give; still happier in being willing to give it; and not least happy in this, that he left not one member of his family who wished that he had given less to the exchecquer of the poor, or to the treasury of God; or that he had died richer by any diminution of his alms to the poor, the halt, the blind, the orphan or the widow."

Children's Department.

"HE BLESSED THEM."

It is related of Washington Irving, that when he was a little boy about five years old, he saw Gen. Washington in New York; his nurse carried him into a store where the General was, and said, "Please your honor, this little fellow is named after you." The great and good man smiled on the child, and laid his hand on his head and blessed him. Mr. Irving lived to be an old man, and a very distinguished one; he was known over almost all the civilized world; he saw and talked with kings and great men—yet he remembered how Washington looked when he gave him his blessing—it must have been very pleasant to him in his old age, when he was honored at home and abroad, to remember that the great Father of his country laid his hand on his head, and blessed him when he was a little boy.

Almost two thousand years ago, there was one on earth greater than Gen. Washington, yes infinitely greater than all men or angels; this was Jesus Christ, the Son of God. He was all powerful: He could raise the dead, cast out devils, still the raging tempests. He created worlds and all things were made by him. He was as good as he was great; for he came on earth to suffer and die, that we might be saved, and after he was dead he rose from the grave and went to his glorious and happy home in heaven.

Once while He was on earth, some little children were brought to the good Lord Jesus, and he took them in his arms, and laid his sacred hands on their heads, and blessed them. How do you suppose these children must have felt when they were old enough to know that they had once been in the arms of him who was their Saviour? If they were Christians, their feelings must have been joyful and awful beyond description. Let us imagine that they lived to be old men, and after having been separated many years, they met again near the spot where the divine Saviour had blessed them when they were little children. One man older than the rest speaks and says: "O, my brothers, do you remember the time when our Lord Jesus took us in his arms and blessed us? You were very young; you hardly remember how he looked and spoke; I was a little older, and will remind you of what happened." "O, brother," replied the youngest, "could we ever forget the light of those divine eyes, which sunk into our souls never to be darkened through time or eternity? Their heavenly brightness has been our guide through all our wanderings; the impression of the sacred hands rests forever on our heads; that gracious blessing sounds evermore in our ears, sweeter than the voice of a silver trumpet! O, that our pilgrimage was done, that we might see once more, and forever, the face of our blessed Lord and Saviour! O, my brethern, we are more favored than all the children of men: we have rested on the bosom of our Lord—we have felt the beatings of his sacred heart—we have seen his eyes beaming on us, and heard his voice. He blessed us when we were little children, and we can now rejoice in the thought that we have tried to serve him on earth, and that we shall glorify him through all eternity." Such might be some of the reflections of these old men. What little child does not wish that he had been one whom the Saviour so kindly took into his arms and blessed? Little children, though you cannot see him, the Saviour is ready to take you all into his arms and bless you, as he did the little Jewish children, nearly two thousand years years ago.—*Selected.*

THE STORY OF BETHANY.

My young friends, do you realize how much is contained in this wonderful story? The first we learn in regard to it is, that Jesus being in Bethany a certain woman named Martha received him into her house. She also had a sister who was so captivated with Jesus' conversation that she sat at his feet eager to catch every word that fell from his sacred lips; while her sister was bustling about to prepare, perhaps, a sumptuous entertainment, she was lost to the thought of what they should eat or drink. Jesus, who knew the thoughts of her heart, readily discovered that she was feeding upon bread that would never perish; hence his reply to Martha, when she pettishly said to him, Do you not care that Mary has left me to get supper alone? bid her to help me. How affectionately, yet faithfully did Jesus rebuke her saying, O Martha you are troubled about many things, but Mary has chosen a privilege which she shall enjoy and no one shall take it from her.

The next we learn of these sisters they are in affliction: a beloved Brother is sick, and they send for Jesus. The tender affection existing between them is plainly seen in the message, "He whom thou lovest is sick." Jesus did not go even when he knew the loved one was dead, and the sorrowing Sisters were following to the grave the lifeless form of their Brother Lazarus.

Now why did he not go? His remark to his disciples shows the reason. I am glad I was not there, that ye may believe. We find him making a similar remark to Martha when she objected to removing the stone from the grave, fearing that decomposition had taken place. He said, if you will believe you shall see the glory of God. Believe what? Believe in him as the resurrection and the life. And when the buried form of their brother, bound about with grave clothes, arose from the tomb at the command of Jesus, think you not that they had some idea of the power of Jesus? Would Martha again object to the removal of a stone from a grave when Jesus commanded it? O, with what gratitude did they return to their desolate home, with their Brother made alive from the dead. Do you not imagine that the name of Jesus was ever on their, lips as they gathered around their evening fireside, or partook of the good things God had provided? Lazarus must ever have been to them a memento of Jesus' power and love: how much more than if He had gone to Bethany when sent for, and restored him to health, and above all, the glorious doctrine of the resurrection could not have been demonstrated to eye witneses, and fixed indelibly upon their minds, and through them transmitted to coming generations.

He must find them manifesting their desire to comfort and bless Him who had done so much for them. A supper is prepared, Jesus and Lazarus are seated at the hospitable board, while Martha serves with her wonted ability and eagerness to please. Mary believing Christ's words, that He was to be made an offering for sin, and rise again the third day, came behind him, and brake a box of costly ointment and poured it on his head. How rich the opportunity; how freely bestowed this costly offering. Some present were offended at the waste of the ointment. Jesus fully commended what she had done, knowing the thoughts of her heart, and that to anoint his body for the burial she had used it; and also that wherever this gospel was preached this story would be told of her. That we have this to contemplate, eighteen hundred and sixty five years after, is a standing proof of His prophetic power, and that his words will not fail. Though heaven and earth should pass away, yet His words will not pass away.

Let us my young friends, believe and obey his word, that when Christ who is our life shall appear, we shall be with him in glory.

AUNT LUCRETIA.

Ironton, Ohio.

ABRAHAM'S TRIAL

In the night God spake to Abraham. He spoke terrible words this time. He told Abraham to take Isaac, his dear son, whom he loved so much, and go with him a long way from home, to the top of a high mountain, and build an altar, and offer him for a burnt offering.

Could Abraham do this? It does not seem as if he could. But you know he had always obeyed God instantly. Would he now?

The Bible says, "And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him."

Yes Abraham would obey God perfectly. He did not hesitate. He did not loiter. He did not wait till late in the afternoon. He rose up early in the morning and went. He did not, probably, tell Sarah where he was going, or what he was going to do. Isaac knew his father was going to offer an offering to the Lord, for he saw the wood and all the preperations.

They were to journey three days. It was a sorrowful time for Abraham; but Isaac, I suppose, talked pleasantly along with his father and the servants, little thinking what was to come. At last, on the third day, they saw a mountain in the distance, and Abraham knew that was the place. Then he stopped, and took the wood and laid it on Isaac's shoulders, and he took fire and a knife in his hand; and they went on, telling the servants to wait until they came back. As they were walking along together, Isaac spoke to his father, "My father, behold the fire and wood; but where is the lamb for a burnt offering?" His father did not tell him. He said, "My son, God will provide himself a lamb for a burnt offering." So they went silently on, until they came to the top of the mountain.

Do you know what mountain that was? It was called Moriah. On that mountain the city of Jerusalem was afterwards built, and there Jesus, our Saviour, the Lamb of God, was crucified.

When they reached the top, Abranam and Isaac heaped up stones, and made an altar, then Abraham told Isaac that he was to be God's lamb. He bound his hands and feet with cords, and laid him on the wood.

How could Abraham do so? Because he had trusted God so entirely, that he would do anything God bade him. How could Isaac let his father bind him and kill him, without saying a word? Because he had always been taught to obey his father and his father's God, without a question. Why did God try Abraham so, and tell him to do so dreadful a thing? I will try to explain this to you. God wished to teach Abraham more about himself than he had ever known yet.

Just as Abraham was lifting up the knife to kill Isaac, God spoke to him, and told him to stop. "Lay not thy hand upon the lad," he said, "neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not witheld thy son, thine only son, from me." So Abraham unbound Isaac, and offered a sheep, that he found near by, which God had sent there on purpose. It was caught by its horns in a bush.

Then God spake again with Abraham, and promised to bless him with the richest blessings, because he had trusted him so perfectly. I suppose too, that God now showed Abraham the things that would come to pass in that mountain. I suppose he told him that *he* would some day give *his* only Son, his well beloved Son, to die a cruel death, on that very spot, for the salvation of sinners. As Isaac went up the mountain, carrying the wood, so would God's precious Son carry the heavy cross. As Abraham himself lifted the knife to slay his darling child, so God would permit wicked men to kill his holy Son, and would seem to be cruel to him, and all this he would do so that sinners might be forgiven, and made holy, and fit for the kingdom of heaven. O, how good is God! How wonderfully good! And Abraham, hearing this, could not be sorry that he had suffered so those three sad days, for he had learned a great deal of the kindness and mercy that is in the heart of God. He had obeyed God, too, and had been blessed for it. And after all, he was not going home alone, to tell Sarah that she had now no child. No; Isaac was going with him, alive and well. I don't think Abraham ever wished he had been spared that trial.

We may always obey God, and trust him, for he always loves us, and is seeking our good. He means only kindness when he tries us most severely. You may trust him to save you and forgive your sins, for he loves you so much that he gave his Son to die for you. Your mothers may give you to him without fear. He has been planning your eternal life thousands of years. We need never be afraid of God, but only afraid of ourselves that we shall not be sorry for our sins, and love and obey him with all our hearts He says, "I love them that love me."—*Selected.*

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE PASSOVER IN PHILADELPHIA.

Br. Storrs:—The brethren in this City, believing in the yearly observance of the Lord's Supper upon the anniversary of the Passover, met on Monday evening, 10th inst., at Cor. of Ninth and Callowhill Streets, and *kept the feast* in christian remembrance of the event and word which authorized its establishment; and joyful apprehension of the coming glory, which its perpetuation ever leads us hopefully to anticipate. Some thirty-five were present.

The evening being stormy, quite a number were kept away. Perhaps ten or twelve more might be counted as holding to this mode of obeying the Head of the church in this commemorative and expectant ordinance.

It is proper that we should mention that quite a goodly number of our brethren who meet with us, believe in the holding of this service more frequently, and not, specially, upon the anniversary of the "Last Supper," which the Lord, after his great desire, ate with his disciples, before he went hence. But I may remark, with assurance, that there is no quarrel among us. We have different opinions, in the meeting on this and other topics; but we hold to liberty of conscience, among ourselves.

But to return to our report. The occasion was one of great interest and solemn joy. I have never been so fully impressed with the festive character of the service. Or perhaps more properly, that the children of God should rejoice when they meet to *celebrate* the great redemptive position of Christ, "our passover" who is "sacrificed for us." It was a season of unmingled joy. The "passover time," which we enjoyed at Kast Hall, Boston, last year was good; but this excelled it altogether. We feasted together in the name of the Lord. It was the blessed reflection upon the work of our Saviour and the contemplation of the future feast; the marriage festival of the Lamb.

The meeting was opened by reading the scriptures, prayer, and singing several songs, of Zion; after which followed some speaking, in which great facts of scripture were noticed; the deliverance of Israel, celebrated by the Passover referred to, especially when God "rolled off the reproach of Egypt," at Gilgal: then free interchange of thought, upon the theme of redemption, while we partook of a plain, simple repast. And we were very happy. I never did enjoy an occasion of the kind so well (I mean the Lord's Supper service), and it appeared to be the sentiment of all, that we had nothing to do but to rejoice. At the close, we solemnly passed the unleavened bread, which we broke; and also drank of the cup, after the Lord's command, and by the consecration he has appointed; then singing a beautiful hymn, we retired.

One feature of the service to me gave evidence of the fact that the Lord was indeed remembered; which was, that the poor and the sick who could not be present were remembered, and spoken of. I felt, as others did, a union with the dear saints of like precious faith and confession all over the land. May the Great Master grant his blessing to the scattered flock.

W. S. Campbell.

Philadelphia, April 12th.

OUR ANNUAL FEAST.

Dorchester, Mass., April 11, 1865.

Last evening, although quite stormy, about forty followers of Christ, repaired to Kast Hall, Boston, to commemorate the sufferings and death of our blessed Jesus. It was a season long to be remembered. The Spirit of Christ came down on the little flock gathered together. We felt especially strengthened by the Lord.

Gathering around the board we partook of a simple repast, indulging meanwhile in social conversation. It was an occasion of peculiar interest. Love and harmony reigned triumphant. There was nothing to mar or disturb the beauty of the scene; but love beamed from the countenances of all present. After prayer and suitable remarks, the "broken bread," and "wine" were passed, and we all partook of the emblems of the Lord's body. A holy calm pervaded the scene, as we ate the bread and drank the wine in remembrance" of Him. Hymns were sung, tesmonies were given, all breathing the same spirit of love and concord. All seemed to be desirous of living nearer to Christ, than ever before. As we sat around the board, the thought came vividly to my mind, of the great gathering we should have in the kingdom of God, at the "marriage supper of the Lamb," where we should meet Jesus our blessed Life-giver, the prophets, apostles, and all the holy ones of old; and my thoughts wandered to many, now sleeping in Jesus, that we should see around the table of our Lord. It was a pleasant interview, last evening, with some I had not seen for some time; but oh, how sweet will be the meeting with those that now lie sweetly sleeping in Jesus! The thought of that great meeting gave me joy; for I thought that there, we no more should watch with aching hearts the fading form, the weary sigh, no more should see our highest hopes dashed to the earth in one short hour, but we should meet the loved and lost, in that better land, and should see them radiant in beauty, blooming with immortality; should clasp them to our heart in one long embrace, and never part again.

Communion was always an interesting ordinance to me; but last evening it was unusually so. It was the most interesting season of my life, and one I shall always look back to with feelings of joy. I felt while eating the broken bread, the emblem of our Lord's body, that I was eating by faith, the "bread that from Heaven came down." I realized, to a full extent, the words of Jesus, "I am the bread of life." I laid hold of his promise with increased confidence, "He that cometh to me, shall never hunger; and he that believeth on me, shall never thirst." The words of Jesus were sweet to me, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." A sweet solemnity rested upon the company assembled as we thus feasted on Jesus' love. A little past nine o'clock we parted, many if not all satisfied that their time had been well spent, and resolving in the strength of Jesus, to walk "after the Spirit" more than ever before; to consecrate themselves more fully to the service of Christ, and to press forward with renewed vigor, for the prize at the end of the race. Thus ended one of the happiest seasons of my life, the recollection of which, will not soon be effaced from my memory.

Naomi E. Wilkins.

THE END OF THE WICKED.

Rev. Samuel Bourn, England, about a century ago, in a discourse on "The Gospel Doctrine of Future Punishment," brought out, distinctly, that the end of the wicked will be extinction of being. We never saw any of his writings till some years after we preached our "Six Sermons" on the question, and had published several editions of them. We give the following extracts from Bourn's discourse, which will go to show that truth has had its struggles for life in the past, though often strangled by Popish superstitions. Bourn speaks as follows:

The Gospel Doctrine of a total everlasting destruction is much more adapted to bring sinners to repentance than the doctrine of endless misery and torment: because they may be convinced of the reason and justice of the former; but never can be so, of the latter. And it is of the greatest importance that men be convinced, not only that they shall suffer for their sins, but also that they shall suffer justly, and no more than their guilt deserves. It is indeed highly requisite, that men should have a profound reverence for the Supreme Being, and a fearful apprehension of the punishment due to wickedness: but it is equally requisite, that this fear be built upon a reasonable foundation, and a persuasion of the justice of that punishment: it ought to be the fear of a most righteous and merciful Governor, who punishes in due measure, and to answer a wise and benificent purpose; not of an unjust and merciless tyrant, "who punishes without measure or end to satisfy implacable and eternal resentment." The former is a motive proper to bring sinners to repentance, convincing them, that if they persist in their wickedness, it will become right and fit in the great Governor of the world, and requisite to the ends of his goodness, to punish and destroy them for ever, in order to put an end to their wickedness; and for an example to others. But the doctrine of an eternal preservation in the most dreadful torments is not proper to bring men to repentance, or to promote virtue in the world. On the contrary, this anti-christian doctrine hath actually produced much wickedness, and of the worst kind, and hath served also to harden men in it....

The only way to promote sobriety, justice, humanity, and every virtue in the world, is by representing truly and recommending strongly the characters of the Deity and his government, as contained in the real doctrines of our Saviour and his Apostles: that he is the most just and merciful Father and Governor of all mankind; who will by no means clear the guilty, or suffer the impenitent workers of iniquity to escape, but will assuredly punish them with an everlasting destruction from his own presence and by his own glorious power; but who in all the measures of his government intends the best ends, and to promote the good of the whole; to destroy for ever, not to preserve for ever, the souls of the wicked; to make virtue and happiness, not wickedness and misery, everlasting. This belief of religion will have a most happy effect, in reclaiming men from vice and exciting them to virtue, and is every way proper to engage our reverence of God and our charity to all men, to make us love the Lord our God, and serve him with all our heart, and soul, and mind, and strength; which is our highest excellence and happiness.

To sum up the whole in a few words. To increase wickedness and misery in the creation, and to make them endless, is the work and design of the devil. To impute the same design to the all-perfect, and ever-blessed God, is no better than the greatest impiety. And to imagine that such a doctrine can do any good in the world, is great weakness and folly. Some men are amazingly forward, even while they praise God with their mouth, to harbor and an ill opinion of him in their hearts, and suspect him of having unjust or cruel designs. The timidity and melancholy of some, and the artifice and tyranny of others, lay the ground work of such diabolical delusions. But Christians should know better: and if they have been taught otherwise, if they are yet ignorant of the truth as it is in Jesus, and have not the knowledge of God their most righteous Governor and merciful Father in heaven, it is high time they should learn to understand their own religion.

The true doctrine of the Gospel is most honorable to the Supreme Governor of the world, maintains the perfect consistency of his justice and mercy, and shows that the measures of his goverment are calculated to prevent, destroy, and extirpate wickedness and misery, to purge at last the whole creation from every evil, to collect together, as our Saviour expresses it, all things that offend and them which do iniquity, and cast them into a furnace of fire, where they shall be utterly consumed and never more exist. John, the forerunner of Christ, describes him by the sublime character and office of being the minister of divine justice and mercy to mankind, whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but burn up the chaff with unquenchable fire, that is, utterly destroy it: then wickedness and misery shall cease for ever, death shall be destroyed, and destruction itself come to an end.

The practical language of the New Testament corresponds to the doctrine as before explained: and it remains that we attend to the Gospel admonitions, to choose the way of life, that our souls may live, and to avoid the fatal paths that lead to eternal destruction. The gate of the former is strait and the way narrow, and it is requisite to strive to gain that important pass. But if it was the dearest possession in the world, if it was a right hand or eye, that is an obstacle preventing our entrance into life eternal; it is better to part with it and cast it from us, than with it to perish for ever. For what is a man profited, if he could gain the whole world, and lose his own soul, his own life and being for ever? Or what can possibly be given to a man of equal value in exchange for his own life and being? It is not a few years in this world, but life and death absolute and eternal which are set before us. This is the very condition of our existence: there is no possibility of avoiding the momentous choice: and there is some difficulty in determining aright; and more in adhering to that determination.

But the first thing requisite is to convince ourselves thoroughly of the vast importance of our present conduct, and to have our minds awake and eyes open to look before us, and attend to the final consequences of things. As it is not easy for children to be persuaded, or bring themselves to apprehend, what is requisite or pernicious to their future health and life in this world; so men are not easily aware of the eternal consequences of their present actions. There are so many things to bribe their judgment, or divert their attention, or benumb their hearts, or alter their resolutions, that the gate is found to be wide and the way broad that leadeth to destruction, and many go in thereat; and it is not without some difficulty that any are reclaimed and brought back into the way of life. Are there few that be saved?—is a question to which no answer ought to be expected, but those persuasions to use our best endeavors, and those descriptions of the qualifications requisite to salvation, which are to be found so frequent, so clear, and so cogent, in the writings of the Gospel, that we would flee from the wrath to come, and let the goodness and patience of of God lead us to repentance; and not, after the hardness and impenitence of our hearts, treasure up for ourselves wrath against the day of wrath and revelation of the righteous judgment of God; but on the contrary, by a patienet continuance in well-doing, seek for honor and immortality, that we may gain eternal life; and that we do not through corrupt prejudices mistake the way of salvation, and what we must do to inherit eternal life; but if we would enter into life, keep the commandments of God; that we do not deceive ourselves with a vain show and empty professions, for God is not mocked, and whatsoever a man soweth, that shall he reap; he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap an incorruptible and immortal life.

Do ye not know, says the Apostle, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselvs with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Our blessed Saviour hath most plainly and authentically specified the terms of our acceptance with God, and the duties requisite to salvation: and whosoever heareth his sayings and doeth them builds his hope of eternal life on an immovable foundation: but hearing and not doing, professing and not practicing, believing and not obeying, or to speak more properly, pretending to believe and to have faith separate from works of obedience, is only heaping up to ourselves the greater confusion and ruin.

The grand event, the sublime mystery of a world to come, and of eternal life and death, is revealed in the Gospel, with such perspicuity of doctrine and force of application, as cannot fail to impress an attentive mind, and have a powerful effect. The favor or displeasure of the Almighty Governor of the universe; glory and immortality, or destruction; everlasting life, or death eternal, are solemnly propounded to the belief, choice, and pursuit of mankind: and the way to avoid the one and obtain the other clearly described.

Let us wisely attend to these things, which are alone of infinite moment to us, and not let them slip out of our minds, or be choked with the cares of this world and the deceitfulness of riches, that we may escape the condemnation of the wicked, everlasting destruction from the presence of the Lord, and may inheret that eternal life, which is the gift of God (and which may God of his infinite mercy grant to us) through Jesus Christ our Lord.

CHRISTIAN LOVE.

The gracious feeling of charity, or love, delights itself in God, and in the happiness of man. It is opposed to selfishness, which leads a person to make an idol of himself, and withhold supreme reverence from his Creator; to exclude all sympathy with his fellow-beings, and often to treat them with positive injustice and cruelty. To the absence of love for God we are authorized by Revelation to trace all blasphemy, impiety, and idolatry existing on earth; and to absence of all love for man we are warranted by the same authority, to trace envy, avarice, malignity, and oppression in its thousand forms. The gospel of Jesus is the grand antagonist of this baneful selfishness; it inculcates and inspires affection for God and man. Love is the very essence of religion. A Christian cannot be destitute of love for God and his fellow creature. When living christianity is thus synomymous with love we need not wonder that "charity" is so often inculcated in the sacred volume, and so highly extolled. Looking up to God, who himself is love, the inspired writers with one voice exclaim, "O love the Lord all ye his saints." Looking abroad on the Christian world, the inspired servants of the Redeemer proclaim these exhortations,—"Above all things have fervent charity," or love, "among yourselves." "Seeing you have purified your souls," or yourselves, "in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently;" and the great command of our Master is, that we should "love our neighbors as ourselves;" be good Samaritans, as he taught us in his parable.

"The fruit of the Spirit is love." They who are in Jesus have his spirit, and brotherly kindness, and charity are among the beautiful and heavenly products of grace. Unless we live in love we are unpardoned,—we are not of God. Man-love springs up side by side with the love of God in the heart. Whosoever loves God, and this affection is wrought in us by understanding his love for us as it is manifested especially in Jesus, is constrained to feel kindly toward his brother. The benevolence of the gospel, is the product of the gospel. It is a love to man for God's sake; he is its spring, its support, and his glory is its aim. A fine illustration of this truth is given by Mr. Moffat, in his work on Africa, in the case of Africaner, whose life he records. Before his conversion, he was alike the enemy of God and man; fierce, savage, revengeful, and bloody, his name was terror, and like the lion of his native wilds, he roamed about only to plunder and destroy. But when the doctrine of the Cross melted his heart, there was a blessed transformation speedily accomplished. The lion became a lamb,—no more plundering, no more slaughter; the doctrine that moved him to love the merciful Jehovah, filled his bosom with benevolence to man. Having been born into the family of heaven, he loved the brethren with especial affection; the yearing of pure and holy philanthropy characterized his being. Oh! happy change; when will the world be filled with hearts like his?

As soon as we discover that a wrong has been done us, we naturally feel angry, and this feeling, if not crushed, will rise into revenge, and be manifested probably in some of the forms of retaliation in our power. We see this process exemplified in the inferior animals, when an injury has been inflicted by any of their number; and their Creator has actually endowed them with weapons, so to speak, by which to defend themselves, and chastise their enemies. The serpent has a sting, the bull horns, the tiger has claws, and in their case, in consequence of their constitution, the infliction of an injury and an effort at revenge, are purely instinctive and simultaneous. In savage life, and in some men who are supposed to be civilized, there is a striking and sad resemblance to the inferior creatures around them, they boil with rage, utter their wrath in horrid and often fiendish imprecations, they glory in returning the wrong in an aggravated form. Even though we may have no resemblance to these excessively wicked men, we all experience, at least for the moment, a desire, it may be feeble, yet still the desire is felt, to punish the person who willingly affords us pain. Now this feeling of resentment, and particularly if allowed to assume the form of revenge, is peculiarly abhorent from the genius of Christianity. We are to forgive our enemies; to love them, to pray for them that despitefully use us and persecute us. We are to imitate our Master's example, who pardoned even the man who denied him with oaths; who, when on the cross, prayed for his murderers.

Love in the heart will expel all anger and malice, and terminate all evil speaking. Love cheers the home; love irradiates and tranquilizes the church. It is of divine power, and he that dwelleth in love dwelleth in God and God in him. Heaven is the home, the temple of love; and in proportion as we love, we know the sympathies, the joys, and even the sublime sorrows of that distant shore.

I MUST PRAISE MORE.

The title of a recent article was, "I must Pray More;" and in it I expressed wonder that we pray so little, and gave reason why we should pray more. But it strikes me that we ought to praise more as well as pray more. I do not know how it is with others, but I know that I have a great deal for which to be thankful and to praise God. I feel that it will not do for me to spend all my breath in prayer. I should thus, it is true, acknowledge my dependence on God; but where would be the acknowledgement of his benefits couferred upon me? I must spend a part of my breath in praise. O! to be animated from above with that life, whose alternate breath is prayer and praise! God has been very good to me. Yes, he has exercised goodness towards me in all its various forms of pity, forbearance, care, bounty, grace and mercy; or to express all in one word, "God is love," and he has been love to me. I do not know why he should have treated me so kindly. I have sought, but can find no reason out of himself. I conclude it is because he "delighteth in mercy." His nature being love, it is natural for him to love his creatures, and especially those he has called to be his children. O! the goodness of God! The thought of it sometimes comes over me with very great power, and I am overwhelmed in admiration. Nothing so easily breaks up the fountain of tears within me. Those drops, if I may judge from my own experiences, were intended as much to express gratitude as grief. I think I shall be able without weariness, to spend eternity on the topic of Divine love and goodness.

Reader, can you not adopt my language as your own? Has not God been the same to you? And shall we not praise him? Shall all our devotion consist in prayer? Shall we be always thinking of our wants, and never of his benefits—always dwelling on what remains to be done, and never thinking of what has already been done for us—always uttering desire, and never expressing gratitude—expending all our voice in supplication and none of it in song? Is this the way to treat a benefactor? No indeed. It is not just, so to treat him; neither is it wise. It is very bad policy to praise no more than Christians in general do. They would have much more success in prayer, if one half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect the reason why the Lord did such great things for the Psalmist was, that, while he was not by any means deficient in prayer, he abounded in praise, The Lord heard his psalms, and while he sung of mercy shown, showed him more. And it would be just so with us, if we abound more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them. How do we know that God is not waiting for us to praise him for a benefit already conferred, before he will confer on us that other which we may be now so earnestly desiring him? It is wonderful how much more prone we are to forget the benefit received, than the benefit wanted—in other words, how much more inclined we are to offer prayer than praise. For one who offers genuine praise, there may be found ten that pray. Ten lepers lifted up their voices together in the prayer, "Jesus, Master, have mercy on us," but only one of the ten "returned to give glory to God." The rest were satisfied with the benefit—this one only thought gratefully of the benefactor. His gratitude obtained for him, I doubt not, a greater blessing than ever his prayer had procured; and praise has often, I believe, in the experience of the people of God, been found more effectual for obtaining blessings than prayer. A person, being once cast upon a desolate island, spent a day in fasting and prayer for his deliverance, but no help came. It occurred to him then to keep a day of thanksgiving and praise, and he had no sooner done it than relief was brought to him. You see, as he began to sing of mercy exercised, the Lord heard the voice of his praise.

Christian reader, you complain perhaps that your prayer is not heard; suppose you try the efficacy of praise. Peradventure you will find that the way to obtain new favors is to praise the Lord for favors received. Perhaps if you consider his goodness, he will consider your wants. It may be you are a parent, and one child is converted, but there is another, concerning whom you say, "O that he might live before Thee!" Go now and bless the Lord for the conversion of the first, and it is very likely he will give thee occasion shortly to keep another day of thanksgiving for the salvation of the other. Some of us are sick. Perhaps it is because we did not praise the Lord for health. We forget that benefit. We We do not forget our sickness, O no. Nor is there any lack of desire in us to get well. We pray for recovery. And so we should; but it strikes me that we might get well sooner were we to dwell with less grief and despondency on our loss of health, and to contemplate with cheerful and grateful admiration, what God has done for our souls—the great love wherewith he loved us, even when we were dead in sins; and how he spared not his own Son, that he might spare us; and give us now his Spirit, to be in us the earnest of heaven, our eternal home. If we were to think such thoughts, to the forgetfulness of our bodily ailments, I judge it would be better for the whole man, body and soul both, than any other course we can pursue. If the affliction should still continue, we should count it light, aye, should rejoice in it, because it is his will, and because he says he means to make it work our good.

There is nothing glorifies God like praise. "Whoso offereth praise, glorifieth me." Ps. i. 23. Prayer expresses dependence and desire; but praise, admiration and gratitude. By it men testify and tell all abroad that God is good, and thus others are persuaded to "taste and see that the Lord is good." Praise is altogether the superior exercise of the two. Prayer may be purely selfish in its origin, but praise is ingenious. Praise is the employment of heaven. Angels praise. The spirits of the just made perfect will praise. We shall not always pray, but we shall always praise. Let us anticipate the employment of heaven. Let us exercise ourselves unto praise.

Let us learn the song now, "O that men would praise the Lord for his goodness." But above all, "let the saints be joyful in glory: let them sing aloud upon their beds." I charge thee, my soul, to praise him, and he will never let thee want matter for praise. "While I live will I praise the Lord: I will sing praises unto my God while I have any being."—*Nevins.*

THE LITTLE BROWN CABIN.

Nestled under a craggy hill on the western bank of the Hudson stood a tiny brown cabin, hardly larger than a squirrel cage or chicken coop. It wore a peculiarly peaceful look,neat, quiet habitation, with a little skiff moored before the door, a huge cherry tree overshadowing the roof, a vegatable garden near, and the glittering river rolling before it.

When the spires and roofs of the neighboring city were mantled in the light of the decending sun, a gray twilight, "a shadowing shroud," seemed to rest upon the little cabin, and to divide it still more from the actual, living world.

Yet there was no darkness within, for it was illumined by the peace and love of God. Two old people lived in that quiet spot, very poor, but very happy. They earned a scanty subsistence by selling the vegetables they raised in the little garden which they had reclaimed from the neighboring marsh. The Bible taught them all that it was necessary for them to know. It was truly "a lamp to their feet, and a guide to their path."

When the work of the day was over, they sat in the door, and the old man, who was the better scholar of the two, read the words of Jesus to his wife. They both felt the power contained in them, and he once said, "They do me just as much good this day as they did the people to whom they were spoken."

They had saved money enough to buy themselves a plain Bible, when their old one was worn out. But their eye-sight failed, and the print was small. A lady, without knowing their especial need of it, sent them a quarto

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE PASSOVER IN PHILADELPHIA.

Br. Storrs:—The brethren in this City, believing in the yearly observance of the Lord's Supper upon the anniversary of the Passover, met on Monday evening, 10th inst., at Cor. of Ninth and Callowhill Streets, and *kept the feast* in christian remembrance of the event and word which authorized its establishment; and joyful apprehension of the coming glory, which its perpetuation ever leads us hopefully to anticipate. Some thirty-five were present.

The evening being stormy, quite a number were kept away. Perhaps ten or twelve more might be counted as holding to this mode of obeying the Head of the church in this commemorative and expectant ordinance.

It is proper that we should mention that quite a goodly number of our brethren who meet with us, believe in the holding of this service more frequently, and not, specially, upon the anniversary of the "Last Supper," which the Lord, after his great desire, ate with his disciples, before he went hence. But I may remark, with assurance, that there is no quarrel among us. We have different opinions, in the meeting on this and other topics; but we hold to liberty of conscience, among ourselves.

But to return to our report. The occasion was one of great interest and solemn joy. I have never been so fully impressed with the festive character of the service. Or perhaps more properly, that the children of God should rejoice when they meet to *celebrate* the great redemptive position of Christ, "our passover" who is "sacrificed for us." It was a season of unmingled joy. The "passover time," which we enjoyed at Kast Hall, Boston, last year was good; but this excelled it altogether. We feasted together in the name of the Lord. It was the blessed reflection upon the work of our Saviour and the contemplation of the future feast; the marriage festival of the Lamb.

The meeting was opened by reading the scriptures, prayer, and singing several songs, of Zion; after which followed some speaking, in which great facts of scripture were noticed; the deliverance of Israel, celebrated by the Passover referred to, especially when God "rolled off the reproach of Egypt," at Gilgal: then free interchange of thought, upon the theme of redemption, while we partook of a plain, simple repast. And we were very happy. I never did enjoy an occasion of the kind so well (I mean the Lord's Supper service), and it appeared to be the sentiment of all, that we had nothing to do but to rejoice. At the close, we solemnly passed the unleavened bread, which we broke; and also drank of the cup, after the Lord's command, and by the consecration he has appointed; then singing a beautiful hymn, we retired.

One feature of the service to me gave evidence of the fact that the Lord was indeed remembered; which was, that the poor and the sick who could not be present were remembered, and spoken of. I felt, as others did, a union with the dear saints of like precious faith and confession all over the land. May the Great Master grant his blessing to the scattered flock.

W. S. Campbell.

Philadelphia, April 12th.

OUR ANNUAL FEAST.

Dorchester, Mass., April 11, 1865.

Last evening, although quite stormy, about forty followers of Christ, repaired to Kast Hall, Boston, to commemorate the sufferings and death of our blessed Jesus. It was a season long to be remembered. The Spirit of Christ came down on the little flock gathered together. We felt especially strengthened by the Lord.

Gathering around the board we partook of a simple repast, indulging meanwhile in social conversation. It was an occasion of peculiar interest. Love and harmony reigned triumphant. There was nothing to mar or disturb the beauty of the scene; but love beamed from the countenances of all present. After prayer and suitable remarks, the "broken bread," and "wine" were passed, and we all partook of the emblems of the Lord's body. A holy calm pervaded the scene, as we ate the bread and drank the wine in remembrance" of Him. Hymns were sung, tesmonies were given, all breathing the same spirit of love and concord. All seemed to be desirous of living nearer to Christ, than ever before. As we sat around the board, the thought came vividly to my mind, of the great gathering we should have in the kingdom of God, at the "marriage supper of the Lamb," where we should meet Jesus our blessed Life-giver, the prophets, apostles, and all the holy ones of old; and my thoughts wandered to many, now sleeping in Jesus, that we should see around the table of our Lord. It was a pleasant interview, last evening, with some I had not seen for some time; but oh, how sweet will be the meeting with those that now lie sweetly sleeping in Jesus! The thought of that great meeting gave me joy; for I thought that there, we no more should watch with aching hearts the fading form, the weary sigh, no more should see our highest hopes dashed to the earth in one short hour, but we should meet the loved and lost, in that better land, and should see them radiant in beauty, blooming with immortality; should clasp them to our heart in one long embrace, and never part again.

Communion was always an interesting ordinance to me; but last evening it was unusually so. It was the most interesting season of my life, and one I shall always look back to with feelings of joy. I felt while eating the broken bread, the emblem of our Lord's body, that I was eating by faith, the "bread that from Heaven came down." I realized, to a full extent, the words of Jesus, "I am the bread of life." I laid hold of his promise with increased confidence, "He that cometh to me, shall never hunger; and he that believeth on me, shall never thirst." The words of Jesus were sweet to me, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." A sweet solemnity rested upon the company assembled as we thus feasted on Jesus' love. A little past nine o'clock we parted, many if not all satisfied that their time had been well spent, and resolving in the strength of Jesus, to walk "after the Spirit" more than ever before; to consecrate themselves more fully to the service of Christ, and to press forward with renewed vigor, for the prize at the end of the race. Thus ended one of the happiest seasons of my life, the recollection of which, will not soon be effaced from my memory.

Naomi E. Wilkins.

THE END OF THE WICKED.

Rev. Samuel Bourn, England, about a century ago, in a discourse on "The Gospel Doctrine of Future Punishment," brought out, distinctly, that the end of the wicked will be extinction of being. We never saw any of his writings till some years after we preached our "Six Sermons" on the question, and had published several editions of them. We give the following extracts from Bourn's discourse, which will go to show that truth has had its struggles for life in the past, though often strangled by Popish superstitions. Bourn speaks as follows:

The Gospel Doctrine of a total everlasting destruction is much more adapted to bring sinners to repentance than the doctrine of endless misery and torment: because they may be convinced of the reason and justice of the former; but never can be so, of the latter. And it is of the greatest importance that men be convinced, not only that they shall suffer for their sins, but also that they shall suffer justly, and no more than their guilt deserves. It is indeed highly requisite, that men should have a profound reverence for the Supreme Being, and a fearful apprehension of the punishment due to wickedness: but it is equally requisite, that this fear be built upon a reasonable foundation, and a persuasion of the justice of that punishment: it ought to be the fear of a most righteous and merciful Governor, who punishes in due measure, and to answer a wise and benificent purpose; not of an unjust and merciless tyrant, "who punishes without measure or end to satisfy implacable and eternal resentment." The former is a motive proper to bring sinners to repentance, convincing them, that if they persist in their wickedness, it will become right and fit in the great Governor of the world, and requisite to the ends of his goodness, to punish and destroy them for ever, in order to put an end to their wickedness; and for an example to others. But the doctrine of an eternal preservation in the most dreadful torments is not proper to bring men to repentance, or to promote virtue in the world. On the contrary, this anti-christian doctrine hath actually produced much wickedness, and of the worst kind, and hath served also to harden men in it. . . .

The only way to promote sobriety, justice, humanity, and every virtue in the world, is by representing truly and recommending strongly the characters of the Deity and his government, as contained in the real doctrines of our Saviour and his Apostles: that he is the most just and merciful Father and Governor of all mankind; who will by no means clear the guilty, or suffer the impenitent workers of iniquity to escape, but will assuredly punish them with an everlasting destruction from his own presence and by his own glorious power; but who in all the measures of his government intends the best ends, and to promote the good of the whole; to destroy for ever, not to preserve for ever, the souls of the wicked; to make virtue and happiness, not wickedness and misery, everlasting. This belief of religion will have a most happy effect, in reclaiming men from vice and exciting them to virtue, and is every way proper to engage our reverence of God and our charity to all men, to make us love the Lord our God, and serve him with all our heart, and soul, and mind, and strength; which is our highest excellence and happiness.

To sum up the whole in a few words. To increase wickedness and misery in the creation, and to make them endless, is the work and design of the devil. To impute the same design to the all-perfect, and ever-blessed God, is no better than the greatest impiety. And to imagine that such a doctrine can do any good in the world, is great weakness and folly. Some men are amazingly forward, even while they praise God with their mouth, to harbor and an ill opinion of him in their hearts, and suspect him of having unjust or cruel designs. The timidity and melancholy of some, and the artifice and tyranny of others, lay the ground work of such diabolical delusions. But Christians should know better: and if they have been taught otherwise, if they are yet ignorant of the truth as it is in Jesus, and have not the knowledge of God their most righteous Governor and merciful Father in heaven, it is high time they should learn to understand their own religion.

The true doctrine of the Gospel is most honorable to the Supreme Governor of the world, maintains the perfect consistency of his justice and mercy, and shows that the measures of his goverment are calculated to prevent, destroy, and extirpate wickedness and misery, to purge at last the whole creation from every evil, to collect together, as our Saviour expresses it, all things that offend and them which do iniquity, and cast them into a furnace of fire, where they shall be utterly consumed and never more exist. John, the forerunner of Christ, describes him by the sublime character and office of being the minister of divine justice and mercy to mankind, whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but burn up the chaff with unquenchable fire, that is, utterly destroy it: then wickedness and misery shall cease for ever, death shall be destroyed, and destruction itself come to an end.

The practical language of the New Testament corresponds to the doctrine as before explained: and it remains that we attend to the Gospel admonitions, to choose the way of life, that our souls may live, and to avoid the fatal paths that lead to eternal destruction. The gate of the former is strait and the way narrow, and it is requisite to strive to gain that important pass. But if it was the dearest possession in the world, if it was a right hand or eye, that is an obstacle preventing our entrance into life eternal; it is better to part with it and cast it from us, than with it to perish for ever. For what is a man profited, if he could gain the whole world, and lose his own soul, his own life and being for ever? Or what can possibly be given to a man of equal value in exchange for his own life and being? It is not a few years in this world, but life and death absolute and eternal which are set before us. This is the very condition of our existence: there is no possibility of avoiding the momentous choice: and there is some difficulty in determining aright; and more in adhering to that determination.

But the first thing requisite is to convince ourselves thoroughly of the vast importance of our present conduct, and to have our minds awake and eyes open to look before us, and attend to the final consequences of things. As it is not easy for children to be persuaded, or bring themselves to apprehend, what is requisite or pernicious to their future health and life in this world; so men are not easily aware of the eternal consequences of their present actions. There are so many things to bribe their judgment, or divert their attention, or benumb their hearts, or alter their resolutions, that the gate is found to be wide and the way broad that leadeth to destruction, and many go in thereat; and it is not without some difficulty that any are reclaimed and brought back into the way of life. Are there few that be saved?—is a question to which no answer ought to be expected, but those persuasions to use our best endeavors, and those descriptions of the qualifications requisite to salvation, which are to be found so frequent, so clear, and so cogent, in the writings of the Gospel, that we would flee from the wrath to come, and let the goodness and patience of of God lead us to repentance; and not, after the hardness and impenitence of our hearts, treasure up for ourselves wrath against the day of wrath and revelation of the righteous judgment of God; but on the contrary, by a patienet continuance in well-doing, seek for honor and immortality, that we may gain eternal life; and that we do not through corrupt prejudices mistake the way of salvation, and what we must do to inherit eternal life; but if we would enter into life, keep the commandments of God; that we do not deceive ourselves with a vain show and empty professions, for God is not mocked, and whatsoever a man soweth, that shall he reap; he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap an incorruptible and immortal life.

Do ye not know, says the Apostle, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselvs with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Our blessed Saviour hath most plainly and authentically specified the terms of our acceptance with God, and the duties requisite to salvation: and whosoever heareth his sayings and doeth them builds his hope of eternal life on an immovable foundation: but hearing and not doing, professing and not practicing, believing and not obeying, or to speak more properly, pretending to believe and to have faith separate from works of obedience, is only heaping up to ourselves the greater confusion and ruin.

The grand event, the sublime mystery of a world to come, and of eternal life and death, is revealed in the Gospel, with such perspicuity of doctrine and force of application, as cannot fail to impress an attentive mind, and have a powerful effect. The favor or displeasure of the Almighty Governor of the universe; glory and immortality, or destruction; everlasting life, or death eternal, are solemnly propounded to the belief, choice, and pursuit of mankind: and the way to avoid the one and obtain the other clearly described.

Let us wisely attend to these things, which are alone of infinite moment to us, and not let them slip out of our minds, or be choked with the cares of this world and the deceitfulness of riches, that we may escape the condemnation of the wicked, everlasting destruction from the presence of the Lord, and may inheret that eternal life, which is the gift of God (and which may God of his infinite mercy grant to us) through Jesus Christ our Lord.

CHRISTIAN LOVE.

The gracious feeling of charity, or love, delights itself in God, and in the happiness of man. It is opposed to selfishness, which leads a person to make an idol of himself, and withhold supreme reverence from his Creator; to exclude all sympathy with his fellow-beings, and often to treat them with positive injustice and cruelty. To the absence of love for God we are authorized by Revelation to trace all blasphemy, impiety, and idolatry existing on earth; and to absence of all love for man we are warranted by the same authority, to trace envy, avarice, malignity, and oppression in its thousand forms. The gospel of Jesus is the grand antagonist of this baneful selfishness; it inculcates and inspires affection for God and man. Love is the very essence of religion. A Christian cannot be destitute of love for God and his fellow creature. When living christianity is thus synomymous with love we need not wonder that "charity" is so often inculcated in the sacred volume, and so highly extolled. Looking up to God, who himself is love, the inspired writers with one voice exclaim, "O love the Lord all ye his saints." Looking abroad on the Christian world, the inspired servants of the Redeemer proclaim these exhortations,—"Above all things have fervent charity," or love, "among yourselves." "Seeing you have purified your souls," or yourselves, "in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently;" and the great command of our Master is, that we should "love our neighbors as ourselves;" be good Samaritans, as he taught us in his parable.

"The fruit of the Spirit is love." They who are in Jesus have his spirit, and brotherly kindness, and charity are among the beautiful and heavenly products of grace. Unless we live in love we are unpardoned,—we are not of God. Man-love springs up side by side with the love of God in the heart. Whosoever loves God, and this affection is wrought in us by understanding his love for us as it is manifested especially in Jesus, is constrained to feel kindly toward his brother. The benevolence of the gospel, is the product of the gospel. It is a love to man for God's sake; he is its spring, its support, and his glory is its aim. A fine illustration of this truth is given by Mr. Moffat, in his work on Africa, in the case of Africaner, whose life he records. Before his conversion, he was alike the enemy of God and man; fierce, savage, revengeful, and bloody, his name was terror, and like the lion of his native wilds, he roamed about only to plunder and destroy. But when the doctrine of the Cross melted his heart, there was a blessed transformation speedily accomplished. The lion became a lamb,—no more plundering, no more slaughter; the doctrine that moved him to love the merciful Jehovah, filled his bosom with benevolence to man. Having been born into the family of heaven, he loved the brethren with especial affection; the yearing of pure and holy philanthropy characterized his being. Oh! happy change; when will the world be filled with hearts like his?

As soon as we discover that a wrong has been done us, we naturally feel angry, and this feeling, if not crushed, will rise into revenge, and be manifested probably in some of the forms of retaliation in our power. We see this process exemplified in the inferior animals, when an injury has been inflicted by any of their number; and their Creator has actually endowed them with weapons, so to speak, by which to defend themselves, and chastise their enemies. The serpent has a sting, the bull horns, the tiger has claws, and in their case, in consequence of their constitution, the infliction of an injury and an effort at revenge, are purely instinctive and simultaneous. In savage life, and in some men who are supposed to be civilized, there is a striking and sad resemblance to the inferior creatures around them, they boil with rage, utter their wrath in horrid and often fiendish imprecations, they glory in returning the wrong in an aggravated form. Even though we may have no resemblance to these excessively wicked men, we all experience, at least for the moment, a desire, it may be feeble, yet still the desire is felt, to punish the person who willingly affords us pain. Now this feeling of resentment, and particularly if allowed to assume the form of revenge, is peculiarly abhorent from the genius of Christianity. We are to forgive our enemies; to love them, to pray for them that despitefully use us and persecute us. We are to imitate our Master's example, who pardoned even the man who denied him with oaths; who, when on the cross, prayed for his murderers.

Love in the heart will expel all anger and malice, and terminate all evil speaking. Love cheers the home; love irradiates and tranquilizes the church. It is of divine power, and he that dwelleth in love dwelleth in God and God in him. Heaven is the home, the temple of love; and in proportion as we love, we know the sympathies, the joys, and even the sublime sorrows of that distant shore.

I MUST PRAISE MORE.

The title of a recent article was, "I must Pray More;" and in it I expressed wonder that we pray so little, and gave reason why we should pray more. But it strikes me that we ought to praise more as well as pray more. I do not know how it is with others, but I know that I have a great deal for which to be thankful and to praise God. I feel that it will not do for me to spend all my breath in prayer. I should thus, it is true, acknowledge my dependence on God; but where would be the acknowledgement of his benefits couferred upon me? I must spend a part of my breath in praise. O! to be animated from above with that life, whose alternate breath is prayer and praise! God has been very good to me. Yes, he has exercised goodness towards me in all its various forms of pity, forbearance, care, bounty, grace and mercy; or to express all in one word, "God is love," and he has been love to me. I do not know why he should have treated me so kindly. I have sought, but can find no reason out of himself. I conclude it is because he "delighteth in mercy." His nature being love, it is natural for him to love his creatures, and especially those he has called to be his children. O! the goodness of God! The thought of it sometimes comes over me with very great power, and I am overwhelmed in admiration. Nothing so easily breaks up the fountain of tears within me. Those drops, if I may judge from my own experiences, were intended as much to express gratitude as grief. I think I shall be able without weariness, to spend eternity on the topic of Divine love and goodness.

Reader, can you not adopt my language as your own? Has not God been the same to you? And shall we not praise him? Shall all our devotion consist in prayer? Shall we be always thinking of our wants, and never of his benefits—always dwelling on what remains to be done, and never thinking of what has already been done for us—always uttering desire, and never expressing gratitude—expending all our voice in supplication and none of it in song? Is this the way to treat a benefactor? No indeed. It is not just, so to treat him; neither is it wise. It is very bad policy to praise no more than Christians in general do. They would have much more success in prayer, if one half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect the reason why the Lord did such great things for the Psalmist was, that, while he was not by any means deficient in prayer, he abounded in praise. The Lord heard his psalms, and while he sung of mercy shown, showed him more. And it would be just so with us, if we abound more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them. How do we know that God is not waiting for us to praise him for a benefit already conferred, before he will confer on us that other which we may be now so earnestly desiring him? It is wonderful how much more prone we are to forget the benefit received, than the benefit wanted—in other words, how much more inclined we are to offer prayer than praise. For one who offers genuine praise, there may be found ten that pray. Ten lepers lifted up their voices together in the prayer, "Jesus, Master, have mercy on us," but only one of the ten "returned to give glory to God." The rest were satisfied with the benefit—this one only thought gratefully of the benefactor. His gratitude obtained for him, I doubt not, a greater blessing than ever his prayer had procured; and praise has often, I believe, in the experience of the people of God, been found more effectual for obtaining blessings than prayer. A person, being once cast upon a desolate island, spent a day in fasting and prayer for his deliverance, but no help came. It occurred to him then to keep a day of thanksgiving and praise, and he had no sooner done it than relief was brought to him. You see, as he began to sing of mercy exercised, the Lord heard the voice of his praise.

Christian reader, you complain perhaps that your prayer is not heard; suppose you try the efficacy of praise. Peradventure you will find that the way to obtain new favors is to praise the Lord for favors received. Perhaps if you consider his goodness, he will consider your wants. It may be you are a parent, and one child is converted, but there is another, concerning whom you say, "O that he might live before Thee!" Go now and bless the Lord for the conversion of the first, and it is very likely he will give thee occasion shortly to keep another day of thanksgiving for the salvation of the other. Some of us are sick. Perhaps it is because we did not praise the Lord for health. We forget that benefit. We We do not forget our sickness, O no. Nor is there any lack of desire in us to get well. We pray for recovery. And so we should; but it strikes me that we might get well sooner were we to dwell with less grief and despondency on our loss of health, and to contemplate with cheerful and grateful admiration, what God has done for our souls—the great love wherewith he loved us, even when we were dead in sins; and how he spared not his own Son, that he might spare us; and give us now his Spirit, to be in us the earnest of heaven, our eternal home. If we were to think such thoughts, to the forgetfulness of our bodily ailments, I judge it would be better for the whole man, body and soul both, than any other course we can pursue. If the affliction should still continue, we should count it light, aye, should rejoice in it, because it is his will, and because he says he means to make it work our good.

There is nothing glorifies God like praise. "Whoso offereth praise, glorifieth me." Ps. i. 23. Prayer expresses dependence and desire; but praise, admiration and gratitude. By it men testify and tell all abroad that God is good, and thus others are persuaded to "taste and see that the Lord is good." Praise is altogether the superior exercise of the two. Prayer may be purely selfish in its origin, but praise is ingenious. Praise is the employment of heaven. Angels praise. The spirits of the just made perfect will praise. We shall not always pray, but we shall always praise. Let us anticipate the employment of heaven. Let us exercise ourselves unto praise.

Let us learn the song now, "O that men would praise the Lord for his goodness." But above all, "let the saints be joyful in glory: let them sing aloud upon their beds." I charge thee, my soul, to praise him, and he will never let thee want matter for praise. "While I live will I praise the Lord: I will sing praises unto my God while I have any being."—*Nevins.*

THE LITTLE BROWN CABIN.

Nestled under a craggy hill on the western bank of the Hudson stood a tiny brown cabin, hardly larger than a squirrel cage or chicken coop. It wore a peculiarly peaceful look, neat, quiet habitation, with a little skiff moored before the door, a huge cherry tree overshadowing the roof, a vegatable garden near, and the glittering river rolling before it.

When the spires and roofs of the neighboring city were mantled in the light of the decending sun, a gray twilight, "a shadowing shroud," seemed to rest upon the little cabin, and to divide it still more from the actual, living world.

Yet there was no darkness within, for it was illumined by the peace and love of God. Two old people lived in that quiet spot, very poor, but very happy. They earned a scanty subsistence by selling the vegetables they raised in the little garden which they had reclaimed from the neighboring marsh. The Bible taught them all that it was necessary for them to know. It was truly "a lamp to their feet, and a guide to their path."

When the work of the day was over, they sat in the door, and the old man, who was the better scholar of the two, read the words of Jesus to his wife. They both felt the power contained in them, and he once said, "They do me just as much good this day as they did the people to whom they were spoken."

They had saved money enough to buy themselves a plain Bible, when their old one was worn out. But their eye-sight failed, and the print was small. A lady, without knowing their especial need of it, sent them a quarto

Bible of clear, large type. O how they rejoiced in the gift!

"See what God has sent us," said old Mrs. Green, when we next visited them. If it had dropped at her feet from the skies, she would not have felt it to be more entirely the gift of God. They lived upon its promises. They were their support in life, their consolation in death.

The little brown cabin is now deserted. It is scarcely visible to the passer-by, for the shrubs and bushes that have grown in rank luxuriance around it. No smoke ever curls from its one small chimney. Many times has the cherry-tree borne fresh leaves, and shed them on a lonely roof. But the memory of their love to God and his holy word, their delight in all his precepts, has not passed from our minds. The example of that good old couple, so poor in this world's goods, and so rich in faith, may yet serve to stimulate those who, with greater religious privileges, have not yet learned to walk as closely with God, or with as unwavering footsteps as they.

A Great Dodge.

We received the following, a few days since, from the Editor of the *Crisis* We give it to our readers, followed by a few remarks by J. T. C.—Editor of Herald.

Br. Storrs:—Please grant me a favor through the columns of the Herald. In your paper dated April 5th, it is said:—"The *Crisis* at Boston, has shown a sort of joy at any reverses the government has met with," during "the terrible conflict" it has encountered against the rebellion.

Allow me to say that, for twenty-two years, I have had *no sympathy* with southern slavery; but have belived as John Wesley said, that it is "the sum of all villanies." It gives me joy when I see evidence that its end is at hand.

Your Bro. in Christ,
Miles Grant.

Note.—The Editor of the *Crisis* has a very singular way of showing his loyalty. He has transferred into his columns the sentiments of the enemies of our country, particularly from Canadian newspapers—sentiments too insulting for us to repeat. We would not pollute our columns with such vile trash. He has copied the sneers and taunts of our enemies and copied them *with approval*. Now he is very anxious to undo what he has done. This he would have a right to do if he confessed his error, but that is not his style. He shows his well-known proclivity of dodging in the foregoing note. The charge to which he responds says nothing of "Southern slavery," so that his disclaimer is of no avail. We repeat the charge. "The *Crisis*, at Boston, has, all through the terrible conflict the United States government has had with a most causeless and wicked rebellion, shown a sort of joy at any reverses the government has met with, and shown a readiness to reiterate the evil prognostications of its enemies."

We would suggest that Eld. Grant put his sentiments in his own paper, so that his readers may have the benefit even of the poor response which he has made. J. T. C.

The White Stone.

"To him that overcometh will I give to eat of the hidden manna, and will give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."—Rev. ii. 17.

In primitive times, when traveling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to insure friendship for themselves or their decendants, whenever they travelled again in the same direction. While it is evident that these stones were required to be privately kept and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in he stone a new name written, which no man knoweth saving he that receiveth it; a pledge of my friendship, sacred and inviolable, known only to himself."

The Third Quarterly Conference.

The time for holding this Conference has been fixed for Sunday, April 23d, in Dodworth Hall, 806 Broadway, New York. Services three or more times on the first day, and to be continued as far into the week as thought best; doubtless through Monday and Tuesday, if no more. Important matters will come up at this Conference relating to future operations and missionary work. All who feel an interest in these things should be present as early Monday as possible, as these matters will be under consideration Monday and Tuesday. We presume that most preachers will have appointments in other places which will prevent their attendance till Monday. On their account business matters will not be called up on "the first day."

The Herald of Life.

NEW YORK, APRIL 19, 1865.

No Paper Next Week.

Notwithstanding the Third Quarterly Conference is to be held next Sunday and onward, we had intended to issue our paper next week; but the solemnities attending this week of mourning, occasioned by the death of President Lincoln, has decided us to omit next week's issue, as we have done at each of the previous Conferences. An additional reason with the Editor, personally, is, sickness in his family. Week after next the paper will go out as usual, and we hope in better time than it has done for a few weeks past.

In the mean time, will the friends of the Herald of Life bear in mind that we shall need all the help they can afford to carry on its publication? A few have not yet paid their pledges. We hope they will find it convenient to do so soon; and that others, who are able, will not forget the Herald of Life in the distribution of their funds. There is to be no faltering in carrying forward the great work of spreading the glad tidings of life in Jesus Christ, and in him alone.

Our National Affliction.

The spirit of slavery, secession, and rebllion, has made a last desperate and satanic developement in that infamous and foul act of the assassin who took the life of President Lincoln the past week. Never, in eighteen hundred years, has a fouler and more malignant act of wickedness been committed than this assassination; yet it is only the culmination of the God-defying principle of slaveholding; and this terrible tragedy may have been necessary to open the eyes of this nation, and the civilized world, to the enormity of the crime of which we have been guilty in sustaining the horrid institution of chattel slavery. The monster has grown and been nourished by the nation till it sought to destroy the government itself, that the serpent might live. It has truly seemed as if satan had come down in great wrath, knowing that his time is short. The rebellion, and slavery its cause, was about being crushed; and the great and generous heart of President Lincoln was disposed to treat the overpowered rebels with the greatest lenity and mercy, such as no government of earth had ever extended to traitors. Generous to a fault, he had proposed the greatest mercy to them; but the satanic spirit of slavery and rebellion must, it seems, make one more developement of its horrid character in order to satisfy the public mind that justice, as well as mercy, must be respected. The foul deed of assassination has awaked the nation to the necessity of administring justice to such God-defying mortals as those who have joined hands to uphold "the sum of all villanies" by deeds of rebellion and the foulest murders that ever disgraced a people claiming to be civilized. This last tragedy has signed the death warrant of slavery more effectually than even the noble Proclamation of our late President He has died a martyr to the cause of human freedom; and his death reveals, as perhaps no other event could have done, the heartless and impious character of the system of slaveholding with which the country has so long been cursed. Its doom is now sealed; and woe to the man who shall hereafter open his mouth in defense of such a system of wickedness.

We do not go into the details of the late assassination, as all our readers will be fully informed on that subject before our paper can reach them, and will have joined in a nation's mourning, which becometh it under such fearful calamaties as we have been called to pass through. In the midst of the joy of all loyal hearts that the wicked rebellion was about at its end; and at a moment when the magnanimity of the President had been so conspicuously manifested, and the hearts of the people, who have had to confront the infamous rebels, were melting into a spirit of forgiveness towards the traitors, by the President's example; the spirit of the traitors bursts forth in the foul deed of assassination which has clothed every loyal heart with unfeigned sorrow; and mourning fills every honest habitation. This might have been necessary to keep the people from self-exlutation; to teach us our entire defence on God for all our mercies; chasten our joy on the prospect of the return of peace, and to teach us the lesson of proper humiliation for our past sins.

Our consolation, in the death of President Lincoln, is, that Yahveh, the Deliverer, reigneth: and that there is no counsel nor might against him, The wrath of man shall praise him, and the remainder He will restrain. The Lord *liveth*; and blessed be the God and rock of our life. Because He liveth, all those who love him shall live also. We are led more than ever to see the comfort, safety, peace, and security there is in trusting in him. The time is not far off when the wickedness of man will be made to cease and Jesus, the anointed of God, shall have the throne of David, and His empire and dominion be over all the earth, and all forms of evil will be made to cease to the ends thereof Happy those who are prepared for the ushering in of that day. Then shall every one, who has part under that reign, sit under his own vine and fig-tree having none to molest or make him afraid. The Lord hasten that day in its time.

The President's Death.

A PARALLEL.

Since the assassination of the illustrious William of Orange in 1584 no occurrence has paralleled the demoniacal murder of our beloved Chief Magistrate! Indeed, we do not recall an instance in the wide world of history which so nearly resembles it.

In intellectual attainments, versatile capacity, profound genius, political discernment, diplomatic skill (in this William was perhaps too close an adherent of Machiavel), and a certain magnetic personal influence, Abraham Lincoln could not, of course, be compared with William; but in pure patriotism, inflexible determination, unsullied integrity, hearty generousness, the willingness to forgive, and simple trust in God, the two men were much alike. They were both the instruments in the hands of Providence to confound tyranny, to rescue the oppressed, to vindicate the rights of humanity; they were both possessed of the unlimited confidence of those over whom they were called to preside; both taken away at an extremely critical moment; both the occasion of universal heart-breaking sorrow and fiery indignation; both the victims of a defeated and envenomed serpent-foe; in the one case the detested and ever-to-be-hated Papacy, and in the other the equally opprobrious Slave Oligarchy.

In one respect we trust the parallel will cease. Under William's leadership, seventeen provinces were united against the Imperial bigot of Spain; his death appeared to remove the great centralizing influence that was needed to preserve the Union, the great obstacle to the division which was accomplished afterwards when the ten Celtic provinces sunk back into the destructive embrace of Spain, while the seven Teutonic provinces held fast their integrity, and ultimately achieved a glorious and final independence. Abraham Lincoln's death will scarcely be productive of a like result; for in the person of Andrew Johnson the country has a strong tower against internal weakness and external force. All that could be accomplished under Lincoln and *more* will be done under Johnson. It really looks as if the words of the latter to the colored people of Tennessee were almost prophetic. When he asked, where the Moses could be found that would lead them out of the house of bondage? they replied, "You are our Moses!" and he answered, "I will." And we believe that he will fulfil his word. God reigns. J. T. C.

Abraham Lincoln.

The most pertinent and apt remark that we have yet met that has been occasioned by Abraham Lincoln's death, is that of Gen. Garfield, of Ohio. "They slew the noblest and gentlest heart that ever put down a Rebellion." The most noticeable quality of the deceased was his honesty. His western friends gave him the title of "Honest Old Abe," and he never forfeited it. Many great men have excelled him in other respects, but history will not offer an objection, if we place him in this respect among the highest names of earth.

"Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

J. T. C.

Andrew Johnson.

We extract from Gen. Burnside's speech on Saturday, in this city, the following remarks which we believe to be correct.

"Gen. Burnside has known Mr. Johnson for two years most intimately, and asserted that during that entire time he never knew of his having the unhappy fault with which he has been charged; that there is no man more temperate habitually, and that his condition at the late inauguration ceremonies was induced solely by the necessity that required stimulants for his health, then recently so severely undermined by sickness. The assertions of Gen. Burnside were most positive, and were received by his audience with the utmost cordiality and confidence. None seemed to doubt that in the man upon whom our national calamity has thrown the burden of a nation's government, we are to have such a ruler as under God shall lead us in wisdom and righteousness; and if there be any that do yet doubt, let them accept the words of a General whose whole record entitles him to the heartiest and most implicit confidence." J. T. C.

Our New Chief Magistrate.

Andrew Johnson, late Vice-President of the United States, is now President. His course in administering the government is foreshadowed by a speech he made in Washington, when the news of the fall of Richmond was announced in that city. He said:

"You must indulge me in making one single remark in connection with myself. At the time the traitors in the Senate of the United States plotted against the Government, and entered into a conspiracy more foul, more execrable, and more odious than that of Cataline against the Romans, I happened to be a member of that body, and, as to loyalty, stood solitary and alone among the Senators from the Southern States. I was then and there called upon to know what I would do with such traitors, and I want to repeat my reply here. I said, If we had an Andrew Jackson he would hang them as high as Haman. But as he is no more, and sleeps in his grave in his own beloved State, where traitors and treason have even insulted his tomb and the very earth that covers his remains, humble as I am, when you ask me what I would do, my reply is, I would arrest them; I would try them; I would convict them; and I would hang them. As humble as I am and have been, I have pursued but one undeviating course. All that I have—life, limb, and property—have been put at the disposal of the country in this great struggle. I have been in camp, I have been in the field, I have been everywhere where this great Rebellion was; I have pursued it until I believe I can now see its termination.

Since the world began, there never has been a rebellion of such gigantic proportions, so infamous in character, so diabolical in motive, so entirely disregardful of the laws of civilised war. It has introduced the most savage mode of warfare ever practiced upon the earth. I will repeat here a remark for which I have been in no small degree censured. What is it, allow me to ask, that has sustained the nation in this great struggle? The cry has been, you know, that our Government was not strong enough for a time of Rebellion; that in such a time she would have to contend against internal weakness as well as internal foes. We have now given the world evidence that such is not the fact; and when the Rebellion shall have been crushed out, and the nation shall have once again settled down in peace, our Government will rest upon a more enduring basis than ever before. But, my friends, in what has the great strength of this Government consisted?

Has it been in one-man power? Has it been in some autocrat, or in some one man who held absolute government? No! I thank God I have it in my power to proclaim the great truth that this Government has derived its strength from the American people. They have issued the edict; they have exercised the power that has resulted in the overthrow of the Rebellion, and there is not another Government upon the face of the earth that could have withstood the shock. We can now congratulate ourselves that we possess the strongest, the freest, and the best Government the world ever saw. Thank God that we have lived through this trial, and that, looking in your intelligent faces here, to-day, I can announce to you the great fact that Petersburg, the outpost of the strong citadel, has been occupied by our brave and gallant officers, and our untiring, invincible soldiers. And not content with that, they have captured the citadel itself, the stronghold of the traitors. Richmond is ours, and is now occupied by the forces of the United States. Death to the conspirators —clemency to their victims.

One word more and I have done. It is this: I am in favor of clemency; but, in my opinion, evil-doers should be punished. Treason is the highest crime known in the catalogue of crimes; and for him that is guilty of it—for him that is willing to lift his impious hand against the authority of the Nation—I would say death is too easy a punishment. My notion is that treason must be made odious, that traitors must be punished and impoverished, their social power broken, though they must be made to feel the penalty of their crimes. Hence I say this—the halter to intelligent, influential traitors. But to the honest boy, to the deluded man, who has been deceived into the Rebel ranks, I would extend leniency. I would say return to your allegiance, renew your support to the Government and become a good citizen; but the leaders I would hang. I hold, too, that wealthy traitors should be made to remunerate those who have suffered as a consequence of their crimes. Union men who have lost their property, who have been driven from their homes beggars, and wanderers among strangers. It is well to talk about things here to-day, in addressing the well-informed persons who compose this audience. You can, to a very great extent, aid in molding public opinion, and in giving it proper direction. Let us commence the work. We have put down these traitors in arms; let us put them down in law, in public judgment, and in the morals of the world."

The same day of Mr. Lincoln's death, Mr. Johnson was inaugurated President, the oath of office being administered by Chief Justice Chase. After which, President Johnson spoke as follows:

"*Gentlemen*:—I must be permitted to say that I have been almost overwhelmed by the announcement of the sad event which has so recently occurred. I feel incompetent to perform duties so important and responsible as those which have been so unexpectedly thrown upon me. As to an indication of any policy which may be pursued by me in the administration of the Government, I have to say that that must be left for development as the Administration progresses. The message or declaration must be made by the acts as they transpire. The only assurance that I can now give of the future is reference to the past. The course which I have taken in the past in connection with this Rebellion must be regarded as a guaranty of the future. My past public life, which has been long and laborious, has been founded, as I in good conscience believe upon a great principle of right, which lies at the basis of all things. The best energies of my life have been spent in endeavoring to establish and perpetuate the principles of free government, and I believe that the Government, in passing through its present perils, will settle down upon principles consonant with popular rights, more permanent and enduring than heretofore. I must be permitted to say, if I understand the feelings of my own heart, I have long labored to ameliorate and elevate the condition of the great mass of the American people. Toil and an honest advocacy of the great principles of free government have been my lot. The duties have been mine—the consequences are God's. This has been the foundation of my political creed. I feel that in the end the government will triumph, and that these great principles will be permanently established. In conclusion, gentlemen, let me say that I want your encouragement and countenance. I shall ask and rely upon you and others in carrying the Government through its present perils. I feel in making this request that it will be heartily responded to by you and all other patriots and lovers of the rights and interests of a free people."

The New President.

SKETCH OF THE LIFE AND SERVICES OF ANDREW JOHNSON, OF TENNESSEE.

Andrew Johnson was born in Raleigh, North Carolina, December 29, 1808. When he had scarcely reached the age of four years, he lost his father, who died from the effects of an effort to save a friend from drowning. His mother was unable to afford her child any educational facilities whatever. He, therefore, never had the advantages of attending school. It is even said that during his younger years he was an inmate of the almshouse of Wake county, North Carolina, where he remained until his tenth year. At that age he was apprenticed to a tailor in his native city. He thus labored for seven years. His lack of schooling however, was in a great measure overcome by a strong desire to acquire knowledge, and he spent much of his leisure time in educating himself. An interesting anecdote is mentioned of his anxiety to learn to read. A gentleman of Raleigh was in the habit of visiting the tailor's shop and reading while the apprentice and journeymen were at work. He read well and generally made his selections from a volume of speeches of British statesmen. Young Johnson listened with great delight, and his first ambition was to be able to read and comprehend these speeches. He at once procured an alphabet and, with an instructor, attempted to learn to read. When at a loss to know a letter he applied for assistance to the journeymen with whom he worked. After acquiring his letters he asked the owner for the loan of the book he had so often heard read. The owner gave him the book and some instruction as to its use. He soon learned to read, and at night, after having finished his daily labor of ten or twelve hours, he spent two or three hours in study.

In 1824 he completed his apprenticeship and removed to Laurens Court House, South Carolina, where he worked as a journeyman. Whilst there he fell in love with a girl in the neighborhood and courted her. Mr Johnson tells the story himself. The young lady saw something more in him than her mother was able to discern. She engaged herself to him provided he could get her mother's consent. Andy went one Sunday to speak to the old lady. His heart failed him till towards night when he mustered up courage and popped the question to the mother. He says she broke out on him in a most terrible tirade of abuse, and said, "You trifling worthless vagabond, do you suppose I am going to let my daughter marry a wandering journeyman tailor? I know what you want; you are too lazy to work, and you are after my property." The old woman had four children and three negroes. This was her fortune. In utter despair young Johnson returned to the village mortified and crestfallen.

In May, 1826, he returned to Raleigh, where he procured work, and remained until September. At this time he removed to the West, taking with him his mother, who was entirely dependent upon him for a support. He stopped at Greenville, Tenn., and engaged in work. Remaining there about a year he married, and soon after went still further West. Failing to find a suitable place to settle, he returned to Greenville and commenced business. At this time Mr. Johnson's education was limited to reading. Under the instructions of his wife he speedily entered the higher branches. The only time he could devote to his studies was in the dead of night; but, forgetting the fatigues of his daily work in his thirst for knowledge, he overcame all the weakness of nature, and rapidly acquired a good fund of information. In 1828 Mr. Johnson was elected to his first office as alderman of the village. His satisfactory acquittal of himself in this office led to his re-election in 1829 and again in 1830. In the latter year he was elected Mayor and held that position for three years. In 1835 he was elected to the State Legislature. In the session of that year he took a bold stand against the measures of internal improvement proposed by some members, on the ground that it would entail upon the State a burdensome debt. The measure meeting the popular approval, in the election of the next year (1837) Mr. Johnson was defeated. In 1839 he was again a candidate. His predictions in opposition to the internal improvement bills having been realized, he was elected by a large majority. In 1840 he served as Presidential elector for the State at large on the democratic ticket. He canvassed a large portion of the State, meeting on the stump some of the leading Whig orators. In 1841 he was elected to the State Senate. In 1843 he was elected to Congress, serving by successive re-elections until 1853. During his career in that office he advocated the bill for refunding the fine imposed upon General Jackson at New Orleans in 1815, the annexation of Texas, the tariff of 1846, the war measures of Mr. Polk's administration, and a homestead bill. In 1859 he was elected Governor of Tennessee after an exciting canvass. He was re-elected in 1855 after another spirited contest. At the expiration of his second period as Governor, in 1857, he was elected to the Senate of the United States for the term ending March 3, 1863. He however, never completed his term. On March 4, 1862, he was confirmed by the Senate of the United States Military Governor of Tennessee with the rank of Brigadier general, with all the powers, duties and functions pertaining to that office, during the pleasure of the President, or until the loyal inhabitants of the State should organize a civil government, in accordance with the constitution of the United States. The designation of General Johnson for the position was considered by everybody as eminently proper, both in view of his peculiar fitness for the office and of his great popularity among all loyal people, besides his devotion to his own State. The Governor, by the acceptance of the office, necessarily vacated his position as Senator.

Mr. Johnson's administration in Tennessee was very generally approved, though it had some enemies. Under him, and with the assistance of the armies operating in Tennessee, order was restored in many sections of the State, and most of the inhabitants who remained loyal were protected.

On June 8, 1864, Mr. Johnson was chosen by the national republican convention as the candidate of the party for the Vice Presidency of the United States. In his letter of acceptance, in the following month, his expression of views were, in the main, in harmony with the settled opinions of a majority of the thinking minds of the country.

On March 4 last Mr. Johnson was regularly inaugurated as second to the good man whose death we lament.

Since Mr. Johson's induction into office as Vice President he has not been called upon to act in an official capacity, but a brief review of his career may enable us to draw some inferences in regard to his fitness for the vast public duties about to devolve upon him. He was born and reared amid the lowest poverty. It is evident if he had been without natural abilities of the rarest quality he never would have risen, particularly so high, above his trade. His master, though he failed to have him taught even the rudiments of an English education, at least trained him up to love the truth, work hard, and be straightforward with every one. By his own efforts he taught himself a little, and marrying, after his apprenticeship was completed, a woman who knew something about books, he was fairly started on the road to learning. Though Mr. Johnson is no scholar in the sense of books, his experience and observation have taught him more valuable lessons—a knowledge of men and strong common sense. His political bias was in early years exeedingly democratic. Previous to the breaking out of the present rebellion he was the idol of the Southern democracy; and had he permitted himself to float upon the wave of secession and treason there is not a doubt but he would have been placed at the head of that revolutionary movement, the Southern confederacy. But his devotion to his country—his whole country—impelled him to sever the bonds that connected him with a people whom he had for so long a period led and controlled, but who were snatched from his influence by the infamous crime of treason. These people he could still have wielded could his potent voice have reached them, but the monster of intolerance closed her jaws upon him. He was not permitted in Middle and West Tennessee to address the people. Had he attempted it a mob would have been ready, not only to stop his voice, but to take his life. Too well the leaders of rebellion in Tennessee knew his power over the people; and they were conscious that if he were permitted to make public speeches the people would rally around him—that he could preserve Tennessee from their fatal sway. He stood firm and yet stands firm, as a monument of loyalty and devotion to his country, while many of his cotemporaneous political lights have been forever extinguished and enshrouded in the perfidy of the conspiracy against the life of the nation. Among his old political friends he saw Isham G. Harris, the late Governor of Tennesssee; A. O. P. Nicholson, his colleague in the United States Senate; Andrew Ewing, Langdon C. Haynes and a host of others fall into the secession pit. Of his political opponents he saw E. H. Ewing, G. A. Henry, the "Eagle orator," his opponent the first time he was elected Governor of Tennessee, and who said, in the Bell and Everett Convention in Baltimore, that he wished he might be struck blind before he ever should see the Union dissolved; and even Bell, whose wisdom had shone as a beacon light to the nation for more than a quarter of a century, cower before the monster secession. But he, amid all this wreck, stood firm, keeping the glorious Union and the constitution of our fathers ever in view, and making them the polar star to which he steered amid the mighty convulsions and upheavings which beset him on every side; and he now appears upon the world's great stage as a living witness that public virtue and unselfish patriotism are not extinct even in those States that have innugurated this unholy war. While the names of many who formerly shone in the same sphere with him will be buried beneath a mausoleum of infamy, his will shine like the bright star of the morning, and be honored by generations yet unborn.—*N. Y., Herald.*

President Johnson's Position.

Since our other articles were in type the President has been waited upon by a large delegation of Citizens of Illinois, to whose address he replied as follows:

Gentlemen—I have listened with profound emotion to the kind words you have addressed to me. The visit of this large delegation to speak to me, through you, sir, these words of encouragement, I had not anticipated. In the midst of the saddening circumstauces which surround us, and the immense responsibility thrown upon me, an expression of the confidence of individuals, and still more of an influential body like that before me, representing a great commonwealth, cheers and strengthens my heavily burdened mind. I am at a loss for words to respond. In an hour like this, of deepest sorrow, were it possible to embody in words the feeling of my bosom, I could not command my lips to utter

them. Perhaps the best reply I could make, and the most readily appropriate to your kind assurances of confidence, would be to receive them in silence. (Sensation.) The throbbings of my heart, since the sad catastrophe which has appalled us, cannot be reduced to words; and oppressed as I am with the new and great responsibility which has devolved upon me, and saddened with grief, I can with difficulty respond to you at all. But I cannot permit such expressions of the confidence reposed in me by the people to pass without acknowledgment.

To an individual like myself, who has never claimed much, but who has, it is true, receivd from a generous people many marks of trust and honor for a long time, an occasion like this, and a manifestation of public feeling so well timed are peculiarly acceptable. Sprung from the people myself, every pulsation of the popular heart finds an immediate answer in my own. By many men in public life such occasions are often considered merely formal. To me they are real. Your words of countenance and encouragement sink deep in my heart, and were I even a coward I could not but gather from them strength to carry out my convictions of right. Thus feeling, I shall enter upon the dischage of my great duty firmly, steadfastly—(applause)—if not with the signal ability exhibited by my predecessor, which is still fresh in our sorrowing minds. Need I repeat that no heart feels more sensibly than mine this great affliction.

In what I say on this occasion I shall indulge in no petty spite of auger, no feeling of revenge. But we have beheld a notable event in the history of mankind. In the midst of the American people, where every citizen is taught to obey law and observe the rules of Christian conduct, our Chief Magistrate, the beloved of all hearts, has been assassinated; and when we trace this crime to its cause, when we remember the source whence the assassin drew his inspiration, and then look at the result, we stand yet more astonished at this most barbarous, most diabolical assassination. Such a crime as the murder of a great and good man, honored and revered, the beloved and the hope of the people, springs not alone from a solitary individual of ever so desperate wickedness. We can trace its course through successive steps, without my enumerating them here, back to that source which is the spring of all our woes. No one can say that if the perpetrator of this fiendish deed be arrested he should not undergo the extremest penalty the law knows for crime; none will say that mercy should interpose.

But is he alone guilty? Here, gentlemen, you perhaps expect me to present some indication of my future policy. One thing I will say, every era teaches its lesson. The times we live in are not without instruction. The American people must be taught—if they do not already feel—that treason is a crime, and must be punished—(applause)—that the government will not always bear with its enemies—that it is strong, not only to protect, but to punish. (Applause.) When we return to the original code, and examine the catalogue of crimes, we there find arson laid down as a crime, with its appropriate penalty. We find there theft and robbery and murder given as crimes; and there, too, we find the last and highest of crimes—treason. (Applause.) With other and inferior offences our people are familiar. But in our peaceful history treason has been almost unknown. The people must understand that it is the blackest of crimes, and will be surely punished. (Applause.) I make this allusion not to excite the already exasperated feelings of the public, but to point out the principles of public justice which should guide our action at this particular juncture, and which accord with sound public morals. Let it be engraven on every heart that treason is a crime, and traitors shall suffer the penalty. (Applause.) While we are appalled, overwhelmed, at the fall of one man in our midst by the hand of a traitor, shall we allow men—I care not by what weapons—to attempt the life of the State with impunity? While we strain our minds to comprehend the enormity of this assassination, shall we allow the nation to be assassinated? (Applause.) I speak in no spirit of unkindness.

I leave the events of the future to be disposed of as they arise, regarding myself as the humble instrument of the American people. In this, as in all things, justice and judgment shall be determined by them. I do not harbor bitter or revengeful feelings towards any. In general terms, I would say that public morals and public opinion should be established upon the sure and inflexible principles of justice. (Applause.) When the question of exercising mercy comes before me it will be considered calmly, judiciously, remembering that I am the Executive of the nation. I know men love to have their names spoken of in connection with acts of mercy, and how easy it is to yield to this impulse. But we must not forget that what may be mercy to the individual is cruelty to the State. (Applause.) In the exercise of mercy there should be no doubt left that this high prerogative is not used to relieve a few at the expense of many. Be assured I shall never forgot that I am not to consult my own feelings alone, but to give an account to the whole people. (Applause.)

In regard to my future course I will now make no professions, no pledges. I have been connected somewhat actively with public affairs, and to the history of my past public acts, which is familiar to you, I refer, for those principles which have governed me heretofore and will guide me hereafter. In general I will say I have long labored for the amelioration and elevation of the great mass of mankind. My opinions as to the nature of popular government have long been cherished; and, constituted as I am, it is now too late in life for me to change them. I believe that government was made for man, and not man for government.

This struggle of the people against the most gigantic rebellion the world ever saw has demonstrated that the attachment of the people to their government is the strongest national defense human wisdom can devise. (Applause.) So long as each man feels that the interests of the government are his interests, so long as the public heart turns in the right direction, and the people understand and appreciate the theory of our government and love liberty, our constitution will be transmitted unimpaired. If the time ever comes when the people shall fail, the government will fail, and we shall cease to be one of the nations of the earth. After having preserved our form of free government, and shown its power to maintain its existence through the vicissitudes of nearly a century, it may be that it was necessary for us to pass through this last ordeal of intestine strife to prove that this government will not perish from internal weakness, but will stand to defend itself against all foes and punish treason. (Applause.)

In the dealings of an inscrutable Providence, and by the operation of the constitution, I have been thrown unexpectedly into this position. My past life—especially my course during the present unholy rebellion—is before you. I have no principles to retract. I defy any one to point to any of my public acts at variance with the fixed principles which have guided me through life. I have no professions to offer. Professions and promises would be worth nothing at this time. No one can foresee the circumstances that will hereafter arise. Had any man gifted with prescience, four years ago, uttered and written down in advance the events of this period, the story would have seemed more marvelous than anything in the "Arabian Nights." I shall not attempt to anticipate the future. As events occur, and it becomes necessary for me to act, I shall dispose of each as it arises, deferring any declaration or message until it can be written paragraph by paragraph in the light of events as they transpire.

The Assassination.

The following we are permitted to extract from a private letter of an Officer, who was ten months a prisoner, in Southern starvation prisons, and who has only a few weeks since been parolled from those rebel "hells." It speaks the feelings of a heart which has felt the horrors of the wicked rebellion on hearing the sad news of the assassination of the President.—EDITOR.

CAMP PAROLE, ANNAPOLIS, Md.
Apr. 15th 1865.

DEAR———:—What a tragedy! Our President and his chief State Minister assasinated! Assassinated on the very day four years after the Rebellion asserted itself by the capture Ft. Sumter. Verily we are great as the old Romans were! It is horribly tragical. We have treason down at last: we have our heel upon its throat: the entire Republic holds a grand Carnival of rejoicing over its expiring throes; when, alas! it seems to gather together all its dying energies to signalize its death by one infernal act, and its Conqueror pays with his life the penalty of his gigantic victory. What American Shakspeare will dramatize this wonderful story? There is a dramatic completeness to it that is superb. I hope the reflection is not unpatriotic and cold blooded, but I cannot help thinking with a sort of national pride of how the whole world will be startled when they hear of it. I accept it as a fact accomplished. Of course, take vengeance on the assasin. Hang him; shoot him; decapitate him; burn him, as the penalty of his high and mighty crime, and we shall mourn for the illustrious dead, knowing his merits and honoring him for the work he has accomplished. Envy and detraction will become silent and the nation will delight to do homage to its only President whose life was sacrificed in its defense.

But oh! how fearfully this event forces down upon upon us the conviction of our weakness and our ignorance in the hands of God. We were revelling over the evidence of our power and wisdom. Who, forty-eight hours ago, would have presumed to say, that Lincoln's work was done; that the Almighty had no more use for him? Even now who can predict the "coming man"? Who is he that is to complete the pacification of the country? What great part is this republic about to play in the world's history, that at the very height of our national jubilee, we are stricken with an undreamed, overwhelming calamity? Alas! we all have our destinies to accomplish; but time alone can reveal the mystery that shrouds each onward step. We must move on; and we peer into the darkness and say, We are on the path; it is straight ahead; or, it is upward. But how often do we find it winds around and seems even to go backward, or that it descends down into an abyss shrouded with as great mystery as before. God help us.

Our Relation to Human Government.

If there ever was an event calculated to arouse stolidity to thought, cowardice to courage, indifference to patriotism, and to point out in an unmistakable way the relation of Christ's followers to human government, the murder of the late President is such. For myself, I have to confess a past laxness of sympathy with our government in its bitter struggle with the dragon of slavery and rebellion. I had been led to put a wrong construction on the words of Jesus, and to suppose that the mind of Christ was antagonistic to war, both of unjust and aggressive war and of a purely defensive one. I did not distinguish the true meaning of the Saviour's commands—"Resist not evil"—"Put up thy sword"—"Love your enemies"—from the wrong conclusions which had been reached by narrow minds, and in common with many other unreflective, uninstructed, yet honest men, I advocated strict and unqualified non-resistance. I thank God, that for the last year or more, I have had my face turned in another direction, and I now rejoice in a more excellent view of my duties to human government. While I gaze into the glorified face of Jesus, my Master and Teacher, I see depicted there not only the serene and healthful features of love, but also the lofty lineaments of majesty and justice. I not only see Jesus the Saviour, but Christ the King; not only the helper of the helpless, the comforter of the comfortless, the health of the healthless, the life of the lifeless, but the terror of the terrorless, the breaker in pieces of the oppressor, the iron ruler of the incorrigible. I read of one who "shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Some of us have been led into a mistake similar to that of the popular theologians. They read the prophet Isaiah—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Isa. lxiii. This they apply to the doctrine of Atonement; an exceedingly stupid application: nevertheless it is about as correct as the general tenor of orthodox interpretation at the present day. Now we affirm that Jesus the Atoner, the Reconciler, is not brought to view in the cited passage. It is Christ the King, the Avenger of his elect. The succeeding verses prove this: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me [his own single power is sufficient to overwhelm his enemies]; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." Compare Rev. xix. 11-15. "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped [stained or sprinkled with, or] in blood; and his name is called The Logos of God....And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God."

We say that some of us have been led into an error somewhat similar to the erroneous interpretation referred to. We have considered Jesus only as meek and lowly, not as just and righteous; as a Saviour, not as a Governor. The time has fully come for a revolution in this matter. Away with your sickly sentiment and search for the solid rock of God's truth! We preach the coming King; let us then allow that he has the *heart* to destroy his enemies. The same one who said "Resist not evil" is yet to tread the winepress of fury and war. If the two principles of peace and war can lodge in the breast of Jesus without a conflict, what are we that we should put on airs of love and mercy when stern Justice commands, Arise and face iniquity! There is no more tender epithet in the word of God than that which indicates the sacrificial office of Jesus. He is the *Lamb* of God that beareth the sin of the world! And yet the Lamb slain can be roused into "wrath," for his enemies shall yet say—"Hide us from the wrath of the Lamb." Let us not forget that Abraham, the father of the faithful took the sword against tyranny and wrong, vindicated the right by slaying the enemy, and rescuing the captive, and when he returned from the slaughter of the kings was blessed by no less a personage than Melchizedek, priest of the most high God and the grand type of Jesus Christ. J. T. C.

The Passover.

NEW BRITAIN, CONN, April 10, 1865.

The past day has been one of deep interest to me. Since the early morning my mind has been dwelling on the dealings of the Lord with his people of old, and of the great deliverance which he wrought for them, when with an high hand and outstretched arm he brought them forth from the house of their bondage, and saved them from the wrath of their enemies, leaving them to be destroyed. Vividly before my mind has been pictured the scenes enacted on that eventful night of the fourteenth day of the first month, a day to be observed by Israel "in their generations by an ordinance forever."

Egypt resting in imaginary security; her king impiously defying the God of the Hebrews, refusing to obey his commands and let his people go; while Israel with watchful eye and anxious heart stand waiting for that great manifestation of divine power which is to decide their destiny, and upon which hangs all their hopes of future safety and deliverance. The lamb has been slain; and the blood of the sacrifice marks many an humble dwelling throughout the land. Useless and foolish it may appear to those who understand not its import, but to this multitude of long-oppressed slaves of how much importance! Their life, their salvation depending upon its mystic power. As darkness deepens over the land, they are safely housed, and later, with girded loins, shoes upon their feet and staff in hand, in haste they eat the paschal lamb, with unleavened bread and bitter herbs, while at the same hour the destroying angel is prepairing to go forth over the land on his errand of judgment. On the midnight air wails of lamentation and mourning are heard, for in every house of the Egyptians, from Pharaoh's to his lowest subjects the stricken dead are found.

But Israel is saved. The blood upon the doorposts and lintels has been seen—the destroyer has *passed over* God's chosen ones. And now, even before the morning's dawn, by those who have so long denied them liberty, they are driven forth in haste out of the land. "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt." "He brought them forth also with silver and gold, and there was not one feeble person among their tribes. Egypt was glad when they departed, for the fear of them fell upon them."

And they were not left to perish; "But he made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. He spread a cloud for a covering, and fire to light them in the night. The people asked and he brought quails, and satisfied them with the bread of heaven. He opened the rock and the waters gushed; they ran in dry places like a river. For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the heathen; and they inherited the labor of the people; that they might observe his statutes and keep his laws. Praise ye the Lord."

And what do these things typify? and by them, what are we to learn? How has my heart been made glad, as in mind I have run over the plan, and come down to the great antitype—"the lamb slain from the foundation of the world,"—"Christ our *passover* sacrificed for us;" his blood shed for our redemption. Truly, I have felt that I could "keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleaved bread of sincerity and truth."

As these thoughts have filled my mind, my ears have been saluted from every quarter with the sounds of rejoicing. From over the hills and among these vallies, cities, towns, and villages, send forth their notes with joy. Roaring cannon and guns, pealing bells, whistles and gongs, have been called in requisition to demonstrate the heartfelt joy of the people at the prospect of the return of peace. And shall not I too rejoice? Yea, I do rejoice; for well I know that the Lord has set his seal to a work that has broken the "oppressors rod," and hath in our day delivered a people from bondage by his own hand, and humbled into the very dust a power that has bid him defiance to his face, violated every principle of justice and christianity, and that too in the light of God's word and under the sanctimonious garb of religion.

Not only of late, but for a long time have I seen, yes, and before I *saw* I *believed* (as who would not who believed in the God of the Bible,) that "success" would be on "the side of truth," and that "the Lord" would accomplish the work. Therefore, to-day, in view of the past and present deliverance, I feel like saying, with Moses and Miriam, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God and I will exalt him. The Lord is a man of war; the Lord is his name. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? The Lord shall reign forever and ever." Amen.

But there is another and greater deliverance to come a little in the future, when an innumerable multitude of captives shall be given up and brought from the dominion and bondage of death. A mighty shout will go up then from ransomed millions, "O death where is thy sting, and where, O grave, thy victory?" Not one will be overlooked or forgotten in that day. Then, and not till then, will be fully known the efficacy of the blood of "Christ our passover." But it needs a pen mightier than mine to write on a subject so divine and glorious, and it seems almost like presumption for one so weak, so puny, so unworthy to approach it. Yet it is my hope, my joy, my consolation by day and by night; my whole being is permeated with it, and and how can I resist the influence? I only know that in that glad day, when shall be sung, not only the song of Moses, but also a new song; that of the Lamb. I shall be glad to join in the anthem of praise.

And now I think you will not doubt me when I tell you how sweetly I have been blessed of God, as here alone, after my family have retired, I have waited upon the Lord; have communed with the unseen, and partaken of the emblems of the broken body and spilled blood of my crucified, risen Redeemer. No doubt, a loved daughter would have joined me had I asked her, but this solemn, sacred hour I prefer to spend alone with the Lord. I trust I have been able "to discern the Lord's body," and have felt how blessed it is, by faith, to "eat the flesh and drink the blood of the Son of God," through whom alone I hope for life. As I contemplate the theme, language again fails me; but you, who know the Lord, "and what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places," know what I *would say.*

Not always alone, do I expect to eat the Lord's supper. When the whole family of the redeemed are gathered into the kingdom of our Father; when the marriage supper of the Lamb is celebrated, and the new wine of the kingdom is drunken; when Jesus "shall gird himself and come forth and serve" his people, I hope to be there.

LOUISA J. BEACH.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR ISRAELITISH ORIGIN.—A work on Prophecy It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted intheir design by votes of persons adverse to its object.—ED. OF HER.

APPOINTMENTS.

S. W. BISHOP will preach in

CENTRAL COVENTRY, Sunday, April 23.
NEW HAVEN, CONN., Sunday, April 30.
SPRINGFIELD, Mass., Sunday, May 7.
NORTHWOOD NARROWS, N. H. Sunday, May 14.
SPRINGFIELD, Mass., Sunday, May 21.
NEW HAVEN, Conn., Sunday, May 28.
BOSTON, Kast Hall, Sunday, June 4.

ELD. LIBERTY WETHERBEE will preach in

WEST LEVANT, Me., April 23.
BRADFORD, April 30.
BRADLEY, May 7.
PLYMOUTH, May 14.
CORINNA, May 21.

RUFUS WENDELL will preach in Newark, N. J., Sunday, April 23.

BUSINESS MATTERS.

Subscription Moneys Received.

TWO DOLLARS EACH *from* Edward Brawn, Polly Eastman (for the soldier's widow, Sarah Vancleave, Peoria, Iowa), Mrs Burnham (Boston), E D Hutchinson, Jabez Adams, D Edson Smith.

ONE DOLLAR EACH *from* Wm Watson, L J Swain, I N Voorhees, Robert Steele, Mrs Hannah Jones, Henry J Sweetland, A Boynton.

VARIOUS SUMS.—Henri E Bissell, $3; "A friend," (Donation) $3; Ruben Cadwell, (Donation) $12 85; D Edson Smith, (Donation) $7.

On Pledges.

R E Ladd - - - - - - - - $10 00

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Pledges	Paid	$87 00
Wm Stark, Penn Yan, N Y		2 00
Polly Eastman, Warner, N H		1 00
"M B C."		2 00
A friend, in "Jewelry"		3 25
"Mailliw"		5 00
Mrs J P Brock, Manchester, N H		1 00

Tract and Army Fund.

Previous Receipts	$494 32
M B C	3 00

Our friends will understand that the above fund embraces the "*knockers fund*;" and is used in circulating Tracts and gratuitous papers to the Army and elsewhere. We are able to use more funds to great advantage in this way; so we continue to "Knock on the dear LORD."

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wher ever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with nt egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettea in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York."

Poetry.

THE CROSS AND THE CROWN.

As on the world's great stage I stood,
With no determined aim;
E'er watching those who in my range
Of observation came.

A little company I viewed,
Not having pomp or power;
But having this peculiar mark—
A heavy cross they bore.

So all unlike they seemed to be,
To every other class;
So patient, hopeful, and serene;
Prone to forgive and bless:

While those around with haughty mein,
And merry thoughtless jest,
Upon the sacred badge they held,
Scorn and contempt did cast.

I asked them why they differed so,
From all the giddy throng,
And why not cast aside the cause
Of worldlings' taunting song?

They told me of a crown of life,
Of glorious beauty too,
Reserved for all who will this lone
Cross-bearing way pursue.

They bade me view its charms; I looked,
And my far-gazing eye
Descried the bright unfading crown
Of immortality.

So far surpassing all beside,
Its glories seemed to be,
My very inmost soul was filled
With joyful extacy.

With rapture then I cried aloud,
O happy, favored throng,
Would I might join your humble band,
And with you march along.

Come, come said they, our King would have
All willing souls to bear
His cross while here they dwell, and then
The crown of life to wear.

I heard no more, but quickly found
Within their ranks a place,
And gladly now I onward go,
Adorning rich free grace:

Esteeming all the world's reproach,
As being nothing worth,
Compared with that bright crown I'll wear
Upon the glad new earth.

LIFE-LOVER.

THE GOSPEL.

The Gospel comprehends whatever is great, and fair, and good. The sublime, the beautiful and the useful, all unite in it. There is also one important sense in which it is ever new.

The Gospel of Christ, or the Covenant of Grace, is not merely remedial. It is more. It not only cures the disease of nature, but raises to a higher life. Christ is not a mere restorer. He raises the fallen to an unspeakably higher elevation than that from which they fell. He does much more than make up the loss they sustained in the apostacy. He causes them to realize infinite gain. He brings them back to a nearer relation to the Godhead, than that from which they broke away. "Where sin abounded, grace did much more abound;" Rom. v. 15; and "much more they which receive abundance of grace," Rom. v. 17. There is no more triumphant thought suggested by our religion than this,—the superiority, in point of dignity and happiness, of that condition to which grace exalts us above that from which sin cast down. The good forfeited was such as Adam, a mere man like one of us would have earned, if he had been obedient. The good that awaits us, is the reward of the obedience of a Being infinitely more illustrious than was Adam. "The first man was of the earth, earthy;—the second man is the Lord from heaven; and as we have borne the image of the earthly, so shall we also bear the image of the heavenly."

To add to the Gospel of Christ may constitute as fatal a perversion as to subtract from it. It is not more mischievous to separate from the Gospel some of its essential principles than it is to incorporate with those principles others that do not naturally belong to it. A corrupted Gospel is as destructive as a discarded Gospel. It is as injurious to believe too much as it is to believe too little. If a man hold that we are justified partly by the faith of Christ, and partly by our own obedience, whether it be moral or ceremonial, he is fallen from grace equally as if he denied the necessity of any dependence on Christ. In either case, Christ has become of no effect to him. Jesus Christ came into the world to save sinners, not to help them to save themselves; not to do something towards saving them; not to save them in part, but by his blood and Spirit, to do all that was necessary to their salvation, and all that is involved in their salvation. Christ came not to make up the deficiencies of our righteousness, but to make out a complete righteousness for us; not to supply what is wanting in human merit, but himself alone to merit for us all we need or shall need through eternity. He, and he alone must be depended upon. His, and his only, must be all the glory.

There is nothing more remarkable in the Bible, nothing more admirable, nothing more distinctive of it as the word of God, and not the work of man, than the simplicity of the method of salvation which it reveals; and especially as it regards that which the sinner himself has to do. There is a mystery connected with the plan of salvation, it is true; mystery in the person of Christ, mystery in his sufferings, and mystery in the operations of the Holy Spirit; but mystery is not necessarily inconsistent with simplicity And besides, we have nothing to do with the mysteries of the method, but just to believe them as facts. It is not made our duty to unravel or comprehend, but to believe them. There is no more difficulty in believing a mysterious fact, than a fact not mysterious, if there be sufficient evidence of it. Our belief of a statement, depends not on the nature of it, but on the evidence which supports it.

The Gospel transcended expectation, and it surpassed conception. Even heaven, that was accustomed to God's benevolence, was amazed at it, and the angels have never yet recovered from the astonishment which seized them, when they first contemplated the sufferings of Christ, and the glory that should follow. Yet wretched men affect to conceive that impostors have forged, or enthusiasts devised the Gospel; or at least they can see nothing marvelous in it. Oh, the human mind was no more capable of contriving the Gospel, than human hands were of spreading out and garnishing the heavens. Creation no more than redemption, bears the impress of Divinity.

It is a received principle among the skeptics, that of two miracles, one of which must be believed, we must choose the less, as being the least opposed to reason. On this principle, the infidel is bound to believe the Gospel. For to regard the Bible as false, would compel us to believe a more marvelous thing, than to receive it as true. It is far less improbable, than this narrative, with all its stupendous facts and revelations, should be true, than that any man, or set of men, should have been able to invent it. The latter supposition is too monstrous to be received by anything but a bad heart. If the Gospel came not from the inspiration of the Most High, will they that deny it tell us where it did come from? Since it professes to come from God, if it did not come from him, it proceeded from a gang of abominable impostors; and yet it contains, incontestably, the most pure and perfect system of ethics and theology that has ever been presented to the world. So that the purest and sublimest doctrines had their derivation from the boldest impiety, and that which has done more than all things put together, both to inform mankind of their duty, and to spur them on to its performance, was the work of some of the worst men that ever lived! Is not this a wonderful thing, a stupendous miracle? And yet the falsehood of the Gospel involves this, and the infidel must believe it. Or will it be said that the evangelists and apostles were weak and enthusiastic men—not preserved from old wives' fables, by any sound philosophy? Then enthusiasm, than which nothing is more easily detected, and nothing more wild and incoherent than its works, has produced a sober and harmonious system, which does not bear a single characterestic of that which produced it, nor has the smallest affinity with it; and a system which has sustained every attack made upon it for eighteen hundred years, and has at this moment, among its friends, a large majority of the wisest, most learned, most scientific, and most sober men on earth. Here is another miracle which the system of unbelief involves.—*Selected.*

"A BETTER RESURRECTION."

We extract the following from an article in "*The Preacher and United Presbyterian,*" a paper published at Pittsburg, Pa. The reader will observe the faith of the servants of God at the time in which the Apocrypha was written.—EDITOR.

We have, in Hebrews xi. 35, plainly are ference to the history in the 2d Book of Maccabees: "And others were tortured, not accepting deliverance; that they might obtain a better resurrection." We know of no portion of Old Testament history to which this so fully applies as to the following, taken from 2 Maccabees, Chap. vii.: "It came to pass also, that seven brethren with their mother were taken, and were compelled by the king, against the law, to taste swine's flesh, and were tormented with scourges and whips. But one of them that spake first, said thus, What wouldst thou ask or learn of us? We are ready to die rather than to transgress the laws of our fathers. Then the king, being in a rage, commanded pans and caldrons to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now, when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapor of the pan was for a good ways dispersed, they exhorted one another with the mother to die manfully, saying thus: The Lord God looketh upon us, and in truth hath comfort in us." "So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall *raise us up,* who die for His laws, unto everlasting life. After him was the third made a mocking stock; and when he was required, he put out his tongue, holding forth his hands manfully, and said courageously, These I have from heaven, and for His laws I despise them, and from him I hope to receive them again. The fourth, when he was ready to die, said thus, "It is good being put to death by men, to look for hope from God, to be raised again by him: as for thee, *thou shalt have no resurrection to life.*" To her only surviving son the mother said, "Doubtless, the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also, of his own mercy, give you breath and life again, as ye now regard not your own selves for His law's sake. Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren." And this son died, professing, "Our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shalt receive just punishment for thy pride."

The allusion of the Apostle being, as we think, obviously to this scene of torture, the "better resurrection" of which he speaks, is the resurrection to everlasting life, in hope of which these Maccabean martyrs died, the hope only of the righteous and faithful, and from which all persecutors, and all apostates from the covenant of God would be excluded. This sweeps away the gloss of the Universalists on this passage. The doctrine of the resurrection from the dead, in which the body should live again, in which the "hands" should be "restored" was believed among the ancient Jews. Where did they learn it? Certainly, not from the heathen. Where else but from their Scriptures—the law and the prophets."

GERIZIM AND EBAL.

A mountain, the ancient Gerizim, springing up to the height of about eight hundred feet, guards the entrance of the valley on the left hand, and another, which is Ebal, nearly as high stands on the right. It was on these heights that Joshua, in obedience to the command of Moses, assembled the tribes soon after their arrival in the promised land, to utter responsively the blessings and curse of the law. See Deuteronomy xxiii. 11, and Joshua viii. 33, 34. The hills are at such a distance from each other that it has been judged that the voices of the speakers, in a clear day, might have been heard distinctly from one summit to the other. It was from the top of Gerizim, in the rear of the town, where it is not so high as nearer to the plain, that Jotham delivered his fable of the trees to the men of Shechem, to reprove them for their folly in making Abimelech king, (Judges ix. 1, seq.) The language of the account deserves notice.—He "lifted up his voice," it is said, "and cried" unto the men of Shechem. With such an exertion of the voice he could easily have been heard by the people of the city; for the hill so overhangs the valley that a person from the side or summit would have no difficulty in speaking to listeners at the base, This fact refutes the objection that the book of Judges involves a physicial impossibility. Later history mentions a case in which soldiers on the hill shouted to the people, and endeavored to instigate them to an insurrection. There is something about the elastic almosphere of an Eastern clime which causes it to transmit sound with wonderful celerity and distinctness. Gerizim was the holy mount of the Samaritans, (John iv. 20,) where they built a temple, which they regarded as the true place of worship, in opposition to the temple of Jerusalem.

But that which gives to this locality its most sacred interest is the continued existence of the well where our Saviour held his memorable conversation with the woman of Samaria. I have no doubt whatever of the identification of this well; the various local proofs which point to that spot, and the uniformity of the tradition, furnish an amount of testimony respecting the question too strong to be set aside. The Saviour was journeying at the time, from Judea to Galilee, (Jon iv. 4, seq.,) and, as he passed through Samaria, would cross, natural, the plain of Mukna. It was noonday, "the sixth hour," and being wearied and thirsty, he sat down at the mouth of the well. There too, I sat down, and taking the record of the "gracious words which proceeded from his lips" on that occasion, I read it amid the surrounding objects, not only with new interest, but with the perception of the points of connection between the narrative and the outward scene, which left on my mind no doubt that it was the place where Jesus conversed with the Samaritan woman. The well is near the western edge of the plain, just in front of the opening between the hills where Nablus, the site of Shechem, is situated. Before me, therefore, as I sat there, was the town from which the people came forth, on the report of the woman to see and hear the prophet for themselves. Behind me were the green fields, then waving with grain, but at the earlier season of the year when Christ was there, recently plowed and sowed, which renders his illustration so natural: "Lift up your eyes and look on the fields," (referring to the people,) "for they are ripe already to harvest." My curiosity to taste the water I could not gratify, on account of the old difficulty: "the well is still deep, and there is nothing to draw with." I threw a stone into the mouth of it, and could hear it rumbling away in the distance, as it bounded from side to side, until it sank at last, in the water at the bottom. It has been ascertained to be at least seventy-five feet deep, bored through the solid rock. "In this mountain our forefathers worshipped," said the woman, "and the Jews say that in Jerusalem is the place where men ought to worship." How abrupt, how vague is this reference to a mountain, as it stands in the report of the conversation. But it all becomes definite, intelligible, as we read the history of the spot. There is Gerizim just at hand, at which the woman pointed, at the moment, or glanced with the eye, as she uttered these words. In short John's narrative of the occurrence at the well forms a picture for which one sees that the perfect frameworks is provided, as he looks around him in front of the hills which enclose the modern Nablus.

A church stood anciently, over this spot hallowed once by the presence of the Saviour. The common tradition supposes it to have been built by Helena, the mother of Constantine. It was erected, certainly, at an early period; for Jerome, near the close of the fourth century, in his sketch of Paul's pilgrimage, says that she came to Shechem, and entered the church that stood over Jacob's well. The ground there is slightly elevated, like a platform, showing the space which the edifice occupied, and building, stones lie scattered around, formerly wrought, no doubt, into its walls or foundations. The original mouth of the well is no longer visible on the outside, a vaulted roof having been built over it, through which it is necessary to descend in order to reach the proper entrance of the excavation. The aperture is barely large enough to allow a person to crowd his body through it. The neighboring Arabs, ever on the watch to observe the approach of strangers, take care to keep a heavy stone over the opening, so as to obtain a reward for assisting to roll away the barricade.—*Christian Review.*

CANON OF THE NEW TESTAMENT.

The Canon of the New Testament is a collection of books written by the apostles, or by men who were companions of the apostles, and who wrote under their inspection. These books are called the Canon, from a Greek word which signifies *a rule,* because to a Christian they constitute the only proper and sufficient rule of faith and practice.

These books are called Scriptures, or The Writings, because these writings are held by Christians in the highest estimation. They are the Scriptures of the New Testament, or more properly speaking, of the New Covenant, because they contain a complete account of the Christian dispensation, which is described as a covenant by which the Almighty God engages to bestow eternal life upon the penitent and virtuous believer in Christ. For this reason the Christian Scriptures, and particularly the books which contain the history of Jesus Christ, are called the Gospel, or Good News, a literal translation of the *evaggelion,* as these sacred writings contain the best tidings which could be communicated to mankind.

The Canon of Scripture is either the Received or the True. The Received Canon comprehends the whole of that collection of books which is contained in the New Testament, and which are generally received by Christians as of apostolical authority. The True Canon consists of those books only, the genuineness of which is established on satisfactory evidence. When, or by whom, the received canon was formed, is not certainly known. It has been commonly believed that it was fixed by the Council of Laodicea, A. D. 210. It leaves out the James and Jude.

The following is a table of the books of the New Testament as they are divided by Eusebius into those, the authenticity of which had never been called in question, and those whose genuineness had been disputed by the early Christian writers.—*Euseb. Hist. Eccl. Book.* iii.

UNDISPUTED BOOKS.

Matthew.	2 Corinthians.	1 Timothy.
Mark.	Galatians.	2 Timothy.
Luke.	Ephesians.	Titus.
John.	Phillipians.	Philemon.
Acts.	Colossians.	1 Peter.
Romans.	1 Thessalonians.	1 John.
1 Corinthians.	2 Thessalonians.'	

DISPUTED BOOKS.

Concerning these Dr. Lardner says, they should be allowed to be publicly read in Christian assemblies, for the edification of the people, but not to be alleged as affording *alone* sufficient proof of any doctrine. *Lardner's Hist. of the Apostles and Evang.* vol. i. p. 30.

Hebrews.	2 Peter.	2 John, 3 John.
James.	Jude.	Revelation.

Children's Department.

LET THE CHILDREN WRITE.

I was very much interested in reading lately in the children's corner of the Herald, a letter from "Addie." I have often thought of the company of little pilgrims in New Haven and wished I could hear how they were getting along in the way. They remind me of my own experience when I first began to serve the Lord, and of the precious seasons I enjoyed with my young companions in our little prayer meetings. I had made up my mind to write to Addie to inquire after their prosperity, when I saw her letter in the paper. I hope we may hear from her again.

And are there not other children who love the Saviour and are trying to serve him, who will write also? It is the privilege of every one who is old enough to believe in and love Jesus, to speak or write a word for him. It may help or encourage some others who are striving to gain a home in the kingdom, or may perhaps induce some one to seek the Lord who is as yet a stranger to his pardoning love, for the Lord is able to bless your efforts. At least, it will I am sure, do some of us older children good, to hear from you.

I hope that children in other places will meet together for prayer and earnestly ask the Lord to bless them and their young friends, for we know that he delights to answer the prayers of those who fear his name and wait upon him. The good Shepherd will ever care for the lambs of his flock and hear the weakest and feeblest when they cry unto him.

AUNT LOUISA.

HOW TO KEEP BREAD.

"Cast thy bread upon the waters, and thou shalt find it after many days."—Eccl. xi. 1.

"Well, says some little boy or girl, "that is a funny way to keep bread, and yet it is in the Bible, so it must be true, but I'm sure I can not tell how."

Will you let Auntie Kate tell you, then, that what we call bread is not known in all parts of the world as such. Rice takes the place of bread in many countries; indeed, it is said to be the chief food of one-third the human race. It is cultivated in low lands, which are entirely covered with water at some seasons of the year, so that, instead of speaking of winter and summer, as we do, the people talk about the wet season and the dry season, When the waters have run off, and the mud is partially dry, the rice is sown very thickly. Then the water is made to flow over it again, and when the plants are five or six inches high, they are transplanted so as to be a foot apart each way, and remain covered with water until ripe, when the straw is yellow. In some countries, however, the people go out in boats, and sow the rice literally "upon the waters," and "after many days," that is, at the beginning of the dry season, they reap their harvest.

"But," says little Johnnie, "rice does not grow here, so how can I obey the command?"

I will tell you how one dear little fellow obeyed it, and perhaps you can then think of many ways in which you can think of many ways in which you can do it.

Frank and Edward attended the same school, and were very nearly of the same age, but were not at all alike, either in looks or character. Eddie was a sensitive little fellow; full of frolic, to be sure, but very loving, and careful not to grieve others. One day he came home looking very sadly. His mother noticed the cloud on her boy's usually sunny face, and inquired the cause.

"O mamma," said he, "I don't know what I shall do; it seems as if I never could go to school again;" and his little heart, overcharged with grief, burst out in a flood of tears, as he hid his face in his mother's lap.

"But what has happened, my son?"

"O, nothing new to-day mamma, but we have had a new scholar this week; his name is Frank, and he is such a naughty boy, mamma, I don't think he loves any body, for he is all the time trying to tease us, and we can not love him, nor half enjoy any thing."

"And what do you do in return, Eddie?"

"Why, I can not do much, but some of the boys tease him back, and make him so angry it frightens me some times."

"Have any of you tried what kindness would do, Eddie? You do not know what has made him ill-tempered and unkind. Perhaps he has not a pleasant home, as you have. Perhaps his parents do not love the Bible, and have never taught him the Saviour's "Golden Rule," nor even that little prayer which you love to say every night, and he may never have thought that to make others happy, and to please the blessed Saviour, is the only sure way of being happy himself."

Eddie's lip quivered, and he looked half ashamed, as he answered, "I never thought of that mamma."

That afternoon Eddie went to school with his heart full of good resolutions, and you might have known by the expression of his face, and by his very step, that he had set about some difficult task. As he came within sight of the school-house he saw Frank sitting on a fence near, whittling, so he ran towards him, saying,—

"You are just the one I wanted to see, Frank, and I have brought a little book for you to read, which uncle Henry gave me, full of pictures and beautiful stories; and just see what a pretty red cover, with little angels in the corners. They look so like my baby sister, only for the wings, that I always think of her."

Frank looked as if he did not know exactly what to say, he was so surprised and confounded but his evil nature got the better of him, and he answered, gruffly, "I don't want your book."

"Why, Frank, I'm sure you would like it. Here is a story about a lion who was so tamed that he would follow his master just like a dog; and here are some sailor stories. One little boy made a ship himself, a little one, when he was not much older than we are, and oh! so many pictures—do look!"

"Well, I can get books enough at home," was the ungracious reply, as Frank saw some boys coming towards them, and, jumping down from the fence, he ran off to snatch a cap which the wind had blown away from little Willie Wilson, the widow's son.

"Rather discouraging," thought Eddie, "but mother tells me not to be weary in well-doing, so I'll try again to-morrow;" and he did try to-morrow and to-morrow, and day after day. Now he would bring him an apple, and then an orange, and so bent upon his work of love was he that he did not notice Frank's harsh words. One Wednesday afternoon he asked Frank to come and see him. "He was going away to another school, and should not see him again, and he wanted to show him his playthings," so Frank was induced to go.

A fine time the boys had, I assure you, in the barn, down in the meadow, in the orchard, and finally they sat down in a little arbor, where Eddie had often read to his mother as she sewed, Frank seemed sad. He knew he was losing one of his best friends when Eddie went away, and his conscience told him he had not showed his gratitude as he ought. As he rose to go he leaned over to Eddie, and whispered, "I am sorry, Eddie, that I teased you so, and have so often made you unhappy, and I want to tell you before you go away that I *do* feel grateful for your kindness, and I *do* mean to be a better boy."

How Eddie's heart thrilled, and how the tears filled his eyes as he said "good-by," and how he ran to his mamma that she might rejoice with him, I have not time to tell you.

But this was not all of Eddie's harvest. Years after he was gladdened by a letter from this same selfish boy,—a letter of gratitude, in which he says, "You were the first to encourage me to think I might overcome my evil nature, the first to lead me out of myself, to make any sacrifices for the good of others; and any thing of happiness I have known in thus living, any good I may have done in the cause of my Master, I owe, under God, to your example, your love, your kindness, when we were boys at school."

It is a solemn thought, dear children, that we are all casting bread upon the waters every day. When you said an unkind word to that sensitive little girl, who, perhaps, was not so well dressed as yourself, you dropped a crumb,—a very small seed, but your harvest may be, in *her* heart, a spirit of bitterness, which shall follow through life every remembrance of your name; and to yourself the harvest may be a total disregard of the happiness of others, which shall make you, unless restrained by the grace of God, a supremely unhappy, because a supremely selfish, being.

Be careful, then, what *kind* of "bread" you "cast upon the waters," for you shall find *it*, the same kind, "after many days."—*Selected by S. C.*

A LITTLE GRAVE.

A little grave where daisies grow;
A little baby lying low;
That is all the world may know.
But our hearts
Hold a baby sweet and fair,
A little child with sunny hair,
Child of tenderest love and care—
Jose, Jose!

In the sweet spring of her day,
We gave her to the lonely clay,
From our tear-dimmed eyes away,
How we loved her none can tell;
They who have loved like us, as well,
Loved and lost, alone may tell—
Jose, Jose!

Wistful shadows in her eyes,
Like the dreamy haze that lies
Trembling in the summer skies,
And the burden of a fear,
All unspoken, yet so near,
Fell on us this weary year—
Jose, Jose!

Shrinking from the children's glee,
Keeping close to mother's knee,
Or in arms that tenderly
Watched her fading, faded she—
Faded she our blossom fair,
Our little child with sunny hair,
Child of tenderest love and care—
Jose, Jose!

Swift the seasons come and go;
Thickly falls the drifting snow
O'er a little grave we know;
But soon her feet
Will pass in at a pearly door,
And tread the shining golden floor
Fair and fadeless evermore
When Jesus comes.

—*Selected by Esther Lewis.*

CONVERSION OF THE PRESIDENT.—The following statement is made by Rev. J. E. Carey of Freeport, Ill. A gentleman, having recently visited Washington on busines with the President, was, on leaving home, requested by a friend to ask Mr. Lincoln whether he loved Jesus. The business being completed, the question was kindly asked. The president buried his face in his handkerchief, turned away and wept. He then turned and said, 'When I left home to take this chair of state I requested my countrymen to pray for me; I was not then a Christian. When my son died, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and looked upon the graves of our dead heroes, who had fallen in defense of their country, I then and there consecrated myself to Christ. I do love Jesus."

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE IMPORT OF DANIEL XII. 2.

In my late discussion with Br. Grant, in Boston, I availed myself of an early opportunity to introduce the above passage, for the purpose of showing, 1st, that a fair interpretation of it would not give support to the doctrine of the Negative, and, 2dly, that the sleep of the wicked dead will remain unbroken forever. These two points I think were amply sustained. Certain it is that I never, previously to the debate, appreciated as fully as I now do the completeness of the argument by which we are able to take the text out of the hands of our opponents, and then make it bear with crushing weight *against* their view of the revival of the ungodly. The subject is so important, and so deeply interesting, that no apology is needed for giving it considerable space in the present number.

Br. Grant's account of this part of our work is given in the *Crisis*. He says :—

"Dan. xii. 2 was quite critically examined, but was found to teach very clearly that two classes will *awake*; "some to everlasting life, and *some* to shame and everlasting contempt." It was claimed by the affirmative that the verb "awake" was applicable only to the righteous. We consulted Mr. Noot, a Jew, who is familiar with the Hebrew language, and asked him what verb understood was associated with the words "some" and "some" in Dan. xii. 2? He said the verb "awake." And then added, that the word *not* must be used to qualify the second "awake." We inquired if the Hebrew word *loh*, for "not," was in the original? He said it was not. Then why use it? we inquired. His answer was in substance as follows:—The notoriously wicked will never rise; but the souls of those who have not been very wicked will pass through purgatorial fires for some length of time, and when they have been sufficiently purified, then they will be fitted for a resurrection; but these could not then come forth "to *shame* and everlasting contempt." For this reason, the passage must mean that the second class shall not awake to shame and contempt; because the Lord would not purify their souls in purgatorial fires, and then bring them up "to shame." We asked him if his view was the same as that held by the ancient Pharisees? He said it was; and then referred to learned Jewish commentators to prove his position. We thought best to take heed to the Saviour's caution, and "*beware* of the leaven of . . . . the doctrine of the Pharisees." Matt. xvi. 6–12. They believed in the resurrection "of the just and unjust," but not of the notoriously wicked. The information gathered from the Jew helped us to understand Paul's language in Acts xxiv. 15, better than ever before. This we will notice in due time.

"After consulting this Pharisee, we then went to Mr. Salom, a converted Jew in Boston, who is said to be as good a Hebrew scholar as there is in New England, and asked him if in Dan. xii. 2, the original required that *both* casses mentioned should *awake?* He said there was no room for doubt that both classes would awake." [Here follows what is given, in my letter to Prof. Vail, as "Prof. Hudson's latest statement concerning the passage."]

On which I remark: 1. It was I who first consulted Dr. Noot and brought his testimony into the discussion. 2. Br. G. omits to inform his readers, except by implication, that the Rabbi declares that the Hebrew for the rendering "many of" in the common version, is partitive and *cannot* embrace *all* the sleepers. He knows this to be Dr. N.'s position, and I think him not justified in concealing the fact from the *Crisis* readers. 3. Br. G. confesses that he received information from the Rabbi which helped him "to understand Paul's language in Acts xxiv. 15, better than ever before." I want our readers to bear this admission in mind; its full value, as a fatal concession, I shall exhibit in another article. 4. Br. G. omits to tell his readers, as he also omitted to inform our audience at Kast Hall, whether "Mr. Salom" believes that "many of" the sleepers means *all* who sleep. I presume he carefully avoided eliciting any light on that point from the "converted Jew." It may yet fall in my way to see "Mr. Salom" and learn his mind on it. When I do so I will report the result.

Br. G.'s report continues :—

"We then called on Dr. Noyes, Professor of Hebrew at Harvard College, and he expressed himself as follows:—'The verb *awake* is applicable to *both* pronouns, and the passage teaches beyond *all doubt* that *both classes* mentioned will *awake*.' *George R. Noyes.*"

Here again a fact is suppressed which many an honest reader of the *Crisis* would be interested to know, and which Br. G. does know. Dr. Noyes unhesitatingly affirms that the awaking of only a portion of the sleepers is brought to view in our passage. "Many of," he says, *cannot* mean *all*. Br. G. refrained from interrogating him on this point, and so made it necessary for me to call on the Dr., which I did. It is also worthy of mention that Prof. Noyes regards an awaking "to shame and everlasting contempt" as incompatible with the final annihilation of those who thus awake.

Br. G.'s account proceeds :

"We next consulted Prof. S. M. Vail, a noted linguist, and Professor of Hebrew in the Biblical Institute at Concord, N. H., and obtained the following:—

"Dan. xii. 2 reads as follows,—verbatim in English:—'*And many from the sleepers of the ground —dust—shall awake,—these to life everlasting,— those to shame and everlasting contempt.*'

Rav, [the word rendered 'many'] corresponds with the Greek *hoi polloi*,—*the whole—the many. These* and *those* are distributives and demonstratives in apposition with 'the many.' Of course the verb 'they shall awake' is also the predicate verb of *these* and *those*. The Hebrew clearly teaches that the wicked will arise, as well as the righteous. The passage is therefore parallel with the words of Paul, 'There shall be a resurrection both of the just and of the unjust.' . . . . The passage teaches precisely that the *wicked* will be raised equally with the just. There can be no doubt that the verb awake is common to both of the words '*these*' and '*those*,' or both of the words 'some' as the English version renders. Yours very truly,

STEPHEN M. VAIL.

"P. S. The preposition *min*, *from*, corresponds in this connection with our English '*of the*.' '*The many of the*' [or 'from the'] sleepers,—the many who sleep,—or in other words, *the multitude of the dead shall arise, being of two classes; one class being endowed with everlasting life—happiness—the other class, on account of their sins, fallen into shame and everlasting contempt.*"—S. M. V.

On the appearance, in the *Crisis*, of the foregoing letter from Prof Vail (which, being received too late, could not be introduced by Br. G. in the debate), the following letter was written and mailed to that gentleman. It will speak for itself. No reply had come to hand when I left home on the 17th inst.; should any be received, our readers will be advised of the fact.

LETTER TO PROFESSOR VAIL.

Salem, Mass., April 7, 1865.

DEAR SIR :—I have recently held a public oral debate of eight evenings, in Boston, with Elder Miles Grant, Editor of *The World's Crisis*. During the progress of our discussion, we had occasion to enter somewhat minutely into a consideration of the import of Daniel xii. 2—a passage of Scripture which is differently understood by Eld. G. and myself. Both of us being unacquainted with the Hebrew language, we naturally availed ourselves of such critical aid from learned men as was within our reach. A portion of this assistance was ready to our hand in print; for the rest, we mutually sought information from Professor George R. Noyes, of Harvard College, and Simon C. Noot, D. D., a Jewish Rabbi of Boston (who, by the way, gives instruction in Hebrew to the President of Harvard, Dr. Hill), while, in addition to these, Eld. G. appealed to a Mr. Salom, of Boston, Prof. Hudson, and yourself. With helps so numerous, some light certainly should be shed on the passage in controversy. And yet, such is the character of the response rendered by yourself to Eld. G.'s inquiries, and such the weight your opinion is made to carry by the publicity given to your letter, that I should not feel that I had done my duty in the matter, did I not endeavor to show cause why you should modify the judgment you have expressed, and thereby counteract the influence which an erroneous interpretation is likely to derive from the sanction of one so justly celebrated as you have become for his knowledge of the Hebrew tongue. Should what follows fail to change your mind on the points involved, then the further object of this letter is to request the favor that you will briefly indicate wherein you deem me at fault in the reasoning by which I persuade myself of the correctness of the interpretation which your letter to Eld. Grant opposes.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Eld. G. finds here a *universal* awaking of the sleepers; the righteous he believes will awake "to everlasting life," while he holds that the wicked will awake "to shame and everlasting contempt." My own view of the passage is, that it announces the awaking of a portion only of "them that sleep;" and that the "everlasting life" pertains to the whole number of awakened ones, while the "shame and everlasting contempt" relate to those who remain asleep.

Deeming it quite possible that some things have been written on the passage in question which may not have met your eye, or to which at least you may not at present have access, I will give you what I have collected in my note-book. Prof. Hudson, in "Debt and Grace," p. 186, says :—

"It is thought by good critics that the prophet here speaks only of the resurrection of the righteous, called the 'first resurrection' in Rev. xx. 5; and that the passage should read: these [who awake] to everlasting life, and those [who do not awake] to shame and everlasting contempt.' This would agree with the Syriac version: 'some to death, and the eternal contempt of their companions.'" Prof. H. further says: "the word 'shame' can not refer to the feelings of the lost. The Hebrew (d'rah-ohn) is used only here and in Isa. lxvi. 24 (Eng. 'an abhorring'), where, says Dr. Wintle, it denotes 'a kind of spectacle, show, or nausea,' and is translated 'nausea' by Buxtorf in his concordance."

Prof. Whiting (whose translation of the N. T. you may have seen) renders our passage thus: "And many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and those to reproaches and everlasting abhorrence;" and "*those*" he maintains are such as do *not awake*. Prof. W. says: "There is an obscurity in this passage, produced by an improper rendering of the Hebrew word '*ailleh—weailleh*.' They are translated in this instance, 'some—and some.' Now, the phrase, composed of the pronoun *ailleh*, with the conjunction *waw* (and) joined to *ailleh*, is the proper expression for *these* and *those*."

Prof. Bush renders it "these, and those," and says: "The '*awaking*' is evidently predicated of the 'many,' and not of the whole. It will be observed that the phrase is not 'many' in the absolute sense, which might perhaps be understood of all, but 'many of,' which plainly conveys the idea of restriction, distinguishing a part from the whole. * * * The 'awaking' is affirmed of the 'many,' and not of the whole."

Dr. Hody (Treat. of Resurrect. of the Body, p. 230) says: "I must fully acknowledge that the word *many* makes this text extremely difficult. I know what expositors say, but I am not satisfied with any thing that I have hitherto met with. Some tell us that *many* is sometimes used in the Scriptures to signify all, but this does not clear the difficulty; for there is a great difference between *many* and *many of*. *All* they that sleep in the dust are *many*; but *many of* them that sleep in the dust cannot be said to be all that sleep in the dust. *Many of* does plainly except some." "This," adds Prof. Bush, "we must regard as conclusive."

Dr. A. M. Osbon, of the M. E. Church, in his work entitled "Daniel Verified in History and Chronology," pp. 185–6, says:—"Let us recur for a moment to the structure of the passage. This can be best shown by paraphrasing the verse. '*Many* OF them that sleep in the dust of the earth shall awake, some [the many who awake shall awake] to everlasting life, and some [those who do not awake shall sleep in] shame and everlasting contempt." The '*of*' is a particle of severalty, and divides the '*many*' who should awake from the '*some*' who should sleep in shame and contempt. Only the 'many' who shall be found 'written in the book' shall awake." Dr. Osbon finds not a literal but a national resurrection in the passage, and, in reference to the notion that *many* may mean *all*, adds: "It will not help the case at all to quote Romans v. 19, for the passage is not a parallel. The '*many*' of the apostle is a very different thing from the '*many*' of the prophet. The former uses the word to denote all the persons of whom he is speaking, '*many* were made sinners;' the latter to designate a portion of a larger number, 'many *of* them that sleep in the dust.' It is perfectly apparent, then, that the particle of severalty fixes the antithesis between the states of those who *awake*, and those who *do not awake*, and not between the *states* of those who awake."

Prof. Hudson's latest statement concerning the passage is the following:—"Standing alone it will bear, I think, two renderings: 1. That of the received translation, which *says* that 'some' of 'many' who awake—whether the many are all mankind or not—are consigned to 'shame,' etc., after awaking. 2. That instead of 'some,' we would read 'these' and 'those,' dividing the sleepers into two classes, the just and the unjust, leaving the latter to the doom that is named, whenever and however consummated."

I have spoken of Rabbi Noot (Drs. Hill and Peabody, of Harvard College, commend in the highest terms his attainments in Hebrew.) He is very emphatic in declaring that "*many* OF (or *from*) them that sleep" *cannot* mean *all* the sleepers, and refers the "shame and everlasting contempt" to the class remaining *unawakened*.

Prof. Noyes renders the passage "*these*" and "*those*" instead of "some" and "some." In reference to the expression "*many* OF (or FROM)," he asserts, with no less confidence than Dr. Noot, that it is restrictive and cannot mean *all* the sleepers. It is his opinion, however, that the awakened ones must be considered as divided into two classes—everlasting life being the portion of one of them, shame and contempt that of the other. This interpretation he does not base on anything in the Hebrew that is not found in the English translation; and he admits that the mere English scholar can judge as well as the Hebraist on that point.

In its proper place above I should have given Prof. Bush's paraphrase of Dan. xii. 2, which is as follows: "And many of sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt."

In the citations which I have now given, are contained reasons which, in my judgment, forbid the attempt to find a *universal* awaking in Dan. xii. 2, and fairly require that the "shame" and "contempt" of the passage shall be referred to those who *remain asleep*. Submitting the extracts and opinions for your consideration, I come now to speak of your own view as given in your letter to Eld. Grant.

You render the passage "verbatim in English" thus: "And many from the sleepers of the ground—dust—shall awake,—these to life everlasting,—those to shame and everlasting contempt." You remark that "*Rav*, [the word rendered 'many'] corresponds with the Greek *hoi polloi*,—*the whole—the many*." In this statement you make no account of the "OF" which our passage contains. This omission appears to me very important, and I shall presently make it the occasion for asking you a question. Your reference to the Greek "*hoi polloi*" seems to me to assert a resemblance where there is an obvious difference. In our passage the word "*rav*" is not preceded by the *article*, whereas in "*hoi polloi*" it is, "*the* many." Upon this point, also, I shall have a question to propose. And right here, perhaps, is the proper place to submit my interrogatories touching that portion of our passage which must settle the question whether those that awake are a portion of the sleepers merely, or the whole number. They are as follow:—

1. Does the word "many" in Dan. xii. 2 grammatically mean *the same* that it would mean if the Hebrew original contained the *article*, so that it would read "*the* many"?

2. By what right do you, in paraphrasing our passage, supply the *article*, and thus read it "*the* many of the [or 'from the'] sleepers," etc.?

3. In your assumption that "*rav*" is equivalent to the Greek "*hoi polloi*," do you properly regard the fact that the latter expression *has* the *article* while the former *has not*?

4. In asserting this equivalence of import do you not make no account of the "OF" which, in Dan. xii. 2, is part of the expression that determines who shall awake?

5. Can the *English* phrase, "*many* FROM [or OF] the sleepers of the ground," properly be understood to mean *all* the sleepers?

6. Is not "*many*" the only proper translation of "*rav*" in Dan. xii. 2? I ask this because you use the word "multitude" in your paraphrase of the text.

7. Do you remain unchanged in the belief that the awaking of *all* the sleepers is taught in Dan. xii. 2?

Thus much concerning the first part of the passage. Now as to "these" and "those." It is your position that the verb "shall awake" is to be understood to each of the two latter clauses of our passage. This view of the matter seems to me to involve a solecism of a very marked character; for which reason I must be further enlightened before I can accept it. The meaning of the passage as understood by you would be expressed in the following paraphrase:—"*All* the sleepers of the ground shall awake; *these* shall awake to everlasting life, *those* shall awake to shame and everlasting contempt." The solecism I speak of is seen in this: according to the idiom of our language, the demonstrative pronouns "these" and "those," in the paraphrase, require that, in what precedes them, there should some recognition of *two classes of individuals*—which there is not. This I deem a fatal objection to regarding "many from the sleepers" as unrestrictive in its import. And I regard it as equally valid against the interpretation of Dr. Noyes, viz., that, while a portion of the sleepers remain unawakened, the pronouns in question represent two classes among those who do awake.

The interpretation of the passage which I accept (and which is certainly supported by high authority), encounters no difficulty of the kind above named. For, the moment we admit that "*many* OF" refers to only a portion of the sleepers, there is at once a well-defined mental recognition of the clearly implied fact that another portion of them *remain asleep*. Here, then, we have two classes—*those who awake* and *those who remain asleep*; and to these classes, respectively, must the pronouns "these" and "those" relate. If I am correct so far, it seems to me evident that the *implied* verb (shall remain asleep) belongs as properly to the pronoun "those," as the *expressed* verb ("shall awake") does to the fact which is directly stated. In your letter to Eld. G. you say: "*These* and *those* are distributives and demonstratives in apposition with 'the many.'" I have already questioned your right to say "*the* many," since the article is not in the passage; but I now make the further suggestion that—contrary to your opinion—"these" and "those" are in apposition with those who awake and those who remain asleep.

In the Hebrew of Dan. xii. 3 the reading (as I am informed) is, "they that turn THE *many* to righteousness," etc. Here, then, is an expression that you might, with better reason than any that verse 2 furnishes, regard as having a "*hoi polloi*" meaning, for here the article occurs, while the restrictive preposition does not; and yet, it is certain that *you* will not find the *wicked* in the phrase. But if they are left out of the phrase which you will admit to be more like "*hoi polloi*" than the one occurring in the 2d verse, why shall it be insisted that they are included in the "*rav*" of verse 2? To my mind, the necessity for this seems to be rather theological than philological or grammatical. Prof. Noyes could not, while I was with him, satisfy himself as to the reason for the article being in the 3d verse. Permit me to suggest that it may be designed to carry us back to the class designated by "*rav*" in verse 2. Should this conjecture be well founded, it would destroy the hypothesis that the "*rav*" of the 2d verse includes the wicked dead.

I have already propounded seven questions. Continuing the series, I now beg leave to inquire—

8. Wherein do I err (if at all) in supposing that a "solecism" is involved in the interpretation that affirms a *universal* awaking of the sleepers mentioned in Dan. xii. 2?

9. If you were obliged to admit a restricted awaking, would you then connect the shame and contempt with the *unawakened* class? or would you still divide the awakened portion into two classes, which should stand for the "*these*" and "*those*" of your translation?

10. (I especially desire an answer to this question.) *Can* the idea, that the wicked *awake* "to *shame* and *everlasting contempt*," in any way be made to tally with Eld. Grant's notion that the wicked, almost immediately after they shall have been raised from the dead, will have their conscious existence extinguished? (You are perhaps aware that he holds to the annihilation of the wicked.)

11. Do you attach any importance to my remarks on the occurrence of the article before "*rav*" in Dan. xii. 3?

As I retain a perfect copy of this letter, you need not, in your reply (should you favor me with one), repeat the questions in order that your responses may be understood. You need only *number* your responses to correspond to the questions, and all will be plain to me.

If you will favor me with a reply to my eleven inquiries, and to such other portions of my long letter as you may care to notice, and give me permission to make your letter public should I desire to do so,—your kindness will have placed me under obligations which I shall not willingly forget. And I would very much like to hear from you within a few days, as I contemplate leaving home.

Yours in the Gospel of Christ,

RUFUS WENDELL.

Prof. S. M. VAIL, Concord, N. H.

What I have further to say on this subject must, owing to the length of this article, be deferred till the next issue. R. W.

New York, April 26, 1865.

"THY KINGDOM COME."

BY JOSEPH T. CURRY.

The first petition in the Lord's prayer should be understood by every disciple of Christ Jesus, but it is not. Not one in a thousand of the myriads who utter it—and we include the priesthood or clergy of all the sects—can give a fair approximation to its true import. And why? For the simple reason that the Bible is subjected to a method of interpretation which, if applied to other books, would convert the whole realm of literature into a barren desert. We refer to the common custom of changing the sense of Bible language at will and without authority. It is a self-evident law of interpretation that every word should have its most obvious literal sense, unless there are substantial grounds for qualification. The truth can be obtained from a book in no other way, and the violence done to this law brings a just penalty on the offenders, even blindness of mind and ultimate paralysis of the capacity to receive the truth in any way. If the Scriptures are to be searched and believed, and if the truth is to be obtained in no other direction, why should we hesitate to lay aside all our preconceptions and prejudices and hear what God says? If we read the word "life," why not receive it, and believe? Why give it another and foreign definition? If we read the word "death," why object to its literal import? And so of every other word—and therefore of "kingdom."

The apparent etymology of "kingdom" gives its definition. King–dom, the dominion of a king. The acknowledged law of interpretation will not allow us to assign any other meaning to the word, unless we can give a good reason therefor. We are bound to make an application of the literal meaning; and if we find that it is allowed by the Scriptures of truth, that it agrees with the teachings of the word in general, no one will be at liberty to disregard the inevitable conclusions that follow. They must be admitted, or else cause must be shown to the contrary. It will not do to build up an independent theory, and content ourselves with admiring and defending it without reference to the plain word of God. The literal argument must always have the preference, unless it is proven to be untenable. Jesus taught his disciples to pray "Thy kingdom come"—what did he mean, what did *his disciples* understand him to mean, what are *we* to believe in the matter? It is our duty before God and one another to answer this question. We propose to make a literal application of the petition as the first step in the inquiry, and in taking this step we shall discover that we have traversed the whole ground, that the first step is the last, the only one, that there is no room for another without plunging into an abyss of darkness—the blackness of darkness where ignorance sways an undisputed sceptre, where truth and knowledge are unknown.

A complete kingdom cannot exist without at least three constituents—a king or governing power, subjects, or a class to be governed, and a territory. But the term "kingdom" may be properly applied to either one of these divisions without doing violence to the literal interpretation of the word. The connection must decide whether it refers to a complete kingdom, or to some division of the kingdom —to the government, to the subjects, or to the territory. One instance of each divisional use will suffice as evidence. Kingdom means government in Ps. ciii. 19. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." Kingdom refers to subjects in Dan. iv. 17. "That the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Kingdom refers to territory in Matt. xiii. 41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." But in most instances the term kingdom must be taken in its complete sense, as including all the constituents named. Having set forth the proper and necessary definitions, we now proceed to inquire, What kingdom is to come?

It can not be the essential dominion of God, for that has always existed. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chron. xxix. 11. The great kingdom of the universe cannot come—it *is*. The question still remains— What kingdom did Jesus mean? As he did not explain this, but left his disciples to draw their own conclusions, we may inquire whether they had any ideas of a kingdom to come. Did they believe that God had a coming kingdom as well as a present one? If they did hold this belief, where did they get it? Where, except in the Old Covenant writings? Where, but in the Scriptures—the law and the prophets? And if we go to the same source, shall we not learn? Let us then go back to the fundamental teachings of the Bible. Let us find the foundations.

A careful reading of 1 Chron. xvii. will open a straight and speedy path to the stand-point occupied by our Lord and his disciples. It appears that David conceived the project of building a house for the ark of the covenant of the Lord. But the Lord said to Nathan the prophet—"Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in; for I have not dwelt in an house since the day that I brought up Israel unto this day, but have gone from tent to tent, and from one tabernacle to another. Wheresoever I have walked with all Israel, spake I to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel; and I have been with thee whithersoever thou hast walked, and cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more: neither shall the children of wickedness waste them any more, as at the beginning, and since the time that I commended judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore I tell thee, that the Lord will build thee an house. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore."

Two things are to be noticed in YAHVEH'S announcement to David: first Israel are eventually to be planted in their own place to move no more; and secondly, the throne of David will exist for evermore. It is thus certain that Israel in the flesh, once banished from their land, will at some future time be restored to it, and that an heir to the throne of David will reign over them again as their legitimate sovereign. God has made a solemn promise to David in this matter, and hence the kingdom to come in a very just sense is God's kingdom. And he thus calls it in verse 14. just quoted. The kingdom of Israel as *first constituted* was his kingdom. Samuel said to Saul, "Is it not because the Lord hath anointed thee to be captain over *his inheritance*?" 1 Sam. x. 1. And when Saul had proved himself unfaithful, "the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for *I have provided me a king* among his sons." 1 Sam. xviii. And David, at his abdication, said, "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel; and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom *of the Lord* over Israel." 1 Chron. xxviii. 4, 5. The record of Solomon's accession is this: "Then Solomon sat on the throne *of the Lord* as king instead of

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE IMPORT OF DANIEL XII. 2.

In my late discussion with Br. Grant, in Boston, I availed myself of an early opportunity to introduce the above passage, for the purpose of showing, 1st, that a fair interpretation of it would not give support to the doctrine of the Negative, and, 2dly, that the sleep of the wicked dead will remain unbroken forever. These two points I think were amply sustained. Certain it is that I never, previously to the debate, appreciated as fully as I now do the completeness of the argument by which we are able to take the text out of the hands of our opponents, and then make it bear with crushing weight *against* their view of the revival of the ungodly. The subject is so important, and so deeply interesting, that no apology is needed for giving it considerable space in the present number.

Br. Grant's account of this part of our work is given in the *Crisis.* He says :—

"Dan. xii. 2 was quite critically examined, but was found to teach very clearly that two classes will *awake;* "some to everlasting life, and *some* to shame and everlasting contempt." It was claimed by the affirmative that the verb "awake" was applicable only to the righteous. We consulted Mr. Noot, a Jew, who is familiar with the Hebrew language, and asked him what verb understood was associated with the words "some" and "some" in Dan. xii. 2? He said the verb "awake." And then added, that the word *not* must be used to qualify the second "awake." We inquired if the Hebrew word *loh,* for "not," was in the original? He said it was not. Then why use it? we inquired. His answer was in substance as follows:—The notoriously wicked will never rise; but the souls of those who have not been very wicked will pass through purgatorial fires for some length of time, and when they have been sufficiently purified, then they will be fitted for a resurrection; but these could not then come forth "to *shame* and everlasting contempt." For this reason, the passage must mean that the second class shall not awake to shame and contempt; because the Lord would not purify their souls in purgatorial fires, and then bring them up "to shame." We asked him if his view was the same as that held by the ancient Pharisees? He said it was; and then referred to learned Jewish commentators to prove his position. We thought best to take heed to the Saviour's caution, and "*beware* of the leaven of . . . . the doctrine of the Pharisees." Matt. xvi. 6–12. They believed in the resurrection "of the just and unjust," but not of the notoriously wicked. The information gathered from the Jew helped us to understand Paul's language in Acts xxiv. 15, better than ever before. This we will notice in due time.

"After consulting this Pharisee, we then went to Mr. Salom, a converted Jew in Boston, who is said to be as good a Hebrew scholar as there is in New England, and asked him if in Dan. xii. 2, the original required that *both* casses mentioned should *awake?* He said there was no room for doubt that both classes would awake." [Here follows what is given, in my letter to Prof. Vail, as "Prof. Hudson's latest statement concerning the passage."]

On which I remark : 1. It was I who first consulted Dr. Noot and brought his testimony into the discussion. 2. Br. G. omits to inform his readers, except by implication, that the Rabbi declares that the Hebrew for the rendering "many of" in the common version, is partitive and *cannot* embrace *all* the sleepers. He knows this to be Dr. N.'s position, and I think him not justified in concealing the fact from the *Crisis* readers. 3. Br. G. confesses that he received information from the Rabbi which helped him "to understand Paul's language in Acts xxiv. 15, better than ever before." I want our readers to bear this admission in mind ; its full value, as a fatal concession, I shall exhibit in another article. 4. Br. G. omits to tell his readers, as he also omitted to inform our audience at Kast Hall, whether "Mr. Salom" believes that "many of" the sleepers means *all* who sleep. I presume he carefully avoided eliciting any light on that point from the "converted Jew." It may yet fall in my way to see "Mr. Salom" and learn his mind on it. When I do so I will report the result.

Br. G.'s report continues :—

"We then called on Dr. Noyes, Professor of Hebrew at Harvard College, and he expressed himself as follows:—'The verb *awake* is applicable to *both* pronouns, and the passage teaches beyond *all doubt* that *both classes* mentioned will *awake.*' *George R. Noyes.*"

Here again a fact is suppressed which many an honest reader of the *Crisis* would be interested to know, and which Br. G. does know. Dr. Noyes unhesitatingly affirms that the awaking of only a portion of the sleepers is brought to view in our passage. "Many of," he says, *cannot* mean *all.* Br. G. refrained from interrogating him on this point, and so made it necessary for me to call on the Dr., which I did. It is also worthy of mention that Prof. Noyes regards an awaking "to shame and everlasting contempt" as incompatible with the final annihilation of those who thus awake.

Br. G.'s account proceeds :

"We next consulted Prof. S. M. Vail, a noted linguist, and Professor of Hebrew in the Biblical Institute at Concord, N. H., and obtained the following:—

"Dan. xii. 2 reads as follows,—verbatim in English :—'*And many from the sleepers of the ground —dust—shall awake,—these to life everlasting,—those to shame and everlasting contempt.*'

Rav, [the word rendered 'many'] corresponds with the Greek *hoi polloi,—the whole—the many. These* and *those* are distributives and demonstratives in apposition with 'the many.' Of course the verb 'they shall awake' is also the predicate verb of *these* and *those.* The Hebrew clearly teaches that the wicked will arise, as well as the righteous. The passage is therefore parallel with the words of Paul, 'There shall be a resurrection both of the just and of the unjust.' . . . . The passage teaches precisely that the *wicked* will be raised equally with the just. There can be no doubt that the verb awake is common to both of the words '*these*' and '*those,*' or both of the words 'some' as the English version renders. Yours very truly,

STEPHEN M. VAIL.

"P. S. The preposition *min, from,* corresponds in this connection with our English '*of the.*' '*The many of the*' [or 'from the'] sleepers,—the many who sleep,—or in other words, *the multitude of the dead shall arise, being of two classes ; one class being endowed with everlasting life—happiness—the other class, on account of their sins, fallen into shame and everlasting contempt.*"—S. M. V.

On the appearance, in the *Crisis,* of the foregoing letter from Prof Vail (which, being received too late, could not be introduced by Br. G. in the debate), the following letter was written and mailed to that gentleman. It will speak for itself. No reply had come to hand when I left home on the 17th inst.; should any be received, our readers will be advised of the fact.

LETTER TO PROFESSOR VAIL.

Salem, Mass., April 7, 1865.

DEAR SIR :—I have recently held a public oral debate of eight evenings, in Boston, with Elder Miles Grant, Editor of *The World's Crisis.* During the progress of our discussion, we had occasion to enter somewhat minutely into a consideration of the import of Daniel xii. 2—a passage of Scripture which is differently understood by Eld. G. and myself. Both of us being unacquainted with the Hebrew language, we naturally availed ourselves of such critical aid from learned men as was within our reach. A portion of this assistance was ready to our hand in print ; for the rest, we mutually sought information from Professor George R. Noyes, of Harvard College, and Simon C. Noot, D. D., a Jewish Rabbi of Boston (who, by the way, gives instruction in Hebrew to the President of Harvard, Dr. Hill), while, in addition to these, Eld. G. appealed to a Mr. Salom, of Boston, Prof. Hudson, and yourself. With helps so numerous, some light certainly should be shed on the passage in controversy. And yet, such is the character of the response rendered by yourself to Eld. G.'s inquiries, and such the weight your opinion is made to carry by the publicity given to your letter, that I should not feel that I had done my duty in the matter, did I not endeavor to show cause why you should modify the judgment you have expressed, and thereby counteract the influence which an erroneous interpretation is likely to derive from the sanction of one so justly celebrated as you have become for his knowledge of the Hebrew tongue. Should what follows fail to change your mind on the points involved, then the further object of this letter is to request the favor that you will briefly indicate wherein you deem me at fault in the reasoning by which I persuade myself of the correctness of the interpretation which your letter to Eld. Grant opposes.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Eld. G. finds here a *universal* awaking of the sleepers ; the righteous he believes will awake "to everlasting life," while he holds that the wicked will awake "to shame and everlasting contempt." My own view of the passage is, that it announces the awaking of a portion only of "them that sleep ;" and that the "everlasting life" pertains to the whole number of awakened ones, while the "shame and everlasting contempt" relate to those who remain asleep.

Deeming it quite possible that some things have been written on the passage in question which may not have met your eye, or to which at least you may not at present have access, I will give you what I have collected in my note-book. Prof. Hudson, in "Debt and Grace," p. 186, says :—

"It is thought by good critics that the prophet here speaks only of the resurrection of the righteous, called the 'first resurrection' in Rev. xx. 5 ; and that the passage should read : these [who awake] to everlasting life, and those [who do not awake] to shame and everlasting contempt.' This would agree with the Syriac version : 'some to death, and the eternal contempt of their companions.'" Prof. H. further says : "the word 'shame' can not refer to the feelings of the lost. The Hebrew (d'rah-ohn) is used only here and in Isa. lxvi. 24 (Eng. 'an abhorring'), where, says Dr. Wintle, it denotes 'a kind of spectacle, show, or nausea,' and is translated 'nausea' by Buxtorf in his concordance."

Prof. Whiting (whose translation of the N. T. you may have seen) renders our passage thus : "And many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and those to reproaches and everlasting abhorrence ;" and "*those*" he maintains are such as do *not awake.* Prof. W. says : "There is an obscurity in this passage, produced by an improper rendering of the Hebrew word '*ailleh—weailleh.*' They are translated in this instance, 'some—and some.' Now, the phrase, composed of the pronoun *ailleh,* with the conjunction *waw* (and) joined to *ailleh,* is the proper expression for *these* and *those.*"

Prof. Bush renders it "these, and those," and says : "The '*awaking*' is evidently predicated of the 'many,' and not of the whole. It will be observed that the phrase is not 'many' in the absolute sense, which might perhaps be understood of all, but 'many of,' which plainly conveys the idea of restriction, distinguishing a part from the whole. * * * The 'awaking' is affirmed of the 'many,' and not of the whole."

Dr. Hody (Treat. of Resurrect. of the Body, p. 230) says : "I must fully acknowledge that the word *many* makes this text extremely difficult. I know what expositors say, but I am not satisfied with any thing that I have hitherto met with. Some tell us that *many* is sometimes used in the Scriptures to signify all, but this does not clear the difficulty ; for there is a great difference between *many* and *many of. All* they that sleep in the dust are *many ;* but *many of* them that sleep in the dust cannot be said to be all that sleep in the dust. *Many of* does plainly except some." "This," adds Prof. Bush, "we must regard as conclusive."

Dr. A. M. Osbon, of the M. E. Church, in his work entitled "Daniel Verified in History and Chronology," pp. 185–6, says :—"Let us recur for a moment to the structure of the passage. This can be best shown by paraphrasing the verse. '*Many* OF them that sleep in the dust of the earth shall awake, some [the many who awake shall awake] to everlasting life, and some [those who do not awake shall sleep in] shame and everlasting contempt.' The 'OF' is a particle of severalty, and divides the '*many*' who should awake from the '*some*' who should sleep in shame and contempt. Only the 'many' who shall be found 'written in the book' shall awake." Dr. Osbon finds not a literal but a national resurrection in the passage, and, in reference to the notion that *many* may mean *all,* adds : "It will not help the case at all to quote Romans v. 19, for the passage is not a parallel. The '*many*' of the apostle is a very different thing from the '*many*' of the prophet. The former uses the word to denote all the persons of whom he is speaking, '*many* were made sinners ;' the latter to designate a portion of a larger number, 'many *of* them that sleep in the dust.' It is perfectly apparent, then, that the particle of severalty fixes the antithesis between the states of those who *awake,* and those who *do not awake,* and not between the *states* of those who awake."

Prof. Hudson's latest statement concerning the passage is the following :—"Standing alone it will bear, I think, two renderings : 1. That of the received translation, which *says* that 'some' of 'many' who awake—whether the many are all mankind or not—are consigned to 'shame,' etc., after awaking. 2. That instead of 'some,' we would read 'these' and 'those,' dividing the sleepers into two classes, the just and the unjust, leaving the latter to the doom that is named, whenever and however consummated."

I have spoken of Rabbi Noot (Drs. Hill and Peabody, of Harvard College, commend in the highest terms his attainments in Hebrew.) He is very emphatic in declaring that "*many* OF (or *from*) them that sleep" *cannot* mean *all* the sleepers, and refers the "shame and everlasting contempt" to the class remaining *unawakened.*

Prof. Noyes renders the passage "*these*" and "*those*" instead of "some" and "some." In reference to the expression "*many* OF (or FROM)," he asserts, with no less confidence than Dr. Noot, that it is restrictive and cannot mean *all* the sleepers. It is his opinion, however, that the awakened ones must be considered as divided into two classes—everlasting life being the portion of one of them, shame and contempt that of the other. This interpretation he does not base on anything in the Hebrew that is not found in the English translation ; and he admits that the mere English scholar can judge as well as the Hebraist on that point.

In its proper place above I should have given Prof. Bush's paraphrase of Dan. xii. 2, which is as follows : "And many of sleepers of the dust shall awake ; these (the awakened) (shall be) to everlasting life ; and those (the unawakened) (shall be) to shame and everlasting contempt."

In the citations which I have now given, are contained reasons which, in my judgment, forbid the attempt to find a *universal* awaking in Dan. xii. 2, and fairly require that the "shame" and "contempt" of the passage shall be referred to those who *remain asleep.* Submitting the extracts and opinions for your consideration, I come now to speak of your own view as given in your letter to Eld. Grant.

You render the passage "verbatim in English" thus : "And many from the sleepers of the ground—dust—shall awake,—these to life everlasting,—those to shame and everlasting contempt." You remark that "*Rav,* [the word rendered 'many'] corresponds with the Greek *hoi polloi,—the whole—the many.*" In this statement you make no account of the "OF" which our passage contains. This omission appears to me very important, and I shall presently make it the occasion for asking you a question. Your reference to the Greek "*hoi polloi*" seems to me to assert a resemblance where there is an obvious difference. In our passage the word "*rav*" is not preceded by the *article,* whereas in "*hoi polloi*" it is, "*the* many." Upon this point, also, I shall have a question to propose. And right here, perhaps, is the proper place to submit my interrogatories touching that portion of our passage which must settle the question whether those that awake are a portion of the sleepers merely, or the whole number. They are as follow :—

1. Does the word "many" in Dan. xii. 2 grammatically mean *the same* that it would mean if the Hebrew original contained the *article,* so that it would read "*the* many"?

2. By what right do you, in paraphrasing our passage, supply the *article,* and thus read it "*the* many of the [or 'from the'] sleepers," etc.?

3. In your assumption that "*rav*" is equivalent to the Greek "*hoi polloi,*" do you properly regard the fact that the latter expression *has* the *article* while the former *has not?*

4. In asserting this equivalence of import do you not make no account of the "OF" which, in Dan. xii. 2, is part of the expression that determines who shall awake?

5. Can the *English* phrase, "*many* FROM [or OF] the sleepers of the ground," properly be understood to mean *all* the sleepers?

6. Is not "*many*" the only proper translation of "*rav*" in Dan. xii. 2? I ask this because you use the word "multitude" in your paraphrase of the text.

7. Do you remain unchanged in the belief that the awaking of *all* the sleepers is taught in Dan. xii. 2?

Thus much concerning the first part of the passage. Now as to "these" and "those." It is your position that the verb "shall awake" is to be understood to each of the two latter classes of our passage. This view of the matter seems to me to involve a solecism of a very marked character ; for which reason I must be further enlightened before I can accept it. The meaning of the passage as understood by you would be expressed in the following paraphrase :—"*All* the sleepers of the ground shall awake ; *these* shall awake to everlasting life, *those* shall awake to shame and everlasting contempt." The solecism I speak of is seen in this : according to the idiom of our language, the demonstrative pronouns "these" and "those," in the paraphrase, require that, in what precedes them, there should some recognition of *two classes of individuals*—which there is not. This I deem a fatal objection to regarding "many from the sleepers" as unrestrictive in its import. And I regard it as equally valid against the interpretation of Dr. Noyes, viz., that, while a portion of the sleepers remain unawakened, the pronouns in question represent two classes among those who do awake.

The interpretation of the passage which I accept (and which is certainly supported by high authority), encounters no difficulty of the kind above named. For, the moment we admit that "*many* OF" refers to only a portion of the sleepers, there is at once a well-defined mental recognition of the clearly implied fact that another portion of them *remain asleep.* Here, then, we have two classes—*those who awake* and *those who remain asleep ;* and to these classes, respectively, must the pronouns "these" and "those" relate. If I am correct so far, it seems to me evident that the *implied* verb (shall remain asleep) belongs as properly to the pronoun "those," as the *expressed* verb ("shall awake") does to the fact which is directly stated. In your letter to Eld. G. you say : "*These* and *those* are distributives and demonstratives in apposition with 'the many.'" I have already questioned your right to say "*the* many," since the article is not in the passage ; but I now make the further suggestion that—contrary to your opinion —"these" and "those" are in apposition with those who awake and those who remain asleep.

In the Hebrew of Dan. xii. 3 the reading (as I am informed) is, "they that turn THE *many* to righteousness," etc. Here, then, is an expression that you might, with better reason than any that verse 2 furnishes, regard as having a "*hoi polloi*" meaning, for here the article occurs, while the restrictive preposition does not ; and yet, it is certain that *you* will not find the *wicked* in the phrase. But if they are left out of the phrase which you will admit to be more like "*hoi polloi*" than the one occurring in the 2d verse, why shall it be insisted that they are included in the "*rav*" of verse 2? To my mind, the necessity for this seems to be rather theological than philological or grammatical. Prof. Noyes could not, while I was with him, satisfy himself as to the reason for the article being in the 3d verse. Permit me to suggest that it may be designed to carry us back to the class designated by "*rav*" in verse 2. Should this conjecture be well founded, it would destroy the hypothesis that the "*rav*" of the 2d verse includes the wicked dead.

I have already propounded seven questions. Continuing the series, I now beg leave to inquire—

8. Wherein do I err (if at all) in supposing that a "solecism" is involved in the interpretation that affirms a *universal* awaking of the sleepers mentioned in Dan. xii. 2?

9. If you were obliged to admit a restricted awaking, would you then connect the shame and contempt with the *unawakened* class? or would you still divide the awakened portion into two classes, which should stand for the "*these*" and "*those*" of your translation?

10. (I especially desire an answer to this question.) *Can* the idea, that the wicked *awake* "to *shame* and *everlasting contempt,*" in any way be made to tally with Eld. Grant's notion that the wicked, almost immediately after they shall have been raised from the dead, will have their conscious existence extinguished? (You are perhaps aware that he holds to the annihilation of the wicked.)

11. Do you attach any importance to my remarks on the occurrence of the article before "*rav*" in Dan. xii. 3?

As I retain a perfect copy of this letter, you need not, in your reply (should you favor me with one), repeat the questions in order that your responses may be understood. You need only *number* your responses to correspond to the questions, and all will be plain to me.

If you will favor me with a reply to my eleven inquiries, and to such other portions of my long letter as you may care to notice, and give me permission to make your letter public should I desire to do so,—your kindness will have placed me under obligations which I shall not willingly forget. And I would very much like to hear from you within a few days, as I contemplate leaving home.

Yours in the Gospel of Christ,

RUFUS WENDELL.

Prof. S. M. VAIL, Concord, N. H.

What I have further to say on this subject must, owing to the length of this article, be deferred till the next issue. R. W.

New York, April 26, 1865.

"THY KINGDOM COME."

BY JOSEPH T. CURRY.

The first petition in the Lord's prayer should be understood by every disciple of Christ Jesus, but it is not. Not one in a thousand of the myriads who utter it—and we include the priesthood or clergy of all the sects—can give a fair approximation to its true import. And why? For the simple reason that the Bible is subjected to a method of interpretation which, if applied to other books, would convert the whole realm of literature into a barren desert. We refer to the common custom of changing the sense of Bible language at will and without authority. It is a self-evident law of interpretation that every word should have its most obvious literal sense, unless there are substantial grounds for qualification. The truth can be obtained from a book in no other way, and the violence done to this law brings a just penalty on the offenders, even blindness of mind and ultimate paralysis of the capacity to receive the truth in any way. If the Scriptures are to be searched and believed, and if the truth is to be obtained in no other direction, why should we hesitate to lay aside all our preconceptions and prejudices and hear what God says? If we read the word "life," why not receive it, and believe? Why give it another and foreign definition? If we read the word "death," why object to its literal import? And so of every other word—and therefore of "kingdom."

The apparent etymology of "kingdom" gives its definition. King-dom, the dominion of a king. The acknowledged law of interpretation will not allow us to assign any other meaning to the word, unless we can give a good reason therefor. We are bound to make an application of the literal meaning ; and if we find that it is allowed by the Scriptures of truth, that it agrees with the teachings of the word in general, no one will be at liberty to disregard the inevitable conclusions that follow. They must be admitted, or else cause must be shown to the contrary. It will not do to build up an independent theory, and content ourselves with admiring and defending it without reference to the plain word of God. The literal argument must always have the preference, unless it is proven to be untenable. Jesus taught his disciples to pray "Thy kingdom come"—what did he mean, what did *his disciples* understand him to mean, what are *we* to believe in the matter? It is our duty before God and one another to answer this question. We propose to make a literal application of the petition as the first step in the inquiry, and in taking this step we shall discover that we have traversed the whole ground, that the first step is the last, the only one, that there is no room for another without plunging into an abyss of darkness—the blackness of darkness where ignorance sways an undisputed sceptre, where truth and knowledge are unknown.

A complete kingdom cannot exist without at least three constituents—a king or governing power, subjects, or a class to be governed, and a territory. But the term "kingdom" may be properly applied to either one of these divisions without doing violence to the literal interpretation of the word. The connection must decide whether it refers to a complete kingdom, or to some division of the kingdom —to the government, to the subjects, or to the territory. One instance of each divisional use will suffice as evidence. Kingdom means government in Ps. ciii. 19. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." Kingdom refers to subjects in Dan. iv. 17. "That the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Kingdom refers to territory in Matt. xiii. 41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." But in most instances the term kingdom must be taken in its complete sense, as including all the constituents named. Having set forth the proper and necessary definitions, we now proceed to inquire, What kingdom is to come?

It can not be the essential dominion of God, for that has always existed. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chron. xxix. 11. The great kingdom of the universe cannot come—it *is.* The question still remains— What kingdom did Jesus mean? As he did not explain this, but left his disciples to draw their own conclusions, we may inquire whether they had any ideas of a kingdom to come. Did they believe that God had a coming kingdom as well as a present one? If they did hold this belief, where did they get it? Where, except in the Old Covenant writings? Where, but in the Scriptures—the law and the prophets? And if we go to the same source, shall we not learn? Let us then go back to the fundamental teachings of the Bible. Let us find the foundations.

A careful reading of 1 Chron. xvii. will open a straight and speedy path to the stand-point occupied by our Lord and his disciples. It appears that David conceived the project of building a house for the ark of the covenant of the Lord. But the Lord said to Nathan the prophet—"Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in; for I have not dwelt in an house since the day that I brought up Israel unto this day, but have gone from tent to tent, and from one tabernacle to another. Wheresoever I have walked with all Israel, spake I to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel; and I have been with thee whithersoever thou hast walked, and cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more: neither shall the children of wickedness waste them any more, as at the beginning, and since the time that I commended judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore I tell thee, that the Lord will build thee an house. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore."

Two things are to be noticed in YAHVEH's announcement to David: first Israel are eventually to be planted in their own place to move no more; and secondly, the throne of David will exist for evermore. It is thus certain that Israel in the flesh, once banished from their land, will at some future time be restored to it, and that an heir to the throne of David will reign over them again as their legitimate sovereign. God has made a solemn promise to David in this matter, and hence the kingdom to come in a very just sense is God's kingdom. And he thus calls it in verse 14. just quoted. The kingdom of Israel as *first constituted* was his kingdom. Samuel said to Saul, "Is it not because the Lord hath anointed thee to be captain over *his inheritance?*" 1 Sam. x. 1. And when Saul had proved himself unfaithful, "the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for *I have provided me a king* among his sons." 1 Sam. xviii. And David, at his abdication, said, "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel; and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom *of the Lord* over Israel." 1 Chron. xxviii. 4, 5. The record of Solomon's accession is this: "Then Solomon sat on the throne *of the Lord* as king instead of

David his father." 1 Chron. xxix. 28. If the kingdom of Israel was thus the Lord's from the outset, how appropriately is its restoration solicited in the words dictated by our Saviour "Thy kingdom come."

That David construed the words of YAHVEH in their most obvious import, and that he believed that they were a pledge of the final permanence of the Israel which he loved under the dominion of his offspring, is shown by his response to the Divine message. "And David the king come and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?" The soul of David was filled with wonder when he looked back at his chequered life from the humble sheep-cot of Bethlehem to the throne of Israel. Such a course was indeed calculated to inspire him with the highest appreciation of the goodness and the profoundest recognition of the especial providence of God. But how much more marvellous was the future history of his family as portrayed by the unerring foresight and decree of the same Divine Benefactor! How overwhelming were his emotions of gratitude and awe! To bring the shepherd-boy from the mountains of Bethlehem and seat him as king on Mount Zion was a great thing in David's eyes. "And yet this was a small thing in thine eyes, O God; for thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God."

Such blessings were too great for acknowledgment. "What can David speak more to thee for the honor of thy servant? for thou knowest thy servant. O Lord, for thy servant's sake, and according to thine own heart, hast thus done all this greatness, in making known all these great things. O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, Yahveh, becamest their God."

The thankful monarch can do nothing but accept the promised blessings in the name of his people and in the name of his seed, and pray for the consummation of the Divine purpose. "Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever,and do as thou hast said." Not with any selfish feeling does he thus pray. Priceless as is the gift to himself, he does not lose sight of God's ultimate object in all His purposes. The throne of David must be established principally because God requires it. "Let it even be established, that thy name may be magnified for ever, saying Yahveh of hosts is the God of Israel, a God to Israel: and let the house of David thy servant be established before thee. For thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee. And now, Lord, thou art God, and hast promised this goodness unto thy servant: now, therefore,let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou blessest, O Lord, and it shall be blessed forever."

Thus in this remarkable chapter, and in its counterpart— 2 Sam. vii.—we have the coming kingdom predicted in the most unmistakable language, and the three essential constituents, government, subjects, and territory, are clearly defined. Every other mention of the kingdom in the Holy Scriptures harmonizes with this fundamental promise of God to David. And the prayer of Jesus, which he placed first in order in the form given to his disciples, was anticipated by his great ancestor. David was the first human being that uttered the prayer—Thy kingdom come. The sublime petition of the father, and the simple utterance of the Son refer to the same great event, both will be answered at the same moment, and when the glorious fact opens a new era to the growing creation and Jesus the Christ takes his place a ruler over all the earth, God's kingdom will have come. Amen. Even so, come, Lord Jesus.

EDWARD BRAWN, Bradley, Me., writes:—I like the Herald of Life very much. I think it the best paper I have ever read. I do not know how I could do without it, as it has been one of the instruments in the hands of God to open the eyes of my mind to the glorious truth of no life out of Christ.

POLLY EASTMAN, Warner, N. H., writes:—I see by the Herald of Life there is another poor widow of a Soldier that wishes the paper, but is unable to pay for it. I inclose $3; two, to pay for her (the widow Vancleave), and $1 to be disposed of as you think best for the spread of truth.

MRS. ELIZABETH APTHROPE, Ronseville, Pa., writes:—You will find $5 inclosed. Send us "Life only in Christ" and "Our Israelitish Origin." We will take two shares in the "Missionary Horse;" the remainder apply as you think best. May the Lord bless and prosper you and our paper. Pray for us, that we may be kept in the faith and have a share in the kingdom when our Lord comes to reign.

SECRET PRAYER.—In public and private duties we may admit of the company of others to join with us; and, if they be such as fear God, the more the better. But in secret duties Christ and thou must whisper it over betwixt yourselves; and then the company of the wife of thy bosom or thy friend that is as thine own soul would not be welcome.—*Flavel.*

The Herald of Life.

NEW YORK, MAY 3, 1865.

The Third Quarterly Conference.

REPORT of the business transacted by the LIFE AND ADVENT UNION, at the late Conference, April 23.

Owing to the excitement attending the funeral rites of ABRAHAM LINCOLN in this city on Monday and Tuesday, April, 24, 25, the advertised secular days of our Conference, it was decided beforehand not to extend the Conference beyond Sunday, April 23, which arrangement made it necessary to hold a brief business meeting on Sunday. The following is a statement of the business.

The meeting was called to order by the President at 2 P. M.

Resolved, to adjourn the Conference this evening.

The proposed Camp-meeting at Groton Junction, Mass. was abandoned in favor of conference and grove-meetings in new places (especially in the West), to be selected in the future.

Resolved, to raise a fund to spread the truth in the West—to be opened in the Herald of Life as the WESTERN MISSIONARY FUND.

Resolved, that the tent fund, with the consent of the subscribers, be transferred to the Western Missionary fund.

Adjourned. J. T. CURRY, *Secretary.*

WESTERN MISSIONARY FUND.

PLEDGES.

Walter Macdonald	$5 00
W. H. Thorne	10 00
L. C. Thorne	10 00
Charles H. Sutton	10 00
Charles Gardner	5 00
Victor Varin	5 00
George Storrs	5 00
John Kemp	10 00
William Roworth	5 00
John Speir	5 00
A friend of truth, paid	5 00

The Assassin's Death.

Before this issue reaches our readers they will have received the particulars of the end of the intellectual brute who murdered our beloved President. In the language of a city journal "he was hunted like a rat and shot like a dog." The bullet of avenging justice passed through his head nearly in the same place that he shot Mr. Lincoln. Unlike the lamented martyr, however,—who was not concious of his fate—Booth suffered inexpressible agony up to the moment of his death, about four hours subsequent to the shot. The special correspondent of the *N. Y. Herald* says: The post mortem examination was made by Surgeon General Barnes. It was found that the ball had passed just along the base of the brain, without injury to the brain, but by striking the spinal column had occasioned immediate paralysis. The opinion of the surgeons is that his death must have been a horrible one, the brain being active and consciousness complete up to the very moment of dissolution."

It is singular that Booth should die almost at the same minute as his innocent victim, the latter having expired at 7. 22 A. M., the former at 7. 20 A. M. It is remarkable that a Christian was selected to slay the murderer—BOSTON CORBETT, a member of the Protestant Methodist church in this city, and a devoted follower of Jesus. Not in the spirit of revenge, but of justice, acted the human instrument of Divine Retribution. This calls to mind the death of an ancient murderer in a somewhat similar way. "And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, come forth, and he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he....So Benaiah the son of Jehoiada went up, and fell upon him and slew him." 1 Kings ii. 30–34.

Another noticeable fact is that Junius Brutus Booth, a brother of the murderer, who was arrested in Philadelphia Tuesday, the 25th ult., perhaps on suspicion of complicity with his brother, was observed to copy, after his arrest, some extracts from the Bible, some of which were from the forty-ninth Psalm. Now this Psalm explicitly states the end of Booth and all the wilful enemies of God. We commend these passages to the consideration of such Christians as, not knowing the spirit they are of, breathe out their thoughtless vaporings about future torment. "This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away: his glory shall not descend after him. Though while he lived, he blessed his soul: and men will praise thee when thou doest well to thyself: he shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish."

Some other passages of Holy Writ may not be out of place just here. "The Lord preserveth all them that love him, but all the wicked will he destroy." Ps. cxlv. 20. "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. civ. 35. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. xcii. 7. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb." Ps. xxxvii. 1,2. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxiii. 16. "Drought and heat consume snow waters; so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree." Job xxiv. 19, 20. "They are dead, they shall not live; they are deceased, they shall not rise: because thou hast visit ed and destroyed them, and made all their memory to perish." Isa. xxvi. 14. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you Nay; but except ye repent, ye shall all likewise perish." Luke xiii. 1, 2. "He that soweth to his flesh, shall of the flesh reap corruption." Gal. vi. 8. "These, as natural brute beasts, made to be taken and destroyed shall utterly perish in their own corruption." 2 Pet. ii. 12. "The wages of sin is death, but the gift of God is eternal life through Jesus, Christ our Lord." Rom. vi. 23. J. T. C.

Our Israelitish Origin.

Rev. Dr. M Wise, at the Jewish Synagogue, in Cincinnati, on the 19th of April, made the following singular statement about the late Abraham Lincoln, viz.

"Brethren, the lamented Abraham Lincoln is believed to be bone from bone and flesh from our flesh. He was supposed to be a decendant of Hebrew parentage. He said so in my presence. And, indeed, he preserved numerous features of the Hebrew race, both in countenance and character."

The foregoing contains more truth than will be suspected by the majority. Abraham Lincoln is a leaf of the Anglo-Saxon branch of the great Teutonic tree. As that tree has its root in Jacob, the son of Isaac, the son of Abraham, it follows that the Jewish Rabbi's statement is correct. If any of Mr. Lincoln's ancestors was a Jew it did not make our martyr President any more Hebrew than he was without such a connection. He was a Saxon and that is enough. God has not forgotten the Joseph of his love. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches *run over the wall.* The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob; (from thence is *the breaking stone of Israel:*) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto *the utmost bounds of the everlasting hills.*"

Joseph's seed have truly run over the wall: they have overspread northern Europe, crossed the ocean, and extended their power to the Rocky mountains—the everlasting hills. From Joseph has come *the breaking stone* which even now begins to break in pieces the oppressor. We are living in the midst of wondrous events, predicted three thousand years ago. Let him that hath wisdom understand. Who knows but that this government, which has begun to assume such overshadowing proportions, is the very stone which is to smite the image—and afterwards fill the whole earth? Dan. ii. May God wake us up as a nation to see our duty and perform it! J. T. C.

Divine Providence

"God moves in a mysterious way,
His wonders to perform."

Every day the conviction increases on our mind that God is especially moving in the affairs of our nation for its good. We think that this will be seen even in the death of our beloved and lamented President. The future, however, will afford better facilities for tracing the majestic footsteps of Almighty God. The following is from the admirable pen of Henry Hart Milman, in the preface to his revised History of the Jews.

"A coincidence and concurrence of natural causes at some critical time, and to all appearance for some marked and particular end—that end sometimes, it should seem, foreshown and foresignified,—is hardly less extraordinary than the most inexplicable miracle. To the mind in a state of religious excitement, or even more quiet veneration, it is, or appears to be, hardly less supernatural, than when these secondary causes are untracable. *Afflavit Deus et dissipantur*: such was the devout ejaculation of the Protestant, of the Englishman, at the destruction of the Spanish Armada. The causes of that destruction were tempests, scarcely perhaps unusual, scarcely of uncommon violence at that period of the year in the seas around our island. But to the most sober historian, their breaking out and their continuance at that momentous period of our history, would be at least wonderful; to the more ardent, providential; to the deeply religious, would border closely on the miraculous. In the passage of the Red Sea, the east-wind which 'the Lord caused to blow,' and which threw back the waters, was in itself probably no rare phenomenon; but its occurrence at that perilous moment, and in that case, it appears, the confident anticipation, the calculation upon its coming, the foreknowledge and prediction of it by Moses, would raise it, if we may so say, from the providential to the miraculous. Yet, in either case, God is not less God; his rule is not less omnipotent, whether his power be more remotely or more immediately displayed, more closely descerned, more humbly acknowledged. J. T. C.

A New Champion.

The following speaks for itself. We know nothing of the author, but we like his candor and disposition to investigate. We shall be pleased to give him an opportunity to present his strong reasons and we shall be as anxious to convince him of his error as he is us of ours. J. T. C.

WARD'S CORNERS, March 8, 1865.—BR. GEO. STORRS:—A copy of the HERALD OF LIFE has recently been placed in my hands, and I must confess that I was surprised as well as amused at your position in regard to the future destiny of the wicked. I was surprised at the unscriptural argument set forth, and amused at the tact and shrewdness with which you attempted to sustain your premises.

But, to the point. I have been requested by several of the disciples of your faith to present the Herald of Life with the evidence of immortality. I comply with this request on conditions that you welcome my arguments in your columns and will agree to show my error, if there be any. I believe that *free discussion is truth's only safety.*

My motto has long been:

"He who has a truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action,
And his fellow mortal wrongs."

And therefore I will

Hide no thought in a coward's heart
That the world would be blessed to know.

That you may not be misinformed in regard to the stand-point from which I shall argue, I will inform you that I am strictly Methodistic. Please answer either by inserting the proposition in the Herald, and mailing a copy to my address, or by letter. Truly yours in Christ. E. B. LOUDEN, M. D.

P. S. My Address is Ward's Corners, Buchannan County, Iowa.

"Inconsistency" Again.

The *Voice of the West* republishes our late article on the "Inconsistency of Time Theorists," in which we reflected on its effort to persuade those who believe in the coming of Christ in 1868 to build churches. The Editor calls us by name in his response. We follow suit, and would inform those of our readers not acquainted with him that J. V. Himes is an inveterate time agitator. Among other things he says:

"If it is right to preach the speedy personal coming of our Lord at all, it is also right to provide a place in which to preach. Our chief dependence in the winter months for places in which to hold meetings is upon the schoolhouse. Time and again our preachers have been crowded out of these by political and other public meetings, as well as those of opposing sects—such meetings being often gotten up for that very purpose: and this too in neighborhoods where there are individual Adventists well able of themselves to put up a plain, substantial meeting-house. Now if meetings for the preaching of the gospel of the kingdom are profitable at all, then it is not inconsistent for those Adventists who expect to see their Lord in 1868 to build houses where they can meet and exhort one another so much the more because they 'see the day approaching,' while they at the same time warn the world to 'flee from the wrath to come.'"

Now we have no objection against the building of meeting-houses by any body or bodies of Christians. But we give it as our candid conviction that if J. V. Himes believed in his heart that the Lord will come in 1868, and wanted him to come, he would not talk of republishing an article on church-building "an indefinite number of times." He would not stop to build "places in which to hold meetings" but would *hold* them. A consistent believer in the coming of his Lord at that time, desirous to "warn the world to flee from the wrath to come" would talk and act as if he believed it. Let it be remembered that Mr. Himes opposes the doctrine of the future age. If he believed THAT, we could see nothing wrong in his building meeting-houses. But as it is, his proposition merely exposes his unbelief of his own doctrine. And it was not merely his building of meeting houses that we criticised, but his endorsement of Eld. Taylor's article. The arguments used by Eld. T. could not be consistently used by a man who believed that the world will be burned in a couple of years. Eld. T. says:

"The building and owning of a house of worship by our people has many things in its favor to recommend it. First, there is a moral power in it. Every timber, every stone, every brick preaches. It sounds out afar. Men are made to know you exist and mean to exist. They are given to understand that you mean in spite of opposition to become a *permanent religious fixture* in the place, that you don't intend to die out. Thus you, respecting yourself and your noble faith, compel others to respect you and it also. Second, It makes you independent, bold, and manly. You don't go sneaking around, ashamed of your nothingness and looking as though you wanted to apologize to the very devil for your ecclesiastical and individual existance. You will thenceforward grow. I have yet to learn where our people have erected a respectable house of worship, that in that place our cause has become extinct. Third, you will be furnished with a *permanent religious home.* You will become established."

And it is this language that the Editor of the *Voice* endorses! Would any one take it to harmonize with the '68 cry? We do not believe he has faith in his own doctrine. J. T. C.

"Is there a Future Return of the Jews?"

In the *Voice of the West*, April 18, the following questions are put to the Editor:

"Do you believe the Jews will be restored to their land before the Lord comes? If not, will you give your views of the thirty-eighth and thirty-ninth chapters of Ezekiel. Has that prophecy been fulfilled? If so, when? If not, when will it be?"

The Editor responds thus:

Our brother has presented some very plain questions; to which we will give direct answers.

I. Do you believe the Jews will be restored to their own land before the Lord comes?

You do not wish our opinion, simply, but a "thus saith the Lord." To the law and the testimony: if we speak not according to this it is because there is no light in us. What, then, does the Bible say about the return of the Jews.

1. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. And I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." (Jer. 29. 10, 14.)

It is to this captivity, and the return from it, that the prophets Isaiah, Jeremiah, Ezekiel, and others refer in speaking of the "return." It was a special return from Babylon, but they were, also, to be gathered from all the countries into which any of them had been scattered during the "seventy years." (Jer. 29. 14.) The special promises of a return of the Jews related only to the seventy years' captivity in Babylon, and their return from that place to Jerusalem. Search and see if we are not right in this matter.

Would not the Editor of the *Voice* be better employed to keep to the work for which he has fitted himself—the agitation of time? The interpretation of the Scriptures seems not to be his forte. Every man to his business, say we. He will have enough to do between this and 1868 without meddling with things beyond his reach. He is about the last person that we should select as a teacher of truth. He fought the doctrine of the destruction of the wicked as long as possible; and after other men had taken the hard knocks that always fall upon pioneers in a good work, he wheeled into line. It would have been useless to start a new Advent paper in the West, unless he espoused the heresy. And there were some unsophisticated onlookers to clap their hands, and thank God that Br. Himes had got hold of the truth at last. As for the doctrine of No Life out of Christ—which he had already acknowledged as the legitimate conclusion of the mortality of the whole man, previous to his espousal of the latter,—he could make good capital in opposing *that* until the halcyon moment of its safe propagation should arrive. Verily, you shall have your reward.

The restoration of Israel is another doctrine that crosses the grain of the single-eyed Editor of the *Voice*. How could any one be so short-sighted as to ask him whether he believed in such a thing? And then to ask his views of Scripture prophecy? But then he gives "direct answers." And not only so, but "thus saith the Lord." Yes, and he appeals "to the law and the testimony." And after quoting Jer. xxix. 10, 14, he says with all the assurance imaginable—"Search and see if we are not right in this matter." Surely truth might be expected after such assured language. But let us "search and see."

It is said that "the prophets Isaiah, Jeremiah, Ezekiel, and others, in predicting the "return," refer to the return from Babylon which was consummated at the end of the seventy years captivity in Babylon. That is, there are no predictions of *any other* return of literal Israel in Isaiah, Jeremiah, or Ezekiel. One simple fact will be a sufficient answer to this. The language in Jeremiah xxix. 10, 14 refers only to the Jews and *not to the ten tribes.* It is addressed by "the God of hosts, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon." This captivity took place more than a hundred years after Tiglath-Pileser and Shalmaneser, Kings of Assyria carried the ten tribes "into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings xv. 29, xvii. 6–23. Now the return mostly dwelt upon by all the prophets embraced the ten tribes as well as the Jews. But the ten tribes did not return at the time of the restoration of the Jews to Babylon. The prophecy quoted by the *Voice* says not a word of that great and main body of Jacob's posterity that were taken captive by Assyria. As the prophets, predict the return of the children of Judah with the children of Israel or the ten tribes, it necessarily follows that there is "a future return of the Jews." See Jer. xxvii. 5–8. xxxi.27–37. xxxiii. 14–26. Ezek. xxxvii. 15–29.

The *Voice* further says:

"In this return all the promises made to the Jews were fulfilled. They were restored to their own land, Jerusalem was rebuilt, and also the Temple, and the sacrifices were restored. See the books of Ezra and Nehemiah.

"Now these promises cannot be applied to another restoration of the Jews and Jerusalem, When God fulfills his word once, we ought to be satisfied."

☞ Because God *once* restored the Jews it is thought that he will not restore them again. Such logic will do for the *Voice*, but not for us. In Isa. xi. the instalment of King Jesus is predicted, and at that time "the Lord shall set his hand again the *second* time to recover the remnant of his people." See the whole chapter. Our interpreter responds to the remaining questions thus:

"II. Will you give your views of the thirty-eighth and thirty-ninth chapters of Ezekiel. Has that prophecy been fulfilled? if so. when? If not, when will it be?

"These chapters are connected with the remaining chapters of the book, and relate to the things which concern the restoration from Babylon, at the end of the seventy years captivity, *if* they would comply with the conditions (ch. 43: 6–11). But this they did not do; and so the glory and prosperity promised was not revealed in their return."

The talk about the connection of chapters is fallacious. The prophecy referred to–ch. xliii. 6–11–is entirely distinct from the prophecy in chs. xxxviii. xxxix. There is not a single condition expressed in the latter chapters. It is a plain, direct, tremendous prediction of God's judgments on his enemies and the enemies of his people when the latter "shall dwell safely" in their own land. So that the questions are not answered. Perhaps the questioner will doubt the propriety of listening to a teacher who by a few strokes of his pen crosses out the express word of YAHVEH. J. T. C.

Letters and Extracts.

From Thos. W. Smith.

ALDEN, Hardin Co., Iowa, April 16, 1865.

BR STORRS:—The Herald of Life is more than usually full of good things, "gems" of thought, cheering epistles, &c., &c. It does me good to read its instructive pages, replete with rich food for the mind.

I feel grateful to the many dear friends who take such an interest in my welfare, and aid so cheerfully and nobly in spreading the truth in the great West. I say, aid in spreading the truth; for, certainly, in providing me means of traveling, the light of life will be heralded where it would not, had I not those means. You and others speak of assisting me to obtain a wagon; permit me to suggest that instead, (if there are any desirous) that the balance due on the horse be raised by the "Horse Stock Co." I could not obtain a suitable and profitable animal for less than $140. Good horses range from $140 to $200. I have bought one for $140, and I will owe $40 still after the $100 is raised. This I intended to pay in instalments, as I should obtain it for my labors in the gospel field, or by manual labor.

I propose, therefore, that those who desire, take "stock" to meet the $40 which is still due on the horse. I suggest this not to burden the brethren, but because some may desire to have part in the horse enterprize who may not get opportunity to assist in that matter, and because I want the horse to be owned exclusively by the Herald of Life. I will see about paying for the wagon. I will not use a dollar for the horse except what is given by believers in "No life out of Christ," if I can help it. I realize the obligations imposed on me by this action on their part, and I am determined, by the grace of God, the great truth of life only in and through Christ shall be fully, freely, and fearlessly proclaimed through the West, as far as I can go; and I intend to go constantly. I expect to visit Kansas this summer, and go to the assistance of Br. Baker and others.

To give the readers of the Herald an insight into my work, and the distance sometimes to be travelled, I give my appointments a month ahead. Saturday and Sunday next, (April 22, 23), Goldfield, about 40 miles, and take me something over a day to go. April 27 to 29 Pritchard Grove, 30 miles. Friday before 1st Sunday in May and over Sunday, South Fork, 10 miles; 2d Sunday, Point Pleasant, 15 miles. The 1st and last places I have never yet visited. The 3d, only once. I have no time to attend to any steady secular work. I must labor in the vineyard of the Lord. My wants are all supplied. I do not fear starvation. I have learned long ago to "trust God for things of this life." I do not fear to work with my hands, as plenty here and elsewhere can testify; but I *must* preach. I am constrained to preach; for it is a pleasure to do my work at all times in this country.

I trust I may not have occasion to write of myself so much again, except to give the readers of the Herald,—especially the "Horse Stock Co.,"—an account of the missionary labor that I may be enabled to perform, as a brief mention of the work and its results seems to be due them.

"It is more blessed to give than to receive;" and I know I feel happy as the recipient of their kindness. But while assisting in this direction, do not forget the wants of others. Br. Lewis, who does not want a horse, should be kept well supplied with books, tracts, &c. The Freed-men must not be neglected; and what an immense field opens for earnest, faithful labor there. Millions of unsophisticated souls, unlearned in the mysticism of theology as well as the teachings of the common schools, present themselves as dying for want of light and the "bread of life." It wont do to wait till they are spoiled by vain philosophy. I should enjoy that work, but my field is here

NOTE BY THE EDITOR.—We have already sent Br. Smith $103 25 towards the purchase of the "Missionary Horse;" and we think the "Horse Stock Co." will, in a few weeks, make up the remaining sum ($37) so that the horse shall be fully paid for by the believers of "No life out of Christ." If one person cannot take

David his father." 1 Chron. xxix. 23. If the kingdom of Israel was thus the Lord's from the outset, how appropriately is its restoration solicited in the words dictated by our Saviour "Thy kingdom come."

That David construed the words of YAHVEH in their most obvious import, and that he believed that they were a pledge of the final permanence of the Israel which he loved under the dominion of his offspring, is shown by his response to the Divine message. "And David the king come and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?" The soul of David was filled with wonder when he looked back at his chequered life from the humble sheep-cot of Bethlehem to the throne of Israel. Such a course was indeed calculated to inspire him with the highest appreciation of the goodness and the profoundest recognition of the especial providence of God. But how much more marvellous was the future history of his family as portrayed by the unerring foresight and decree of the same Divine Benefactor! How overwhelming were his emotions of gratitude and awe! To bring the shepherd-boy from the mountains of Bethlehem and seat him as king on Mount Zion was a great thing in David's eyes. "And yet this was a small thing in thine eyes, O God; for thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God."

Such blessings were too great for acknowledgment. "What can David speak more to thee for the honor of thy servant? for thou knowest thy servant. O Lord, for thy servant's sake, and according to thine own heart, hast thus done all this greatness, in making known all these great things. O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, Yahveh, becamest their God."

The thankful monarch can do nothing but accept the promised blessings in the name of his people and in the name of his seed, and pray for the consummation of the Divine purpose. "Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said." Not with any selfish feeling does he thus pray. Priceless as is the gift to himself, he does not lose sight of God's ultimate object in all His purposes. The throne of David must be established principally because God requires it. "Let it even be established, that thy name may be magnified for ever, saying Yahveh of hosts is the God of Israel, a God to Israel: and let the house of David thy servant be established bebefore thee. For thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee. And now, Lord, thou art God, and hast promised this goodness unto thy servant: now, therefore, let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou blessest, O Lord, and it shall be blessed forever."

Thus in this remarkable chapter, and in its counterpart— 2 Sam. vii.—we have the coming kingdom predicted in the most unmistakable language, and the three essential constituents, government, subjects, and territory, are clearly defined. Every other mention of the kingdom in the Holy Scriptures harmonizes with this fundamental promise of God to David. And the prayer of Jesus, which he placed first in order in the form given to his disciples, was anticipated by his great ancestor. David was the first human being that uttered the prayer—Thy kingdom come. The sublime petition of the father, and the simple utterance of the Son refer to the same great event, both will be answered at the same moment, and when the glorious fact opens a new era to the growing creation and Jesus the Christ takes his place a ruler over all the earth, God's kingdom will have come. Amen. Even so, come, Lord Jesus.

EDWARD BRAWN, Bradley, Me., writes:—I like the Herald of Life very much. I think it the best paper I have ever read. I do not know how I could do without it, as it has been one of the instruments in the hands of God to open the eyes of my mind to the glorious truth of no life out of Christ.

POLLY EASTMAN, Warner, N. H., writes:—I see by the Herald of Life there is another poor widow of a Soldier that wishes the paper, but is unable to pay for it. I inclose $3; two, to pay for her (the widow Vancleave), and $1 to be disposed of as you think best for the spread of truth.

MRS. ELIZABETH APTHROPE, Ronseville, Pa., writes:—You will find $5 inclosed. Send us "Life only in Christ" and "Our Israelitish Origin." We will take two shares in the "Missionary Horse;" the remainder apply as you think best. May the Lord bless and prosper you and our paper. Pray for us, that we may be kept in the faith and have a share in the kingdom when our Lord comes to reign.

SECRET PRAYER.—In public and private duties we may admit of the company of others to join with us; and, if they be such as fear God, the more the better. But in secret duties Christ and thou must whisper it over betwixt yourselves; and then the company of the wife of thy bosom or thy friend that is as thine own soul would not be welcome.—*Flavel.*

The Herald of Life.

NEW YORK, MAY 3, 1865.

The Third Quarterly Conference.

REPORT of the business transacted by the LIFE AND ADVENT UNION, at the late Conference, April 23.

Owing to the excitement attending the funeral rites of ABRAHAM LINCOLN in this city on Monday and Tuesday, April, 24, 25, the advertised secular days of our Conference, it was decided beforehand not to extend the Conference beyond Sunday, April 23, which arrangement made it necessary to hold a brief business meeting on Sunday. The following is a statement of the business.

The meeting was called to order by the President at 2 P. M.

Resolved, to adjourn the Conference this evening.

The proposed Camp-meeting at Groton Junction, Mass. was abandoned in favor of conference and grove-meetings in new places (especially in the West), to be selected in the future.

Resolved, to raise a fund to spread the truth in the West—to be opened in the Herald of Life as the WESTERN MISSIONARY FUND.

Resolved, that the tent fund, with the consent of the subscribers, be transferred to the Western Missionary fund.

Adjourned. J. T. CURRY, *Secretary.*

WESTERN MISSIONARY FUND.
PLEDGES.

Walter Macdonald	$5 00
W. H. Thorne	10 00
L. C. Thorne	10 00
Charles H. Sutton	10 00
Charles Gardner	5 00
Victor Varin	5 00
George Storrs	5 00
John Kemp	10 00
William Roworth	5 00
John Speir	5 00
A friend of truth, paid	5 00

The Assassin's Death.

Before this issue reaches our readers they will have received the particulars of the end of the intellectual brute who murdered our beloved President. In the language of a city journal "he was hunted like a rat and shot like a dog." The bullet of avenging justice passed through his head nearly in the same place that he shot Mr. Lincoln. Unlike the lamented martyr, however,—who was not concious of his fate—Booth suffered inexpressible agony up to the moment of his death, about four hours subsequent to the shot. The special correspondent of the *N. Y. Herald* says: The post mortem examination was made by Surgeon General Barnes. It was found that the ball had passed just along the base of the brain, without injury to the brain, but by striking the spinal column had occasioned immediate paralysis. The opinion of the surgeons is that his death must have been a horrible one, the brain being active and consciousness complete up to the very moment of dissolution."

It is singular that Booth should die almost at the same minute as his innocent victim, the latter having expired at 7. 22 A. M., the former at 7. 20 A. M. It is remarkable that a Christian was selected to slay the murderer—BOSTON CORBETT, a member of the Protestant Methodist church in this city, and a devoted follower of Jesus. Not in the spirit of revenge, but of justice, acted the human instrument of Divine Retribution. This calls to mind the death of an ancient murderer in a somewhat similar way. "And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, come forth, and he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he.... So Benaiah the son of Jehoiada went up, and fell upon him and slew him." 1 Kings ii. 30–34.

Another noticeable fact is that Junius Brutus Booth, a brother of the murderer, who was arrested in Philadelphia Tuesday, the 25th ult., perhaps on suspicion of complicity with his brother, was observed to copy, after his arrest, some extracts from the Bible, some of which were from the forty-ninth Psalm. Now this Psalm explicitly states the end of Booth and all the wilful enemies of God. We commend these passages to the consideration of such Christians as, not knowing the spirit they are of, breathe out their thoughtless vaporings about future torment. "This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away: his glory shall not descend after him. Though while he lived, he blessed his soul: and men will praise thee when thou doest well to thyself: he shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish."

Some other passages of Holy Writ may not be out of place just here. "The Lord preserveth all them that love him, but all the wicked will he destroy." Ps. cxlv. 20. "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. civ. 35. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. xcii. 7. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb." Ps. xxxvii. 1, 2. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxiii. 16. "Drought and heat consume snow waters; so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree." Job xxiv. 19, 20. "They are dead, they shall not live; they are deceased, they shall not rise: because thou hast visited and destroyed them, and made all their memory to perish." Isa. xxvi. 14. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you Nay; but except ye repent, ye shall all likewise perish." Luke xiii. 1, 2. "He that soweth to his flesh, shall of the flesh reap corruption." Gal. vi. 8. "These, as natural brute beasts, made to be taken and destroyed shall utterly perish in their own corruption." 2 Pet. ii. 12. "The wages of sin is death, but the gift of God is eternal life through Jesus, Christ our Lord." Rom. vi. 23. J. T. C.

Our Israelitish Origin.

Rev. Dr. M Wise, at the Jewish Synagogue, in Cincinnati, on the 19th of April, made the following singular statement about the late Abraham Lincoln, viz.

"Brethren, the lamented Abraham Lincoln is believed to be bone from bone and flesh from our flesh. He was supposed to be a decendant of Hebrew parentage. He said so in my presence. And, indeed, he preserved numerous features of the Hebrew race, both in countenance and character."

The foregoing contains more truth than will be suspected by the majority. Abraham Lincoln is a leaf of the Anglo-Saxon branch of the great Teutonic tree. As that tree has its root in Jacob, the son of Isaac, the son of Abraham, it follows that the Jewish Rabbi's statement is correct. If any of Mr. Lincoln's ancestors was a Jew it did not make our martyr President any more Hebrew than he was without such a connection. He was a Saxon and that is enough. God has not forgotten the Joseph of his love. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches *run over the wall.* The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob; (from thence is *the breaking stone of Israel:*) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto *the utmost bounds of the everlasting hills.*"

Joseph's seed have truly run over the wall: they have overspread northern Europe, crossed the ocean, and extended their power to the Rocky mountains—the everlasting hills. From Joseph has come *the breaking stone* which even now begins to break in pieces the oppressor. We are living in the midst of wondrous events, predicted three thousand years ago. Let him that hath wisdom understand. Who knows but that this government, which has begun to assume such overshadowing proportions, is the very stone which is to smite the image—and afterwards fill the whole earth? Dan. ii. May God wake us up as a nation to see our duty and perform it! J. T. C.

Divine Providence

"God moves in a mysterious way,
His wonders to perform."

Every day the conviction increases on our mind that God is especially moving in the affairs of our nation for its good. We think that this will be seen even in the death of our beloved and lamented President. The future, however, will afford better facilities for tracing the majestic footsteps of Almighty God. The following is from the admirable pen of Henry Hart Milman, in the preface to his revised History of the Jews.

"A coincidence and concurrence of natural causes at some critical time, and to all appearance for some marked and particular end—that end sometimes, it should seem, foreshown and foresignified,—is hardly less extraordinary than the most inexplicable miracle. To the mind in a state of religious excitement, or even more quiet veneration, it is, or appears to be, hardly less supernatural, than when these secondary causes are untraceable. *Afflavit Deus et dissipantur*: such was the devout ejaculation of the Protestant, of the Englishman, at the destruction of the Spanish Armada. The causes of that destruction were tempests, scarcely perhaps unusual, scarcely of uncommon violence at that period of the year in the seas around our island. But to the most sober historian, their breaking out and their continuance at that momentous period of our history, would be at least wonderful; to the more ardent, providential; to the deeply religious, would border closely on the miraculous. In the passage of the Red Sea, the east-wind which 'the Lord caused to blow,' and which threw back the waters, was in itself probably no rare phenomenon; but its occurrence at that perilous moment, and in that case, it appears, the confident anticipation, the calculation upon its coming, the foreknowledge and prediction of it by Moses, would raise it, if we may so say, from the providential to the miraculous. Yet, in either case, God is not less God; his rule is not less omnipotent, whether his power be more remotely or more immediately displayed, more closely descerned, more humbly acknowledged. J. T. C.

A New Champion.

The following speaks for itself. We know nothing of the author, but we like his candor and disposition to investigate. We shall be pleased to give him an opportunity to present his strong reasons and we shall be as anxious to convince him of his error as he is us of ours. J. T. C.

WARD'S CORNERS, March 8, 1865.—BR. GEO. STORRS:—A copy of the HERALD OF LIFE has recently been placed in my hands, and I must confess that I was surprised as well as amused at your position in regard to the future destiny of the wicked. I was surprised at the unscriptural argument set forth, and amused at the tact and shrewdness with which you attempted to sustain your premises.

But, to the point. I have been requested by several of the disciples of your faith to present the Herald of Life with the evidence of immortality. I comply with this request on conditions that you welcome my arguments in your columns and will agree to show my error, if there be any. I believe that *free discussion is truth's only safety.*

My motto has long been:

"He who has a truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action,
And his fellow mortal wrongs."

And therefore I will

Hide no thought in a coward's heart
That the world would be blessed to know.

That you may not be misinformed in regard to the stand-point from which I shall argue, I will inform you that I am strictly Methodistic. Please answer either by inserting the proposition in the Herald, and mailing a copy to my address, or by letter. Truly yours in Christ. E. B. LOUDEN, M. D.

P. S. My Address is Ward's Corners, Buchannan County, Iowa.

"Inconsistency" Again.

The *Voice of the West* republishes our late article on the "Inconsistency of Time Theorists," in which we reflected on its effort to persuade those who believe in the coming of Christ in 1868 to build churches. The Editor calls us by name in his response. We follow suit, and would inform those of our readers not acquainted with him that J. V. Himes is an inveterate time agitator. Among other things he says:

"If it is right to preach the speedy personal coming of our Lord at all, it is also right to provide a place in which to preach. Our chief dependence in the winter months for places in which to hold meetings is upon the school-house. Time and again our preachers have been crowded out of these by political and other public meetings, as well as those of opposing sects—such meetings being often gotten up for that very purpose: and this too in neighborhoods where there are individual Adventists well able of themselves to put up a plain, substantial meeting-house. Now if meetings for the preaching of the gospel of the kingdom are profitable at all, then it is not inconsistent for those Adventists who expect to see their Lord in 1868 to build houses where they can meet and exhort one another so much the more because they 'see the day approaching,' while they at the same time warn the world to 'flee from the wrath to come.'"

Now we have no objection against the building of meeting-houses by any body or bodies of Christians. But we give it as our candid conviction that if J. V. Himes believed in his heart that the Lord will come in 1868, and wanted him to come, he would not talk of republishing an article on church-building "an indefinite number of times." He would not stop to build "places in which to hold meetings" but would *hold* them. A consistent believer in the coming of his Lord at that time, desirous to "warn the world to flee from the wrath to come" would talk and act as if he believed it. Let it be remembered that Mr. Himes opposes the doctrine of the future age. If he believed THAT, we could see nothing wrong in his building meeting-houses. But as it is, his proposition merely exposes his unbelief of his own doctrine. And it was not merely his building of meeting houses that we criticised, but his endorsement of Eld. Taylor's article. The arguments used by Eld. T. could not be consistently used by a man who believed that the world will be burned in a couple of years. Eld. T. says:

"The building and owning of a house of worship by our people has many things in its favor to recommend it. First, there is a moral power in it. Every timber, every stone, every brick preaches. It sounds out afar. Men are made to know you exist and mean to exist. They are given to understand that you mean in spite of opposition to become a *permanent religious fixture* in the place, that you don't intend to die out. Thus you, respecting yourself and your noble faith, compel others to respect you and it also. Second, It makes you independent, bold, and manly. You don't go sneaking around, ashamed of your nothingness and looking as though you wanted to apologize to the very devil for your ecclesiastical and individual existance. You will thenceforward grow. I have yet to learn where our people have erected a respectable house of worship, that in that place our cause has become extinct. Third, you will be furnished with a *permanent religious home.* You will become established."

And it is this language that the Editor of the *Voice* endorses! Would any one take it to harmonize with the '68 cry? We do not believe he has faith in his own doctrine. J. T. C.

"Is there a Future Return of the Jews?"

In the *Voice of the West*, April 18, the following questions are put to the Editor:

"Do you believe the Jews will be restored to their land before the Lord comes? If not, will you give your views of the thirty-eighth and thirty-ninth chapters of Ezekiel. Has that prophecy been fulfilled? If so, when? If not, when will it be?"

The Editor responds thus:

Our brother has presented some very plain questions; to which we will give direct answers.

I. Do you believe the Jews will be restored to their own land before the Lord comes?

You do not wish our opinion, simply, but a "thus saith the Lord." To the law and the testimony: if we speak not according to this it is because there is no light in us. What, then, does the Bible say about the return of the Jews.

1. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. And I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." (Jer. 29. 10, 14.)

It is to this captivity, and the return from it, that the prophets Isaiah, Jeremiah, Ezekiel, and others refer in speaking of the "return." It was a special return from Babylon, but they were, also, to be gathered from all the countries into which any of them had been scattered during the "seventy years." (Jer. 29. 14.) The special promises of a return of the Jews related only to the seventy years' captivity in Babylon, and their return from that place to Jerusalem. Search and see if we are not right in this matter.

Would not the Editor of the *Voice* be better employed to keep to the work for which he has fitted himself—the agitation of time? The interpretation of the Scriptures seems not to be his forte. Every man to his business, say we. He will have enough to do between this and 1868 without meddling with things beyond his reach. He is about the last person that we should select as a teacher of truth. He fought the doctrine of the destruction of the wicked as long as possible; and after other men had taken the hard knocks that always fall upon pioneers in a good work, he wheeled into line. It would have been useless to start a new Advent paper in the West, unless he espoused the heresy. And there were some unsophisticated onlookers to clap their hands, and thank God that Br. Himes had got hold of the truth at last. As for the doctrine of No Life out of Christ—which he had already acknowledged as the legitimate conclusion of the mortality of the whole man, previous to his espousal of the latter,—he could make good capital in opposing *that* until the halcyon moment of its safe propagation should arrive. Verily, you shall have your reward.

The restoration of Israel is another doctrine that crosses the grain of the single-eyed Editor of the *Voice*. How could any one be so short-sighted as to ask him whether he believed in such a thing? And then to ask his views of Scripture prophecy? But then he gives "direct answers." And not only so, but "thus saith the Lord." Yes, and he appeals "to the law and the testimony." And after quoting Jer. xxix. 10, 14, he says with all the assurance imaginable—"Search and see if we are not right in this matter." Surely truth might be expected after such assured language. But let us "search and see."

It is said that "the prophets Isaiah, Jeremiah, Ezekiel, and others, in predicting the "return," refer to the return from Babylon which was consummated at the end of the seventy years captivity in Babylon. That is, there are no predictions of *any other* return of literal Israel in Isaiah, Jeremiah, or Ezekiel. One simple fact will be a sufficient answer to this. The language in Jeremiah xxix. 10, 14 refers only to the Jews and *not to the ten tribes.* It is addressed by "the God of hosts, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon." This captivity took place more than a hundred years after Tiglath-Pileser and Shalmaneser, Kings of Assyria carried the ten tribes "into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings xv. 29, xvii. 6–23. Now the return mostly dwelt upon by all the prophets embraced the ten tribes as well as the Jews. But the ten tribes did not return at the time of the restoration of the Jews to Babylon. The prophecy quoted by the *Voice* says not a word of that great and main body of Jacob's posterity that were taken captive by Assyria. As the prophets, predict the return of the children of Judah with the children of Israel or the ten tribes, it necessarily follows that there is "a future return of the Jews." See Jer. xxvii. 5–8. xxxi. 27–37. xxxiii. 14–26. Ezek. xxxvii. 15–29.

The *Voice* further says:

"In this return all the promises made to the Jews were fulfilled. They were restored to their own land, Jerusalem was rebuilt, and also the Temple, and the sacrifices were restored. See the books of Ezra and Nehemiah.

"Now these promises cannot be applied to another restoration of the Jews and Jerusalem, When God fulfills his word once, we ought to be satisfied."

Because God *once* restored the Jews it is thought that he will not restore them again. Such logic will do for the *Voice*, but not for us. In Isa. xi. the instalment of King Jesus is predicted, and at that time "the Lord shall set his hand again the *second* time to recover the remnant of his people." See the whole chapter. Our interpreter responds to the remaining questions thus:

"II. Will you give your views of the thirty-eighth and thirty-ninth chapters of Ezekiel. Has that prophecy been fulfilled? if so. when? If not, when will it be?

"These chapters are connected with the remaining chapters of the book, and relate to the things which concern the restoration from Babylon, at the end of the seventy years captivity, *if* they would comply with the conditions (ch. 43: 6–11). But this they did not do; and so the glory and prosperity promised was not revealed in their return."

The talk about the connection of chapters is fallacious. The prophecy referred to—ch. xliii. 6–11—is entirely distinct from the prophecy in chs. xxxviii. xxxix. There is not a single condition expressed in the latter chapters. It is a plain, direct, tremendous prediction of God's judgments on his enemies and the enemies of his people when the latter "shall dwell safely" in their own land. So that the questions are not answered. Perhaps the questioner will doubt the propriety of listening to a teacher who by a few strokes of his pen crosses out the express word of YAHVEH. J. T. C.

Letters and Extracts.

From Thos. W. Smith.

ALDEN, Hardin Co., Iowa,
April 16, 1865.

BR STORRS:—The Herald of Life is more than usually full of good things, "gems" of thought, cheering epistles, &c., &c. It does me good to read its instructive pages, replete with rich food for the mind.

I feel grateful to the many dear friends who take such an interest in my welfare, and aid so cheerfully and nobly in spreading the truth in the great West. I say, aid in spreading the truth; for, certainly, in providing me means of traveling, the light of life will be heralded where it would not, had I not those means. You and others speak of assisting me to obtain a wagon; permit me to suggest that instead, (if there are any desirous) that the balance due on the horse be raised by the "Horse Stock Co." I could not obtain a suitable and profitable animal for less than $140. Good horses range from $140 to $200. I have bought one for $140, and I will owe $40 still after the $100 is raised. This I intended to pay in instalments, as I should obtain it for my labors in the gospel field, or by manual labor.

I propose, therefore, that those who desire, take "stock" to meet the $40 which is still due on the horse. I suggest this not to burden the brethren, but because some may desire to have part in the horse enterprize who may not get opportunity to assist in that matter, and because I want the horse to be owned exclusively by the Herald of Life. I will see about paying for the wagon. I will not use a dollar for the horse except what is given by believers in "No life out of Christ," if I can help it. I realize the obligations imposed on me by this action on their part, and I am determined, by the grace of God, the great truth of life only in and through Christ shall be fully, freely, and fearlessly proclaimed through the West, as far as I can go; and I intend to go constantly. I expect to visit Kansas this summer, and go to the assistance of Br. Baker and others.

To give the readers of the Herald an insight into my work, and the distance sometimes to be travelled, I give my appointments a month ahead. Saturday and Sunday next, (April 22, 23), Goldfield, about 40 miles, and take me something over a day to go. April 27 to 29 Pritchard Grove, 30 miles. Friday before 1st Sunday in May and over Sunday, South Fork, 10 miles; 2d Sunday, Point Pleasant, 15 miles. The 1st and last places I have never yet visited. The 3d, only once. I have no time to attend to any steady secular work. I must labor in the vineyard of the Lord. My wants are all supplied. I do not fear starvation. I have learned long ago to "trust God for things of this life." I do not fear to work with my hands, as plenty here and elsewhere can testify; but I *must* preach. I am constrained to preach; for it is a pleasure to do my work at all times in this country.

I trust I may not have occasion to write of myself so much again, except to give the readers of the Herald,—especially the "Horse Stock Co.,"—an account of the missionary labor that I may be enabled to perform, as a brief mention of the work and its results seems to be due them.

"It is more blessed to give than to receive;" and I know I feel happy as the recipient of their kindness. But while assisting in this direction, do not forget the wants of others. Br. Lewis, who does not want a horse, should be kept well supplied with books, tracts, &c. The Freed-men must not be neglected; and what an immense field opens for earnest, faithful labor there. Millions of unsophisticated souls, unlearned in the mysticism of theology as well as the teachings of the common schools, present themselves as dying for want of light and the "bread of life." It wont do to wait till they are spoiled by vain philosophy. I should enjoy that work, but my field is here

NOTE BY THE EDITOR.—We have already sent Br. Smith $103 25 towards the purchase of the "Missionary Horse;" and we think the "Horse Stock Co." will, in a few weeks, make up the remaining sum ($37) so that the horse shall be fully paid for by the believers of "No life out of Christ." If one person cannot take

David his father." 1 Chron. xxix. 28. If the kingdom of Israel was thus the Lord's from the outset, how appropriately is its restoration solicited in the words dictated by our Saviour "Thy kingdom come."

That David construed the words of Yahveh in their most obvious import, and that he believed that they were a pledge of the final permanence of the Israel which he loved under the dominion of his offspring, is shown by his response to the Divine message. "And David the king come and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?" The soul of David was filled with wonder when he looked back at his chequered life from the humble sheep-cot of Bethlehem to the throne of Israel. Such a course was indeed calculated to inspire him with the highest appreciation of the goodness and the profoundest recognition of the especial providence of God. But how much more marvellous was the future history of his family as portrayed by the unerring foresight and decree of the same Divine Benefactor! How overwhelming were his emotions of gratitude and awe! To bring the shepherd-boy from the mountains of Bethlehem and seat him as king on Mount Zion was a great thing in David's eyes. "And yet this was a small thing in thine eyes, O God; for thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God."

Such blessings were too great for acknowledgment. "What can David speak more to thee for the honor of thy servant? for thou knowest thy servant. O Lord, for thy servant's sake, and according to thine own heart, hast thus done all this greatness, in making known all these great things. O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, Yahveh, becamest their God."

The thankful monarch can do nothing but accept the promised blessings in the name of his people and in the name of his seed, and pray for the consummation of the Divine purpose. "Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said." Not with any selfish feeling does he thus pray. Priceless as is the gift to himself, he does not lose sight of God's ultimate object in all His purposes. The throne of David must be established principally because God requires it. "Let it even be established, that thy name may be magnified for ever, saying Yahveh of hosts is the God of Israel, a God to Israel: and let the house of David thy servant be established be-before thee. For thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee. And now, Lord, thou art God, and hast promised this goodness unto thy servant: now, therefore, let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou blessest, O Lord, and it shall be blessed forever."

Thus in this remarkable chapter, and in its counterpart— 2 Sam. vii.—we have the coming kingdom predicted in the most unmistakable language, and the three essential constituents, government, subjects, and territory, are clearly defined. Every other mention of the kingdom in the Holy Scriptures harmonizes with this fundamental promise of God to David. And the prayer of Jesus, which he placed first in order in the form given to his disciples, was anticipated by his great ancestor. David was the first human being that uttered the prayer—Thy kingdom come. The sublime petition of the father, and the simple utterance of the Son refer to the same great event, both will be answered at the same moment, and when the glorious fact opens a new era to the growing creation and Jesus the Christ takes his place a ruler over all the earth, God's kingdom will have come. Amen. Even so, come, Lord Jesus.

Edward Brawn, Bradley, Me., writes:—I like the Herald of Life very much. I think it the best paper I have ever read. I do not know how I could do without it, as it has been one of the instruments in the hands of God to open the eyes of my mind to the glorious truth of no life out of Christ.

Polly Eastman, Warner, N. H., writes:—I see by the Herald of Life there is another poor widow of a Soldier that wishes the paper, but is unable to pay for it. I inclose $3; two, to pay for her (the widow Vancleave), and $1 to be disposed of as you think best for the spread of truth.

Mrs. Elizabeth Apthrope, Ronseville, Pa., writes:—You will find $5 inclosed. Send us "Life only in Christ" and "Our Israelitish Origin." We will take two shares in the "Missionary Horse;" the remainder apply as you think best. May the Lord bless and prosper you and our paper. Pray for us, that we may be kept in the faith and have a share in the kingdom when our Lord comes to reign.

Secret Prayer.—In public and private duties we may admit of the company of others to join with us; and, if they be such as fear God, the more the better. But in secret duties Christ and thou must whisper it over betwixt yourselves; and then the company of the wife of thy bosom or thy friend that is as thine own soul would not be welcome.—*Flavel.*

The Herald of Life.

NEW YORK, MAY 3, 1865.

The Third Quarterly Conference.

Report of the business transacted by the Life and Advent Union, at the late Conference, April 23.

Owing to the excitement attending the funeral rites of Abraham Lincoln in this city on Monday and Tuesday, April, 24, 25, the advertised secular days of our Conference, it was decided beforehand not to extend the Conference beyond Sunday, April 23, which arrangement made it necessary to hold a brief business meeting on Sunday. The following is a statement of the business.

The meeting was called to order by the President at 2 P. M.

Resolved, to adjourn the Conference this evening.

The proposed Camp-meeting at Groton Junction, Mass. was abandoned in favor of conference and grove-meetings in new places (especially in the West), to be selected in the future.

Resolved, to raise a fund to spread the truth in the West—to be opened in the Herald of Life as the Western Missionary Fund.

Resolved, that the tent fund, with the consent of the subscribers, be transferred to the Western Missionary fund.

Adjourned. J. T. Curry, *Secretary.*

Western Missionary Fund.
Pledges.

Walter Macdonald	$5 00
W. H. Thorne	10 00
L. C. Thorne	10 00
Charles H. Sutton	10 00
Charles Gardner	5 00
Victor Varin	5 00
George Storrs	5 00
John Kemp	10 00
William Roworth	5 00
John Speir	5 00
A friend of truth, paid	5 00

The Assassin's Death.

Before this issue reaches our readers they will have received the particulars of the end of the intellectual brute who murdered our beloved President. In the language of a city journal "he was hunted like a rat and shot like a dog." The bullet of avenging justice passed through his head nearly in the same place that he shot Mr. Lincoln. Unlike the lamented martyr, however,—who was not concious of his fate—Booth suffered inexpressible agony up to the moment of his death, about four hours subsequent to the shot. The special correspondent of the *N. Y. Herald* says: The post mortem examination was made by Surgeon General Barnes. It was found that the ball had passed just along the base of the brain, without injury to the brain, but by striking the spinal column had occasioned immediate paralysis. The opinion of the surgeons is that his death must have been a horrible one, the brain being active and consciousness complete up to the very moment of dissolution."

It is singular that Booth should die almost at the same minute as his innocent victim, the latter having expired at 7. 22 A. M., the former at 7. 20 A. M. It is remarkable that a Christian was selected to slay the murderer—Boston Corbett, a member of the Protestant Methodist church in this city, and a devoted follower of Jesus. Not in the spirit of revenge, but of justice, acted the human instrument of Divine Retribution. This calls to mind the death of an ancient murderer in a somewhat similar way. "And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, come forth, and he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he....So Benaiah the son of Jehoiada went up, and fell upon him and slew him." 1 Kings ii. 30–34.

Another noticeable fact is that Junius Brutus Booth, a brother of the murderer, who was arrested in Philadelphia Tuesday, the 25th ult., perhaps on suspicion of complicity with his brother, was observed to copy, after his arrest, some extracts from the Bible, some of which were from the forty-ninth Psalm. Now this Psalm explicitly states the end of Booth and all the wilful enemies of God. We commend these passages to the consideration of such Christians as, not knowing the spirit they are of, breathe out their thoughtless vaporings about future torment. "This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away: his glory shall not descend after him. Though while he lived, he blessed his soul: and men will praise thee when thou doest well to thyself: he shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish."

Some other passages of Holy Writ may not be out of place just here. "The Lord preserveth all them that love him, but all the wicked will he destroy." Ps. cxlv. 20. "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. civ. 35. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. xcii. 7. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb." Ps. xxxvii. 1, 2. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxiii. 16. "Drought and heat consume snow waters; so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree." Job xxiv. 19, 20. "They are dead, they shall not live; they are deceased, they shall not rise: because thou hast visited and destroyed them, and made all their memory to perish." Isa. xxvi. 14. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you Nay; but except ye repent, ye shall all likewise perish." Luke xiii. 1, 2. "He that soweth to his flesh, shall of the flesh reap corruption." Gal. vi. 8. "These, as natural brute beasts, made to be taken and destroyed shall utterly perish in their own corruption." 2 Pet. ii. 12. "The wages of sin is death, but the gift of God is eternal life through Jesus, Christ our Lord." Rom. vi. 23. J. T. C.

Our Israelitish Origin.

Rev. Dr. M Wise, at the Jewish Synagogue, in Cincinnati, on the 19th of April, made the following singular statement about the late Abraham Lincoln, viz.

"Brethren, the lamented Abraham Lincoln is believed to be bone from bone and flesh from our flesh. He was supposed to be a decendant of Hebrew parentage. He said so in my presence. And, indeed, he preserved numerous features of the Hebrew race, both in countenance and character."

The foregoing contains more truth than will be suspected by the majority. Abraham Lincoln is a leaf of the Anglo-Saxon branch of the great Teutonic tree. As that tree has its root in Jacob, the son of Isaac, the son of Abraham, it follows that the Jewish Rabbi's statement is correct. If any of Mr. Lincoln's ancestors was a Jew it did not make our martyr President any more Hebrew than he was without such a connection. He was a Saxon and that is enough. God has not forgotten the Joseph of his love. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches *run over the wall*. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob; (from thence is *the breaking stone of Israel*:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto *the utmost bounds of the everlasting hills.*"

Joseph's seed have truly run over the wall: they have overspread northern Europe, crossed the ocean, and extended their power to the Rocky mountains—the everlasting hills. From Joseph has come *the breaking stone* which even now begins to break in pieces the oppressor. We are living in the midst of wondrous events, predicted three thousand years ago. Let him that hath wisdom understand. Who knows but that this government, which has begun to assume such overshadowing proportions, is the very stone which is to smite the image—and afterwards fill the whole earth? Dan. ii. May God wake us up as a nation to see our duty and perform it! J. T. C.

Divine Providence

"God moves in a mysterious way,
His wonders to perform."

Every day the conviction increases on our mind that God is especially moving in the affairs of our nation for its good. We think that this will be seen even in the death of our beloved and lamented President. The future, however, will afford better facilities for tracing the majestic footsteps of Almighty God. The following is from the admirable pen of Henry Hart Milman, in the preface to his revised History of the Jews.

"A coincidence and concurrence of natural causes at some critical time, and to all appearance for some marked and particular end—that end sometimes, it should seem, foreshown and foresignified,—is hardly less extraordinary than the most inexplicable miracle. To the mind in a state of religious excitement, or even more quiet veneration, it is, or appears to be, hardly less supernatural, than when these secondary causes are untracable. *Afflavit Deus et dissipantur*: such was the devout ejaculation of the Protestant, of the Englishman, at the destruction of the Spanish Armada. The causes of that destruction were tempests, scarcely perhaps unusual, scarcely of uncommon violence at that period of the year in the seas around our island. But to the most sober historian, their breaking out and their continuance at that momentous period of our history, would be at least wonderful; to the more ardent, providential; to the deeply religious, would border closely on the miraculous. In the passage of the Red Sea, the east-wind which 'the Lord caused to blow,' and which threw back the waters, was in itself probably no rare phenomenon; but its occurrence at that perilous moment, and in that case, it appears, the confident anticipation, the calculation upon its coming, the foreknowledge and prediction of it by Moses, would raise it, if we may so say, from the providential to the miraculous. Yet, in either case, God is not less God; his rule is not less omnipotent, whether his power be more remotely or more immediately displayed, more closely descerned, more humbly acknowledged. J. T. C.

A New Champion.

The following speaks for itself. We know nothing of the author, but we like his candor and disposition to investigate. We shall be pleased to give him an opportunity to present his strong reasons and we shall be as anxious to convince him of his error as he is us of ours. J. T. C.

Ward's Corners, March 8, 1865.—Br. Geo. Storrs:—A copy of the Herald of Life has recently been placed in my hands, and I must confess that I was surprised as well as amused at your position in regard to the future destiny of the wicked. I was surprised at the unscriptural argument set forth, and amused at the tact and shrewdness with which you attempted to sustain your premises.

But, to the point. I have been requested by several of the disciples of your faith to present the Herald of Life with the evidence of immortality. I comply with this request on conditions that you welcome my arguments in your columns and will agree to show my error, if there be any. I believe that *free discussion is truth's only safety.*

My motto has long been:

"He who has a truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action,
And his fellow mortal wrongs."

And therefore I will

Hide no thought in a coward's heart
That the world would be blessed to know.

That you may not be misinformed in regard to the stand-point from which I shall argue, I will inform you that I am strictly Methodistic. Please answer either by inserting the proposition in the Herald, and mailing a copy to my address, or by letter. Truly yours in Christ. E. B. Louden, M. D.

P. S. My Address is Ward's Corners, Buchannan County, Iowa.

"Inconsistency" Again.

The *Voice of the West* republishes our late article on the "Inconsistency of Time Theorists," in which we reflected on its effort to persuade those who believe in the coming of Christ in 1868 to build churches. The Editor calls us by name in his response. We follow suit, and would inform those of our readers not acquainted with him that J. V. Himes is an inveterate time agitator. Among other things he says:

"If it is right to preach the speedy personal coming of our Lord at all, it is also right to provide a place in which to preach. Our chief dependence in the winter months for places in which to hold meetings is upon the school-house. Time and again our preachers have been crowded out of these by political and other public meetings, as well as those of opposing sects—such meetings being often gotten up for that very purpose: and this too in neighborhoods where there are individual Adventists well able of themselves to put up a plain, substantial meeting-house. Now if meetings for the preaching of the gospel of the kingdom are profitable at all, then it is not inconsistent for those Adventists who expect to see their Lord in 1868 to build houses where they can meet and exhort one another so much the more because they 'see the day approaching,' while they at the same time warn the world to 'flee from the wrath to come.'"

Now we have no objection against the building of meeting-houses by any body or bodies of Christians. But we give it as our candid conviction that if J. V. Himes believed in his heart that the Lord will come in 1868, and wanted him to come, he would not talk of republishing an article on church-building "an indefinite number of times." He would not stop to build "places in which to hold meetings" but would *hold* them. A consistent believer in the coming of his Lord at that time, desirous to "warn the world to flee from the wrath to come" would talk and act as if he believed it. Let it be remembered that Mr. Himes opposes the doctrine of the future age. If he believed THAT, we could see nothing wrong in his building meeting-houses. But as it is, his proposition merely exposes his unbelief of his own doctrine. And it was not merely his building of meeting houses that we criticised, but his endorsement of Eld. Taylor's article. The arguments used by Eld. T. could not be consistently used by a man who believed that the world will be burned in a couple of years. Eld. T. says:

"The building and owning of a house of worship by our people has many things in its favor to recommend it. First, there is a moral power in it. Every timber, every stone, every brick preaches. It sounds out afar. Men are made to know you exist and mean to exist. They are given to understand that you mean in spite of opposition to become a *permanent religious fixture* in the place, that you don't intend to die out. Thus you, respecting yourself and your noble faith, compel others to respect you and it also. Second, It makes you independent, bold, and manly. You don't go sneaking around, ashamed of your nothingness and looking as though you wanted to apologize to the very devil for your ecclesiastical and individual existance. You will thenceforward grow. I have yet to learn where our people have erected a respectable house of worship, that in that place our cause has become extinct. Third, you will be furnished with a *permanent religious home.* You will become established."

And it is this language that the Editor of the *Voice* endorses! Would any one take it to harmonize with the '68 cry? We do not believe he has faith in his own doctrine. J. T. C.

"Is there a Future Return of the Jews?"

In the *Voice of the West*, April 18, the following questions are put to the Editor:

"Do you believe the Jews will be restored to their land before the Lord comes? If not, will you give your views of the thirty-eighth and thirty-ninth chapters of Ezekiel. Has that prophecy been fulfilled? If so, when? If not, when will it be?"

The Editor responds thus:

Our brother has presented some very plain questions; to which we will give direct answers.

I. Do you believe the Jews will be restored to their own land before the Lord comes?

You do not wish our opinion, simply, but a "thus saith the Lord." To the law and the testimony: if we speak not according to this it is because there is no light in us. What, then, does the Bible say about the return of the Jews.

1. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. And I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." (Jer. 29. 10, 14.)

It is to this captivity, and the return from it, that the prophets Isaiah, Jeremiah, Ezekiel, and others refer in speaking of the "return." It was a special return from Babylon, but they were, also, to be gathered from all the countries into which any of them had been scattered during the "seventy years." (Jer. 29. 14.) The special promises of a return of the Jews related only to the seventy years' captivity in Babylon, and their return from that place to Jerusalem. Search and see if we are not right in this matter.

Would not the Editor of the *Voice* be better employed to keep to the work for which he has fitted himself—the agitation of time? The interpretation of the Scriptures seems not to be his forte. Every man to his business, say we. He will have enough to do between this and 1868 without meddling with things beyond his reach. He is about the last person that we should select as a teacher of truth. He fought the doctrine of the destruction of the wicked as long as possible; and after other men had taken the hard knocks that always fall upon pioneers in a good work, he wheeled into line. It would have been useless to start a new Advent paper in the West, unless he espoused the heresy. And there were some unsophisticated onlookers to clap their hands, and thank God that Br. Himes had got hold of the truth at last. As for the doctrine of No Life out of Christ—which he had already acknowledged as the legitimate conclusion of the mortality of the whole man, previous to his espousal of the latter,—he could make good capital in opposing *that* until the halcyon moment of its safe propagation should arrive. Verily, you shall have your reward.

The restoration of Israel is another doctrine that crosses the grain of the single-eyed Editor of the *Voice*. How could any one be so short-sighted as to ask him whether he believed in such a thing? And then to ask his views of Scripture prophecy? But then he gives "direct answers." And not only so, but "thus saith the Lord." Yes, and he appeals "to the law and the testimony." And after quoting Jer. xxix. 10, 14, he says with all the assurance imaginable—"Search and see if we are not right in this matter." Surely truth might be expected after such assured language. But let us "search and see."

It is said that "the prophets Isaiah, Jeremiah, Ezekiel, and others, in predicting the "return," refer to the return from Babylon which was consummated at the end of the seventy years captivity in Babylon. That is, there are no predictions of *any other* return of literal Israel in Isaiah, Jeremiah, or Ezekiel. One simple fact will be a sufficient answer to this. The language in Jeremiah xxix. 10, 14 refers only to the Jews and *not to the ten tribes*. It is addressed by "the God of hosts, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon." This captivity took place more than a hundred years after Tiglath-Pileser and Shalmaneser, Kings of Assyria carried the ten tribes "into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings xv. 29, xvii. 6–23. Now the return mostly dwelt upon by all the prophets embraced the ten tribes as well as the Jews. But the ten tribes did not return at the time of the restoration of the Jews to Babylon. The prophecy quoted by the *Voice* says not a word of that great and main body of Jacob's posterity that were taken captive by Assyria. As the prophets, predict the return of the children of Judah with the children of Israel or the ten tribes, it necessarily follows that there is "a future return of the Jews." See Jer. xxvii. 5–8. xxxi. 27–37. xxxiii. 14–26. Ezek. xxxvii. 15–29.

The *Voice* further says:

"In this return all the promises made to the Jews were fulfilled. They were restored to their own land, Jerusalem was rebuilt, and also the Temple, and the sacrifices were restored. See the books of Ezra and Nehemiah.

"Now these promises cannot be applied to another restoration of the Jews and Jerusalem, When God fulfills his word once, we ought to be satisfied."

Because God *once* restored the Jews it is thought that he will not restore them again. Such logic will do for the *Voice*, but not for us. In Isa. xi. the instalment of King Jesus is predicted, and at that time "the Lord shall set his hand again the *second* time to recover the remnant of his people." See the whole chapter. Our interpreter responds to the remaining questions thus:

"II. Will you give your views of the thirty-eighth and thirty-ninth chapters of Ezekiel. Has that prophecy been fulfilled? if so. when? If not, when will it be?

"These chapters are connected with the remaining chapters of the book, and relate to the things which concern the restoration from Babylon, at the end of the seventy years captivity, *if* they would comply with the conditions (ch. 43: 6–11). But this they did not do; and so the glory and prosperity promised was not revealed in their return."

The talk about the connection of chapters is fallacious. The prophecy referred to–ch. xliii. 6–11–is entirely distinct from the prophecy in chs. xxxviii. xxxix. There is not a single condition expressed in the latter chapters. It is a plain, direct, tremendous prediction of God's judgments on his enemies and the enemies of his people when the latter "shall dwell safely" in their own land. So that the questions are not answered. Perhaps the questioner will doubt the propriety of listening to a teacher who by a few strokes of his pen crosses out the express word of Yahveh. J. T. C.

Letters and Extracts.

From Thos. W. Smith.

Alden, Hardin Co., Iowa, April 16, 1865.

Br Storrs:—The Herald of Life is more than usually full of good things, "gems" of thought, cheering epistles, &c., &c. It does me good to read its instructive pages, replete with rich food for the mind.

I feel grateful to the many dear friends who take such an interest in my welfare, and aid so cheerfully and nobly in spreading the truth in the great West. I say, aid in spreading the truth; for, certainly, in providing me means of traveling, the light of life will be heralded where it would not, had I not those means. You and others speak of assisting me to obtain a wagon; permit me to suggest that instead, (if there are any desirous) that the balance due on the horse be raised by the "Horse Stock Co." I could not obtain a suitable and profitable animal for less than $140. Good horses range from $140 to $200. I have bought one for $140, and I will owe $40 still after the $100 is raised. This I intended to pay in instalments, as I should obtain it for my labors in the gospel field, or by manual labor.

I propose, therefore, that those who desire, take "stock" to meet the $40 which is still due on the horse. I suggest this not to burden the brethren, but because some may desire to have part in the horse enterprize who may not get opportunity to assist in that matter, and because I want the horse to be owned exclusively by the Herald of Life. I will see about paying for the wagon. I will not use a dollar for the horse except what is given by believers in "No life out of Christ," if I can help it. I realize the obligations imposed on me by this action on their part, and I am determined, by the grace of God, the great truth of life only in and through Christ shall be fully, freely, and fearlessly proclaimed through the West, as far as I can go; and I intend to go constantly. I expect to visit Kansas this summer, and go to the assistance of Br. Baker and others.

To give the readers of the Herald an insight into my work, and the distance sometimes to be travelled, I give my appointments a month ahead. Saturday and Sunday next, (April 22, 23), Goldfield, about 40 miles, and take me something over a day to go. April 27 to 29 Pritchard Grove, 30 miles. Friday before 1st Sunday in May and over Sunday, South Fork, 10 miles; 2d Sunday, Point Pleasant, 15 miles. The 1st and last places I have never yet visited. The 3d, only once. I have no time to attend to any steady secular work. I must labor in the vineyard of the Lord. My wants are all supplied. I do not fear starvation. I have learned long ago to "trust God for things of this life." I do not fear to work with my hands, as plenty here and elsewhere can testify; but I *must* preach. I am constrained to preach; for it is a pleasure to do my work at all times in this country.

I trust I may not have occasion to write of myself so much again, except to give the readers of the Herald,—especially the "Horse Stock Co.,"—an account of the missionary labor that I may be enabled to perform, as a brief mention of the work and its results seems to be due them.

"It is more blessed to give than to receive;" and I know I feel happy as the recipient of their kindness. But while assisting in this direction, do not forget the wants of others. Br. Lewis, who does not want a horse, should be kept well supplied with books, tracts, &c. The Freed-men must not be neglected; and what an immense field opens for earnest, faithful labor there. Millions of unsophisticated souls, unlearned in the mysticism of theology as well as the teachings of the common schools, present themselves as dying for want of light and the "bread of life." It wont do to wait till they are spoiled by vain philosophy. I should enjoy that work, but my field is here

Note by the Editor.—We have already sent Br. Smith $103 25 towards the purchase of the "Missionary Horse;" and we think the "Horse Stock Co." will, in a few weeks, make up the remaining sum ($37) so that the horse shall be fully paid for by the believers of "No life out of Christ." If one person cannot take

share, ($1), let three or four unite and do it; so shall the "widow's mite" help to carry the truth into new places.

From Eld. J. Lewis.

OTTO, ILLS., Apr. 25, 1865.

BR. STORRS:—Truth is triumphing. We feel that God is on our side. We are breaking up new ground here in old Fulton Co. Though we find some hard soil, by reason of the sectarian roots and shrubbery of long growth, yet when the gospel plough is put in, all seems to give way, so that dying and going to heaven or hell, and the resurrection of the wicked dead to be judged and killed a second time, looks quite inconsistent with the character of the God of love; and free, intelligent minds have said, the Bible is altogether a new book to them, and lovely, and that the truth will save as many as will develop a character in harmony with God's plan. If they do not, he lets them return to the dust, having no use for them in the new earth. We do not wonder David praised the Lord when he saw that the end of the wicked was destruction; never to see light. Bless the Lord, O my soul, myself. Amen and amen.

An Appeal.

TO THE LOVERS OF LIFE ONLY THROUGH CHRIST: *Dear Brethren*:—The time has come that calls loudly for an extra effort in the West, and we feel deeply on the subject. We have prayed, wept, and longed to see the time when some brother would come to our help, and we think we shall soon realize our hope. We stand greatly in need of a Tent. Can you help us in the East? We will do all we can here. Let us hear from all who can help, and are willing to do so. Send what you may have to give to this object to Br. Geo. Storrs, New York; or Jesse Benson, Duncan's Mills, Fulton Co. Ills. The Tent will be the property of the Life Union in the West, but not confined to any one locality. Send in your pledges, so that by the first of June we can have a meeting.

J. LEWIS, in behalf of the Brethren.

P. S. We stand pledged for $100.

Jesse Benson	$20 00
Jonathan Hendee	10 00
Charles Brown	10 00
Nathan Tefft	5 00
John Trapp	5 00

NOTE BY THE EDITOR.—We are glad to see a move in Illinois; and hope a meeting in Tent or Grove will soon be held there as the beginning of a series of meetings on the life theme. How much help do the West want towards the Tent? Get meetings started as early in June as may be; and if no one else can be found to go to attend them, the Editor will go himself for one month, if the Lord permit. The West *must* be helped; and the funds will come from the Lord's Treasury, so far as they are necessary; but we doubt if Grove-meetings will not be preferable to Tent-meetings; but let the friends in the West be the judges in that matter. Go on in the name of the Lord and his truth and the labor shall not be in vain.

The Offering.

———, April 10, 1865.

BR. STORRS:—Enclosed you will find a pair of ear-rings; the avails to be applied on the Horse and wagon for Br. Smith. It is the best I can do at present. In doing this, I make the greatest sacrifice I ever made for my Master, as far as money matters are concerned. Not for their intrinsic value; not that I longer desire them as an ornament, for it has been many years since I have worn them to adorn my person. But I value them highly as the gift of a dear departed friend.

If the "shares" should all be taken in the Horse and wagon, you will please drop them in the "Knocker's Fund."

How much I desire to be with you this evening to commemorate the Passover Feast. But as that is impossible, I shall do as we did on the last anniversary, partake of it under our own roof. Last year there were four of us met; we had an interesting and solemn time.

While I am writing, the cannons are firing and bells ringing as demonstration of joy at the surrender of Gen. Lee. I pray God that the last one may have fallen in battle; that peace may once more be restored to our distracted country. But, alas! how many households, like *our own*, have been made desolate during the past four years. I thank God it has not been in vain. No, no; the fetters are broken and the captive goes free. May He who holds the keys of death, soon come, unlock the prison house of the dead and raise the sleeping ones to immortality and Eternal Life, is my sincere prayer.

Yours, in hope of eternal life through Jesus Christ our LIFE-GIVER.

From Jabez Adams.

ITALIA, Lyon Co., Kansas, April 9th, 1865.

MR. EDITOR:—Having been, after serious deliberation and an impartial view of your doctrine, convinced of the undeniable teachings of the Scriptures, I have finally become a full believer of your views, from the fact that your doctrine has a scriptural foundation which is impregnable; it is in concert from the beginning to the end of the bible; it extirpates all that complexity which has been supposed to exist in the bible, and brings the scriptures to a pure, beautiful and easy understanding.

Your writings were first introduced to me by D. H. Baker. He insisted on my perusing some of the writings from your office; but I thought they would prove to be a mere abstract "get up;" a repetition of sentences for no other purpose than capital; or avarice; and, it was not until repeated efforts by friend B., that turned my attention to that channel; that I gathered convincing information from that source, although I did read.

After I became interested in what I read, I began to find that complex and double demonstrative problem, which had been pressed for my approval, and said to be (but merely because popularized) the teachings of the bible, thoroughly analyzed.

By request of my friend B., I have read, with an impartial deliberation, some of your pamphlets; among which are "Man's Destiny"—"Life from the Dead," and several others. By their perusal I have gained valuable and lasting information. I have been brought to an understanding of what had hitherto seemed obscure.

I am now convinced that, after we yield our present earthly existence, it is *death* everlasting, (the wages of sin) or *life* everlasting: the emphatical promise. I wish to be considered a member of the "Life and Advent Union." May God help you expand the truth

LUCRETIA B. LAMB, Ironton, Ohio, writes:—I have of late been entirely occupied in nursing the sick, and have had no time to write. I would inquire what the Lord would have me to do, and how I may honor his name. I am in a place where, so far as I know, there is not one who would sympathise with me in the life theme and its kindred doctrines; all seem to feel, like the Athenians, that I bring strange things to their ears. I pray that I may scatter light and not darkness. Great revivals, as they are termed, have been in progress here this winter, and large accessions to the churches. I hear constant exhortation, to "Shun the death that never dies." I often think, O, would that they could see it as it looks to me; they would have the counter part to this, and offer a "life that never lives." May the recent converts prove to be the fruits of the Spirit, that will endure unto the end. Yours in hope of eternal life when Jesus comes.

E. D. HUTCHINSON, Corinna Centre, Me., writes:—I send $2 to renew my subscription. I cannot do without the Herald of Life; it is the best religious paper that I know of. Its cheering messages from week to week are like water to a thirsty soul. And, then, the doctrine it advocates, of no life out of Christ, is cheering news to those that are in Christ, because it shows the goodness and mercy of God to a rebellious and wicked world, in that He will let the wicked remain among the dead. It seems to me, the bible teaches this very plainly, so that no one need be mistaken; if God's word declares that the wicked "shall remain in the congregation of the dead," I think it is best to believe it, and strive to enter in at the strait gate, for many will seek to enter in and shall not be able when once the Master of the house is risen up and shut the door. It is best to be ready before that event occurs.

THOMAS WILKINS, Dorchester, Mass., writes:—Please find $3 inclosed for the Herald of Life. The Herald is a welcome visitor, coming weekly laden with great and glorious truths. My prayer is, that you may be sustained and comforted in your labors by seeing many embrace the truth.

A. R. SMILEY, Skowhegan, Me., writes:—I inclose you $2 to renew my subscription for your valuable paper. I became a subscriber for the Herald of Life at the Exeter (Me.) Campmeeting, paying only $1 for six months, which term has expired. We all prize the paper very highly and feel that we cannot be deprived of it, it being the only Preacher we have. Yours in love, hoping for life through our blessed SAVIOUR.

D. EDSON SMITH, Vesper, N. Y., writes:—Inclosed find $10. Apply $2 on my subscription; send me a few tracts on the "Doom of the Ungodly," and apply the balance as you see proper. It is a thank offering to the Lord The Lord has greatly blessed me the past few weeks in temporal matters. I long for a way to open for me to labor among the Freedmen.

A. BOYNTON, West Batavia, N. Y., writes:—I love the doctrine of "No life out of Christ:" in fact their is nothing but *love* in it; whereas the other view has an ingredient in it which does not agree with the holiest affections of the good. The thought that the wicked dead will all live again is a horrid one. If it be true, did not the Saviour's death increase their misery, and increase the penalty of the law two-fold? Many err, I think, in applying the threatenings, found in the gospel, to the dead instead of to those who are alive at the coming and kingdom of Christ. May love ever be the ruling element of your paper, that the unbeliever may be rebuked and the mouth of opposers be stopped.

Life Believers in New York.

Life only in Christ, is the grandest and most glorious truth ever brought to the ears of mortal man. The friends of this heavenly message, in New York and vicinity, have engaged DODWORTH HALL, 806 Broadway, for meetings on the "first day of the week," for the year to come. Preaching morning and evening, uniformly, every Lord's day, at the usual hours of public services. Seats free.

JOSEPH T. CURRY is expected to preach there each Lord's day during the month of May.

An Important Document,

We reproduce from a city journal the late oration of Hon. GEORGE BANCROFT, April 25th, the day of the deceased President's transit through New York toward his resting-place in his own Illinois. Nothing perhaps can better characterize Mr. Bancroft's words than to say that they were worthy of the occasion and of the author.

THE ORATION.

Our grief and horror at the crime which has clothed the Continent in mourning, find no adequate expression in words and no relief in tears. The President of the United States of America has fallen by the hands of an assassin. Neither the office with which he was invested by the approved choice of a mighty people, nor the most simple-hearted kindliness of nature, could save him from the fiendish passions of relentless fanaticism. The wailings of the millions attend his remains as they are borne in solemn procession over our great rivers, along the seaside, beyond the mountains, across the prairie, to their final resting place in the valley of the Mississippi. The echoes of his funeral knell vibrate through the world, and the friends of freedom of every tongue and in every climate are his mourners. Too few days have passed away since Abraham Lincoln stood in the flush of vigorous manhood to permit any attempt at an analysis of his character or an exposition of his career. We find it hard to believe that his large eyes, which in their softness and beauty expressed nothing but benevolence and gentleness, are closed in death; we almost look for the pleasant smile that brought out more vividly the earnest cast of his features, which were serious even to sadness.

A few years ago he was a village attorney, engaged in the support of a rising family, unknown to fame, scarcely named beyond his neighborhood; his administration made him the most conspicuous man in his country, and drew on him first the astonished gaze, and then the respect and admiration of the world. Those who come after us will decide how much of the wonderful results of his public career is due to his own good common sense, his shrewd sagacity, readiness of wit, quick interpretation of the public mind, his rare combination of fixedness and pliancy, his steady tendency of purpose; how much to the American people, who, as he walked with them side by side, inspired him with their own wisdom and energy; and how much to the overruling laws of the moral world, by which the selfishness of evil is made to defeat itself. But after every allowance, it will remain that members of the Government which preceded his administration opened the gates to treason, and he closed them; that when he went to Washington the ground on which he trod shook under his feet, and he left the Republic on a solid foundation; that traitors had seized public forts and arsenals, and he recovered them for the United States, to whom they belonged; that the capital, which he found the abode of slaves, is now the home only of the free; that the boundless public domain which was grasped at, and, in a great measure, held for the diffusion of Slavery, is now irrevocably devoted to freedom; that then men talked a jargon of a balance of power in a Republic between Slave States and Free States, and now the foolish words are blown away forever by the breath of Maryland, Missouri and Tennessee; that a terrible cloud of political heresy rose from the abyss threatening to hide the light of the sun, and under its darkness a rebellion was rising into indefinable proportions; now the atmosphere is purer than ever before, and the insurrection is vanishing away; the country is cast into another mold, and the gigantic system of wrong, which had been the work of more than two centuries, is dashed down, we hope forever.

And as to himself personally; he was scoffed at by the proud as unfit for his station, and now against the usage of later years, and in spite of numerous competitors he was the unbiased and the undoubted choice of the American people for a second term of service. Through all the mad business of treason he retained the sweetness of a most placable disposition; and the slaughter of myriads of the best on the battle-field and the more terrible destruction of our men in captivity by the slow torture of exposure and starvation, had never been able to provoke him into harboring one vengeful feeling or one purpose of cruelty.

How shall the nation most completely show its sorrow at Mr. Lincoln's death? How shall it best honor his memory? There can be but one answer. He was struck down when he was highest in its service, and in strict conformity with duty was engaged in carrying out principles affecting its life, its good name, and its relations to the cause of freedom and the progress of mankind. Grief must take the character of action, and breathe itself forth in the assertion of the policy to which he fell a sacrifice. The standard which he held in his hand must be uplifted again, higher and more firmly than before, and must be carried on to triumph. Above everything else, his proclamation of the first day of January, 1863, declaring throughout the parts of the country in rebellion the freedom of all persons who have been held as slaves, must be affirmed and maintained. Events, as they rolled onward, have removed every doubt of the legality and binding force of that proclamation. The country and the Rebel Government have each laid claim to the public service of the slave, and yet but one of the two can have a rightful claim to such service. That rightful claim belongs to the United States, because every one born on their soil, with the few exceptions of the children of travelers and transient residents, owes them a primary allegiance. Every one so born has been counted among those represented in Congress; every slave has ever been represented in Congress—imperfectly and wrongly it wrongly it may—but still has been counted and represented. The slave born on our soil owed allegiance to the general government. It may in time past have been a qualified allegiance, manifested through his master, as the allegiance of a ward through its guardian or of an infant through its parent. But when the master became false to his allegiance, the slave stood face to face with his country, and his allegiance, which may before have been a qualified one, became direct and immediate. His chains fell off, and he stood at once in the presence of the nation, bound like the rest of us to its public defense.

Mr. Lincoln's proclamation did but take notice of the already existing right of the bondman to freedom. The treason of the master made it a public crime for the slave to contiue his obedience; the treason of a state set free the collective bondmen of that State. This doctrine is supported by the analogy of precedents. In the times of feudalism the treason of the lord of the manor deprived him of his serfs; the spurious feudalism that existed among us differs in many respects from the feudalism of the middle ages; but so far the precedent runs parallel with the present case; for treason the master then, for treason the master now, loses his slaves. In the middle ages the sovereign appointed another lord over the serfs and the land which they cultivated; in our day, the sovereign makes them masters of their own persons, lords over themselves.

It has been said that we are at war, and that emancipation is not a belligerent right. The objection disappears before analysis. In a war between independent powers the invading foreigner invites to his standard all who will give him aid, whether bond or free, and he rewards them according to his ability and his pleasure with gifts or freedom; but when at peace he withdraws from the invaded country he must take his aiders and comforters with him; or if he leaves them behind, where be has no court to enforce his decrees, he can give them no security, unless it be by stipulations of a treaty. In a civil war it is altogether different. There, when rebellion is crushed, the Government is restored, and its Courts resume their jurisdiction.

So it is with us; the United States have Courts of their own, that must punish the guilt of treason and vindicate the freedom of persons whom the fact of Rebellion has set free. Nor may it be said that, because Slavery existed in most of the States when the Union was formed, it cannot rightfully be interfered with now. A change has taken place, such as Madison, foresaw, and for which he pointed out the remedy. The Constitutions of States had been transformed before the plotters of treason carried them away into Rebellion. When the Federal Constitution was formed, general emancipation was thought to be near; and everywhere the respective Legislatures had authority, in the exercise of their ordinary functions, to do away with Slavery; since that time the attempt has been made in what are called slave States to make the condition of Slavery perpetual; and events have proved with the clearness of demonstration, that a constitution which seeks to continue a caste of hereditary bondmen through endless generations is inconsistent with the existence of Republican institutions. So, then, the new President and the people of the United States must insist that the proclamation of freemen shall stand as a reality.

And, moreover, the people must never cease to insist that the Constitution shall be so amended as utterly to prohibit Slavery on any part of our soil for evermore. Alas! that a State in our vicinity should withhold its assent to this last beneficent measure; its refusal was an encouragement to our enemies equal to the gain of a pitched battle; and delays the only hopeful method of pacification. The removal of the cause of the Rebellion is not only demanded by justice; it is the policy of mercy, making room for a wider clemency; it is the part of order against a chaos of controversy; its success brings with it true reconcilement, a lasting peace, a continuous growth of confidence through an assimilation of the social condition.

Here is the fitting expression of the mourning of to-day. And let no lover of his country say that this warning is uncalled for. The cry is delusive that Slavery is dead. Even now it is nerving itself for a fresh struggle for continuance. The last winds from the South waft to us the sad intelligence that a man, who had surrounded himself with the glory of the most brilliant and most varied achievements, who but a week ago was named with affectionate pride among the greatest benefactors of his country and the ablest generals of all time, has usurped more than the whole power of the Executive, and under the name of peace has revived Slavery and given security and political power to traitors from the Chesapeake to the Rio Grande. Why could he not remember the dying advice of Washington, never to draw the sword but for self-defense or the rights of his country, and when drawn, never to sheath it till its work should be accomplished? And yet from this bad act which the people with one united voice condemn, no great evil will follow save the shadow on his own fame. The individual, even in the greatness of military glory, sinks into insignificance before the resistless movements in the history of man.

No one can turn back or stay the march of Providence. No sentiment of despair may mix with sorrow. We owe it to the memory of the dead, we owe it to the cause of popular liberty throughout the world, that the sudden crime which has taken the life of the President of the United States shall not produce the least impediment in the smooth course of public affairs. This great city, in the midst of unexampled emblems of deeply-seated grief, has sustained itself with composure and magnanimity. It has nobly done its part in guarding against the derangement of business or the slightest shock to public credit. The enemies of Republic put it to the severest trial; but the voice of faction has not been heard, doubt and despondency have been unknown. In serene majesty the country rises in the beauty and strength and hope of youth, and proves to the world the quiet energy and the durability of institutions growing out of the reason and affections of the people. Heaven has willed it that the United States shall live. The nations of the earth cannot spare them. All the wornout aristocracies of Europe saw in the spurious feudalism of slaveholding their strongest outpost, and banded themselves together with the deadly enemies of our national life.

If the Old World will discuss the respective advantages of oligarchy or equality; of the union of Church and State, or the rightful freedom of religion; of land accessible to the many, or of land monopolized by an ever-decreasing number number of the few, the United States must live to control the decision by their quiet and unobtrusive example. It has often and truly been observed that the trust and affection of the masses gather naturally around an individual. If the inquiry is made whether the man so trusted and beloved shall elicit from the reason of the people enduring institutions of their own, or shall sequester political power for a superintending dynasty, the United States must live to solve the problem. If a question is raised on the respective merits of Timoleon or Julius Cæsar, of Washington or Napoleon, the United States must be there to call to mind that there were twelve Cæsars, most of them the opprobrium of the human race, and to contrast with them the line of American Presidents. The duty of the hour is incomplete, our mourning is insincere if, while we express unwavering trust in the great principles that underlie our government, we do not also give our support to the man to whom the people have entrusted its administration.

Andrew Johnson is now, by the constitution, the President of the United States, and he stands before the world as the most conspicuous representative of the industrial classes. Left an orphan at four years old, poverty and toil were his steps to honor. His youth was not passed in the halls of colleges; nevertheless he has received a thorough political education in statesmanship in the school of the people and by long experience of public life. A village funtionary; member successively of each branch of the Tennessee legislature, hearing with a thrill of joy, the words, "the Union, it must be preserved;" a representative in Congress for successive years; Governor of the great State of Tennessee, approved as its Governor by re-election; he was at the opening of the Rebellion a Senator from that State in Congress. Then at the Capital, when Senators, unrebuked by the Government, sent word by telegram to seize forts and arsenals, he alone from that Southern region told them what the Government did not dare to tell them, that they were traitors, and deserved the punishment of treason.

Undismayed by a perpetual purpose of public enemies to take his life, bearing up against the still greater trial of the persecution o his wife and children, in due time he went back to his State, determined to restore it to Union, or die with the American flag for his winding sheet. And now, at the call of the United States, he has returned to Washington as a conqueror, with Tennessee as a free State for his trophy. It remains for him to consummate the vindication of the Union. To that Union Abraham Lincoln has fallen a martyr. His death, which was meant to sever it beyond repair, binds it more closely and more firmly than ever. The blow aimed him, was aimed not at the native of Kentucky, not at the citizen of Illinois, but at the man who, as President, in the executive branch of the government, stood as the representative of every man in the United States The object of the crime was the life of the whole people; and it wounds the affections of the whole people. From Maine to the southwest boundary of the Pacific, it makes us one.

The country may have needed an imperishable grief to touch its inmost feeling. The grave that receives the remains of Lincoln, receives the martyr to the Union; the monument which will rise over his body will bear witness to the Union; his enduring memory will assist during the countless ages to bind the states together, and to incite to the love of our one undivided, indivisible country. Peace to the ashes of our departed friend, the friend of his country and his race. Happy was his life, for he was the restorer of the republic; he was happy in his death, for the manner of his end will plead forever for the Union of the States and the freedom of man.

It is a truism, but one often practically forgotten, that there is no medium between truth and falsehood.—*Whately*.

APPOINTMENTS.

S. W. BISHOP will preach in

SPRINGFIELD, Mass., Sunday, May 7.
NORTHWOOD NARROWS, N. H. Sunday, May 14.
SPRINGFIELD, Mass., Sunday, May 21.
NEW HAVEN, Conn., Sunday, May 28.
BOSTON, Kast Hall, Sunday, June 4.

ELD. LIBERTY WETHERBEE will preach in

PLYMOUTH, Me., May 14.
CORINNA, May 21.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Argument from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known, talented clergyman, was selected by certain ministers and others, in New England, to write a Essay on IMMORTALITY, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with out regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 800 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York.

share, ($1), let three or four unite and do it; so shall the "widow's mite" help to carry the truth into new places.

From Eld. J. Lewis.

Otto, Ills., Apr. 25, 1865.

Br. Storrs:—Truth is triumphing. We feel that God is on our side. We are breaking up new ground here in old Fulton Co. Though we find some hard soil, by reason of the sectarian roots and shrubbery of long growth, yet when the gospel plough is put in, all seems to give way, so that dying and going to heaven or hell, and the resurrection of the wicked dead to be judged and killed a second time, looks quite inconsistent with the character of the God of love; and free, intelligent minds have said, the Bible is altogether a new book to them, and lovely, and that the truth will save as many as will develop a character in harmony with God's plan. If they do not, he lets them return to the dust, having no use for them in the new earth. We do not wonder David praised the Lord when he saw that the end of the wicked was destruction; never to see light. Bless the Lord, O my soul, myself. Amen and amen.

An Appeal.

To the Lovers of Life only through Christ: *Dear Brethren*:—The time has come that calls loudly for an extra effort in the West, and we feel deeply on the subject. We have prayed, wept, and longed to see the time when some brother would come to our help, and we think we shall soon realize our hope. We stand greatly in need of a Tent. Can you help us in the East? We will do all we can here. Let us hear from all who can help, and are willing to do so. Send what you may have to give to this object to Br. Geo. Storrs, New York; or Jesse Benson, Duncan's Mills, Fulton Co. Ills. The Tent will be the property of the Life Union in the West, but not confined to any one locality. Send in your pledges, so that by the first of June we can have a meeting.

J. Lewis, in behalf of the Brethren.

P. S. We stand pledged for $100.

Jesse Benson	$20 00
Jonathan Hendee	10 00
Charles Brown	10 00
Nathan Tefft	5 00
John Trapp	5 00

Note by the Editor.—We are glad to see a move in Illinois; and hope a meeting in Tent or Grove will soon be held there as the beginning of a series of meetings on the life theme. How much help do the West want towards the Tent? Get meetings started as early in June as may be; and if no one else can be found to go to attend them, the Editor will go himself for one month, if the Lord permit. The West *must* be helped; and the funds will come from the Lord's Treasury, so far as they are necessary; but we doubt if Grove-meetings will not be preferable to Tent-meetings; but let the friends in the West be the judges in that matter. Go on in the name of the Lord and his truth and the labor shall not be in vain.

The Offering.

———, April 10, 1865.

Br. Storrs:—Enclosed you will find a pair of ear-rings; the avails to be applied on the Horse and wagon for Br. Smith. It is the best I can do at present. In doing this, I make the greatest sacrifice I ever made for my Master, as far as money matters are concerned. Not for their intrinsic value; not that I longer desire them as an ornament, for it has been many years since I have worn them to adorn my person. But I value them highly as the gift of a dear departed friend.

If the "shares" should all be taken in the Horse and wagon, you will please drop them in the "Knocker's Fund."

How much I desire to be with you this evening to commemorate the Passover Feast. But as that is impossible, I shall do as we did on the last anniversary, partake of it under our own roof. Last year there were four of us met; we had an interesting and solemn time.

While I am writing, the cannons are firing and bells ringing as demonstration of joy at the surrender of Gen. Lee. I pray God that the last one may have fallen in battle; that peace may once more be restored to our distracted country. But, alas! how many households, like *our own*, have been made desolate during the past four years. I thank God it has not been in vain. No, no; the fetters are broken and the captive goes free. May He who holds the keys of death, soon come, unlock the prison-house of the dead and raise the sleeping ones to immortality and Eternal Life, is my sincere prayer.

Yours, in hope of eternal life through Jesus Christ our Life-giver.

From Jabez Adams.

Itatia, Lyon Co., Kansas,
April 9th, 1865.

Mr. Editor:—Having been, after serious deliberation and an impartial view of your doctrine, convinced of the undeniable teachings of the Scriptures, I have finally become a full believer of your views, from the fact that your doctrine has a scriptural foundation which is impregnable; it is in concert from the beginning to the end of the bible; it extirpates all that complexity which has been supposed to exist in the bible, and brings the scriptures to a pure, beautiful and easy understanding.

Your writings were first introduced to me by D. H. Baker. He insisted on my perusing some of the writings from your office; but I thought they would prove to be a mere abstract "get up;" a repetition of sentences for no other purpose than capital; or avarice; and, it was not until repeated efforts by friend B., that turned my attention to that channel; that I gathered convincing information from that source, although I did read.

After I became interested in what I read, I began to find that complex and double demonstrative problem, which had been pressed for my approval, and said to be (but merely because popularized) the teachings of the bible, thoroughly analyzed.

By request of my friend B., I have read, with an impartial deliberation, some of your pamphlets; among which are "Man's Destiny"—"Life from the Dead," and several others. By their perusal I have gained valuable and lasting information. I have been brought to an understanding of what had hitherto seemed obscure.

I am now convinced that, after we yield our present earthly existence, it is *death* everlasting, (the wages of sin) or *life* everlasting: the emphatical promise. I wish to be considered a member of the "Life and Advent Union." May God help you expand the truth

Lucretia B. Lamb, Ironton, Ohio, writes:—I have of late been entirely occupied in nursing the sick, and have had no time to write. I would inquire what the Lord would have me to do, and how I may honor his name. I am in a place where, so far as I know, there is not one who would sympathise with me in the life theme and its kindred doctrines; all seem to feel, like the Athenians, that I bring strange things to their ears. I pray that I may scatter light and not darkness. Great revivals, as they are termed, have been in progress here this winter, and large accessions to the churches. I hear constant exhortation, to "Shun the death that never dies." I often think, O, would that they could see it as it looks to me; they would have the counter part to this, and offer a "life that never lives." May the recent converts prove to be the fruits of the Spirit, that will endure unto the end. Yours in hope of eternal life when Jesus comes.

E. D. Hutchinson, Corinna Centre, Me., writes:—I send $2 to renew my subscription. I cannot do without the Herald of Life; it is the best religious paper that I know of. Its cheering messages from week to week are like water to a thirsty soul. And, then, the doctrine it advocates, of no life out of Christ, is cheering news to those that are in Christ, because it shows the goodness and mercy of God to a rebellious and wicked world, in that He will let the wicked remain among the dead. It seems to me, the bible teaches this very plainly, so that no one need be mistaken; if God's word declares that the wicked "shall remain in the congregation of the dead," I think it is best to believe it, and strive to enter in at the strait gate, for many will seek to enter in and shall not be able when once the Master of the house is risen up and shut the door. It is best to be ready before that event occurs.

Thomas Wilkins, Dorchester, Mass., writes:—Please find $3 inclosed for the Herald of Life. The Herald is a welcome visitor, coming weekly laden with great and glorious truths. My prayer is, that you may be sustained and comforted in your labors by seeing many embrace the truth.

A. R. Smiley, Skowhegan, Me., writes:—I inclose you $2 to renew my subscription for your valuable paper. I became a subscriber for the Herald of Life at the Exeter (Me.) Campmeeting, paying only $1 for six months, which term has expired. We all prize the paper very highly and feel that we cannot be deprived of it, it being the only Preacher we have. Yours in love, hoping for life through our blessed Saviour.

D. Edson Smith, Vesper, N. Y., writes:—Inclosed find $10. Apply $2 on my subscription; send me a few tracts on the "Doom of the Ungodly," and apply the balance as you see proper. It is a thank offering to the Lord The Lord has greatly blessed me the past few weeks in temporal matters. I long for a way to open for me to labor among the Freedmen.

A. Boynton, West Batavia, N. Y., writes:—I love the doctrine of "No life out of Christ:" in fact their is nothing but *love* in it; whereas the other view has an ingredient in it which does not agree with the holiest affections of the good. The thought that the wicked dead will all live again is a horrid one. If it be true, did not the Saviour's death increase their misery, and increase the penalty of the law two-fold? Many err, I think, in applying the threatenings, found in the gospel, to the dead instead of to those who are alive at the coming and kingdom of Christ. May love ever be the ruling element of your paper, that the unbeliever may be rebuked and the mouth of opposers be stopped.

Life Believers in New York.

Life only in Christ, is the grandest and most glorious truth ever brought to the ears of mortal man. The friends of this heavenly message, in New York and vicinity, have engaged Dodworth Hall, 806 Broadway, for meetings on the "first day of the week," for the year to come. Preaching morning and evening, uniformly, every Lord's day, at the usual hours of public services. Seats free.

Joseph T. Curry is expected to preach there each Lord's day during the month of May.

An Important Document.

We reproduce from a city journal the late oration of Hon. George Bancroft, April 25th, the day of the deceased President's transit through New York toward his resting-place in his own Illinois. Nothing perhaps can better characterize Mr. Bancroft's words than to say that they were worthy of the occasion and of the author.

THE ORATION.

Our grief and horror at the crime which has clothed the Continent in mourning, find no adequate expression in words and no relief in tears. The President of the United States of America has fallen by the hands of an assassin. Neither the office with which he was invested by the approved choice of a mighty people, nor the most simple-hearted kindliness of nature, could save him from the fiendish passions of relentless fanaticism. The wailings of the millions attend his remains as they are borne in solemn procession over our great rivers, along the seaside, beyond the mountains, across the prairie, to their final resting place in the valley of the Mississippi. The echoes of his funeral knell vibrate through the world, and the friends of freedom of every tongue and in every climate are his mourners. Too few days have passed away since Abraham Lincoln stood in the flush of vigorous manhood to permit any attempt at an analysis of his character or an exposition of his career. We find it hard to believe that his large eyes, which in their softness and beauty expressed nothing but benevolence and gentleness, are closed in death; we almost look for the pleasant smile that brought out more vividly the earnest cast of his features, which were serious even to sadness.

A few years ago he was a village attorney, engaged in the support of a rising family, unknown to fame, scarcely named beyond his neighborhood; his administration made him the most conspicuous man in his country, and drew on him first the astonished gaze, and then the respect and admiration of the world. Those who come after us will decide how much of the wonderful results of his public career is due to his own good common sense, his shrewd sagacity, readiness of wit, quick interpretation of the public mind, his rare combination of fixedness and pliancy, his steady tendency of purpose; how much to the American people, who, as he walked with them side by side, inspired him with their own wisdom and energy; and how much to the overruling laws of the moral world, by which the selfishness of evil is made to defeat itself. But after every allowance, it will remain that members of the Government which preceded his administration opened the gates to treason, and he closed them; that when he went to Washington the ground on which he trod shook under his feet, and he left the Republic on a solid foundation; that traitors had seized public forts and arsenals, and he recovered them for the United States, to whom they belonged; that the capital, which he found the abode of slaves, is now the home only of the free; that the boundless public domain which was grasped at, and, in a great measure, held for the diffusion of Slavery, is now irrevocably devoted to freedom; that then men talked a jargon of a balance of power in a Republic between Slave States and Free States, and now the foolish words are blown away forever by the breath of Maryland, Missouri and Tennessee; that a terrible cloud of political heresy rose from the abyss threatening to hide the light of the sun, and under its darkness a rebellion was rising into indefinable proportions; now the atmosphere is purer than ever before, and the insurrection is vanishing away; the country is cast into another mold, and the gigantic system of wrong, which had been the work of more than two centuries, is dashed down, we hope forever.

And as to himself personally; he was scoffed at by the proud as unfit for his station, and now against the usage of later years, and in spite of numerous competitors he was the unbiased and the undoubted choice of the American people for a second term of service. Through all the mad business of treason he retained the sweetness of a most placable disposition; and the slaughter of myriads of the best on the battle-field and the more terrible destruction of our men in captivity by the slow torture of exposure and starvation, had never been able to provoke him into harboring one vengeful feeling or one purpose of cruelty.

How shall the nation most completely show its sorrow at Mr. Lincoln's death? How shall it best honor his memory? There can be but one answer. He was struck down when he was highest in its service, and in strict conformity with duty was engaged in carrying out principles affecting its life, its good name, and its relations to the cause of freedom and the progress of mankind. Grief must take the character of action, and breathe itself forth in the assertion of the policy to which he fell a sacrifice. The standard which he held in his hand must be uplifted again, higher and more firmly than before, and must be carried on to triumph. Above everything else, his proclamation of the first day of January, 1863, declaring throughout the parts of the country in rebellion the freedom of all persons who have been held as slaves, must be affirmed and maintained. Events, as they rolled onward, have removed every doubt of the legality and binding force of that proclamation. The country and the Rebel Government have each laid claim to the public service of the slave, and yet but one of the two can have a rightful claim to such service. That rightful claim belongs to the United States, because every one born on their soil, with the few exceptions of the children of travelers and transient residents, owes them a primary allegiance. Every one so born has been counted among those represented in Congress; every slave has ever been represented in Congress—imperfectly and wrongly it wrongly it may—but still has been counted and represented. The slave born on our soil owed allegiance to the general government. It may in time past have been a qualified allegiance, manifested through his master, as the allegiance of a ward through its guardian or of an infant through its parent. But when the master became false to his allegiance, the slave stood face to face with his country, and his allegiance, which may before have been a qualified one, became direct and immediate. His chains fell off, and he stood at once in the presence of the nation, bound like the rest of us to its public defense.

Mr. Lincoln's proclamation did but take notice of the already existing right of the bondman to freedom. The treason of the master made it a public crime for the slave to contiue his obedience; the treason of a state set free the collective bondmen of that State. This doctrine is supported by the analogy of precedents. In the times of feudalism the treason of the lord of the manor deprived him of his serfs; the spurious feudalism that existed among us differs in many respects from the feudalism of the middle ages; but so far the precedent runs parallel with the present case; for treason the master then, for treason the master now, loses his slaves. In the middle ages the sovereign appointed another lord over the serfs and the land which they cultivated; in our day, the sovereign makes them masters of their own persons, lords over themselves.

It has been said that we are at war, and that emancipation is not a belligerent right. The objection disappears before analysis. In a war between independent powers the invading foreigner invites to his standard all who will give him aid, whether bond or free, and he rewards them according to his ability and his pleasure with gifts or freedom; but when at peace he withdraws from the invaded country he must take his aiders and comforters with him; or if he leaves them behind, where he has no court to enforce his decrees, he can give them no security, unless it be by stipulations of a treaty. In a civil war it is altogether different. There, when rebellion is crushed, the Government is restored, and its Courts resume their jurisdiction.

So it is with us; the United States have Courts of their own, that must punish the guilt of treason and vindicate the freedom of persons whom the fact of Rebellion has set free. Nor may it be said that, because Slavery existed in most of the States when the Union was formed, it cannot rightfully be interfered with now. A change has taken place, such as Madison, foresaw, and for which he pointed out the remedy. The Constitutions of States had been transformed before the plotters of treason carried them away into Rebellion. When the Federal Constitution was formed, general emancipation was thought to be near; and everywhere the respective Legislatures had authority, in the exercise of their ordinary functions, to do away with Slavery; since that time the attempt has been made in what are called slave States to make the condition of Slavery perpetual; and events have proved with the clearness of demonstration, that a constitution which seeks to continue a caste of hereditary bondmen through endless generations is inconsistent with the existence of Republican institutions. So, then, the new President and the people of the United States must insist that the proclamation of freemen shall stand as a reality.

And, moreover, the people must never cease to insist that the Constitution shall be so amended as utterly to prohibit Slavery on any part of our soil for evermore. Alas! that a State in our vicinity should withhold its assent to this last beneficent measure; its refusal was an encouragement to our enemies equal to the gain of a pitched battle; and delays the only hopeful method of pacification. The removal of the cause of the Rebellion is not only demanded by justice; it is the policy of mercy, making room for a wider clemency; it is the part of order against a chaos of controversy; its success brings with it true reconcilement, a lasting peace, a continuous growth of confidence through an assimilation of the social condition.

Here is the fitting expression of the mourning of to-day. And let no lover of his country say that this warning is uncalled for. The cry is delusive that Slavery is dead. Even now it is nerving itself for a fresh struggle for continuance. The last winds from the South waft to us the sad intelligence that a man, who had surrounded himself with the glory of the most brilliant and most varied achievements, who but a week ago was named with affectionate pride among the greatest benefactors of his country and the ablest generals of all time, has usurped more than the whole power of the Executive, and under the name of peace has revived Slavery and given security and political power to traitors from the Chesapeake to the Rio Grande. Why could he not remember the dying advice of Washington, never to draw the sword but for self-defense or the rights of his country, and when drawn, never to sheath it till its work should be accomplished? And yet from this bad act which the people with one united voice condemn, no great evil will follow save the shadow on his own fame. The individual, even in the greatness of military glory, sinks into insignificance before the resistless movements in the history of man.

No one can turn back or stay the march of Providence. No sentiment of despair may mix with sorrow. We owe it to the memory of the dead, we owe it to the cause of popular liberty throughout the world, that the sudden crime which has taken the life of the President of the United States shall not produce the least impediment in the smooth course of public affairs. This great city, in the midst of unexampled emblems of deeply-seated grief, has sustained itself with composure and magnanimity. It has nobly done its part in guarding against the derangement of business or the slightest shock to public credit. The enemies of Republic put it to the severest trial; but the voice of faction has not been heard, doubt and despondency have been unknown. In serene majesty the country rises in the beauty and strength and hope of youth, and proves to the world the quiet energy and the durability of institutions growing out of the reason and affections of the people. Heaven has willed it that the United States shall live. The nations of the earth cannot spare them. All the wornout aristocracies of Europe saw in the spurious feudalism of slaveholding their strongest outpost, and banded themselves together with the deadly enemies of our national life.

If the Old World will discuss the respective advantages of oligarchy or equality; of the union of Church and State, or the rightful freedom of religion; of land accessible to the many, or of land monopolized by an ever-decreasing number number of the few, the United States must live to control the decision by their quiet and unobtrusive example. It has often and truly been observed that the trust and affection of the masses gather naturally around an individual. If the inquiry is made whether the man so trusted and beloved shall elicit from the reason of the people enduring institutions of their own, or shall sequester political power for a superintending dynasty, the United States must live to solve the problem. If a question is raised on the respective merits of Timoleon or Julius Cæsar, of Washington or Napoleon, the United States must be there to call to mind that there were twelve Cæsars, most of them the opprobrium of the human race, and to contrast with them the line of American Presidents. The duty of the hour is incomplete, our mourning is insincere if, while we express unwavering trust in the great principles that underlie our government, we do not also give our support to the man to whom the people have entrusted its administration.

Andrew Johnson is now, by the constitution, the President of the United States, and he stands before the world as the most conspicuous representative of the industrial classes. Left an orphan at four years old, poverty and toil were his steps to honor. His youth was not passed in the halls of colleges; nevertheless he has received a thorough political education in statesmanship in the school of the people and by long experience of public life. A village funtionary; member successively of each branch of the Tennessee legislature, hearing with a thrill of joy, the words, "the Union, it must be preserved;" a representative in Congress for successive years; Governor of the great State of Tennessee, approved as its Governor by re-election; he was at the opening of the Rebellion a Senator from that State in Congress. Then at the Capital, when Senators, unrebuked by the Government, sent word by telegram to seize forts and arsenals, he alone from that Southern region told them what the Government did not dare to tell them, that they were traitors, and deserved the punishment of treason.

Undismayed by a perpetual purpose of public enemies to take his life, bearing up against the still greater trial of the persecution o his wife and children, in due time he went back to his State, determined to restore it to Union, or die with the American flag for his winding sheet. And now, at the call of the United States, he has returned to Washington as a conqueror, with Tennessee as a free State for his trophy. It remains for him to consummate the vindication of the Union. To that Union Abraham Lincoln has fallen a martyr. His death, which was meant to sever it beyond repair, binds it more closely and more firmly than ever. The blow aimed him, was aimed not at the native of Kentucky, not at the citizen of Illinois, but at the man who, as President, in the executive branch of the government, stood as the representative of every man in the United States The object of the crime was the life of the whole people; and it wounds the affections of the whole people. From Maine to the southwest boundary of the Pacific, it makes us one.

The country may have needed an imperishable grief to touch its inmost feeling. The grave that receives the remains of Lincoln, receives the martyr to the Union; the monument which will rise over his body will bear witness to the Union; his enduring memory will assist during the countless ages to bind the states together, and to incite to the love of our one undivided, indivisible country. Peace to the ashes of our departed friend, the friend of his country and his race. Happy was his life, for he was the restorer of the republic; he was happy in his death, for the manner of his end will plead forever for the Union of the States and the freedom of man.

It is a truism, but one often practically forgotten, that there is no medium between truth and falsehood.—*Whately.*

APPOINTMENTS.

S. W. Bishop will preach in
Springfield, Mass., Sunday, May 7.
Northwood Narrows, N. H. Sunday, May 14.
Springfield, Mass., Sunday, May 21.
New Haven, Conn., Sunday, May 28.
Boston, Kast Hall, Sunday, June 4.

Eld. Liberty Wetherbee will preach in
Plymouth, Me., May 14.
Corinna, May 21.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Argument from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known, talented clergyman, was selected by certain ministers and others, in New England, to write a Essay on Immortality, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with out regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"Geo. Storrs
Box 4658, New York.

Poetry.

TO JERUSALEM.

BY BARNET MATTHIAS.

TUNE—"*I'd offer thee this hand of mine.*"

Jerusalem, I love thy name,
A name to sages dear,
Sought out by kings and patriarchs,
But now forlorn and drear;
I think of all thy scattered sons,
Thy daughters desolate,
Thy mingled cup of sorrow,
Thy grief without abate.

On thee has fallen heavy
Thy Maker's awful frown,
And thou art left a widow
Low seated on the ground;
Thy palaces in ruins
Have strewed the valleys, long—
Thou hast been the jeer of Gentiles,
And in the drunkards' song.

They shouted at thy overthrow—
"Raze, raze it to the ground,
That we may see fair Zion
In ruins far around."
Thus laughing at thy sorrow,
Thy grief they made their pride,
"'Tis thus," said they, "we'd have it"
With Yahveh's chosen bride.

Thy captors mocked thy children,
And asked them for a song;
Not grieved for thy affliction,
But set to do thee wrong,
They pressed them in their gallies,
On Babel's turbid tide,
Their harps unstrung on willows,
Hung by Euphrâtes' side.

But O! thou tost with tempest,
Afflicted sad and sore,
Thy Maker is thy husband,
He will afflict no more.
Forget thy father's house with all
Nor more thy shame regret;
So shall the Lord delight in thee,
Thou shalt be honored yet.

Then rise from dust and sadness,
Behold thy light is come;
Thy sun shall rise in glory
To dissipate thy gloom.
The kingdoms all around thee
To ruin shall decay,
But thine, sublime and glorious,
Shall never pass away.

FROM W. S. CAMPBELL.

PHILADELPHIA, April 17, 1865.

BR. STORRS:—Last Sunday week, Rev. John Chambers, of this city, preached a discourse in which he endeavored to show that the "Progress of the gospel is retarded by Second Adventism." I replied to his singular production before a respectable audience, in Washington Hall, Cor. of Eight and Spring Garden Streets, last Sunday evening. I am astonished both at the ignorance of what we preach and of the direct testimony of the bible which ministers of the gospel who believe in the conversion of the world can exhibit. I endeavored to show the folly of his positions, and present the true testimony of the divine record.

This city, like all others in the North, wears the aspect of mourning and woe! We have but few words to use! The whole air breathes a nation's sorrow. In all the churches here, the services had respect to the calamitous event which has brought the whole land to grief.

President Lincoln assassinated! And the war not ended. *His* has ceased with his death. Will his successor follow the same policy? Will the same leniency be shown the rebels under the admistration of President Johnson that Mr. Lincoln was manifestly intending to exercise towards the greatest traitors who ever attempted revolution? Against the most magnanimous government that ever existed they lifted up the red hand of treason, and have now employed the dagger of the assassin to strike down the man who gave himself as a martyr to the cause of universal liberty. Have they not killed their best friend? Will they ever obtain so good terms from any other as they might from "Father Abraham"? Never! This city is full of the very throes of vengeance. Nothing will now satisfy, but the execution or expatriation of all the leading and prominent rebels. Mr. Johnson is counted upon as a stern man: one who will strive to meet out even handed justice to the conspirators who have drenched this land in blood.

The tone of the press; and of the whole community breathes the spirit of vengeful wrath, upon this whole horde of murderers. And now treason, the blackest crime under heaven, having no companionship but slavery itself, will receive condign punishment. But while this appears, we may have complications such as we had hoped to escape. A foreign war, or more than one, and trouble; trouble, in reconstruction; the time of trouble. May God have mercy on his flock.

THE RESURRECTION.

"I will raise him up at the last day."—John vi.

What is raised up? Who and what is this him, that is to come forth at the last day? I am not going to affirm, neither do I purpose to charge anything for my opinion, or to make any one responsible for it, neither shall I "Book any one for hell" if they do not adopt it; but I will exchange it for some other when I see good reason for doing so.

Paul speaks of an outer man and an inner man. I understand the outer man to be the natural man, the physical man; that which is born of the flesh, which proceeds from generation; in other words, the animal man. I, of course, include all that is *necessarily* connected with this natural man; or, if you please, the living soul. To this man the only promise, that I know of, is, "Thou shalt surely die!" "dust thou art, and to dust shalt thou return." It is not said of *him*, I will raise him up at the last day.

I apprehend the *great* difficulty, of our not understanding what is said of man, and to man, lies in our not perceiving the different circumstances in which man is placed at the time he is addressed, or at the time in which the thing is said of him. To illustrate: Was man created mortal, immortal, or neither? is a question that has and still seems to perplex many. One says, he was created mortal. The objector says, If so, he would have died whether he sinned or not: how then was death the wages of sin? Another says, He was created immortal. But the objector says, How then could he die; for God himself could not destroy an immortal being?

In determining the immortality of a being the question is not, what amount of power would be able to destroy it? but, could it be destroyed? The third, thinking to avoid these difficulties, says, man was created neither the one or the other; but subject to either. But, says the objector, that is to say, he was not created at all; for as a line is either straight or crooked so sure is a being liable to death, or it is not.

Now for the application. I understand all this difficulty arises from not making a distinction between man as he proceeded from the hands of his Maker, and man placed on trial for the developement of character. While it is true that man would have died as other animals die, had no law been given him, of course, without sin, devoid of character good or bad, it is at the same time true, that after perpetuated being had been offered to him, on conditions of obedience, that his death was the result of his disobedience.

So, to return to the subject, while it is true that man, unregenerated, does not eat the flesh or drink the blood of Christ, it is yet true that the regenerated man does. But does this regenerating process, that has taken effect on the man to-day, satisfy or diminish the claims that justice had yesterday on that natural man? I think not. Where then is the essential man? the redeemed man? the *him* that is to be raised up?

We start first with the form; that is dust, even that is called man; just as the watch unwound is called the watch. Now, some philosophers ask us, why he does not, at this stage, think? I might as well ask, why the unwound watch does not tick? does not mark the minutes and hours as they pass? Something is yet to be done; and yet it is true that man's capacity for thought lies, in the main, in his organization. Here are two instruments: one we call a watch; the other a musical instrument. The forms are different. We do the same thing to them; namely, wind them. The one keeps time; the other plays a tune. Where does the capacity lie? Here are two animals; the forms are different; they are both made alive by the same principle; they both receive the same breath of life into their nostrils; it makes them both living beings. Their capacities are different. Where does it lie? There is but one answer. But now the man is made alive we still talk of him as man. Our language concerning him must be understood differently: he is in a different condition to that form in which the capacity lies to deal with facts and principles. The motive power is applied now; the living man begins to becomes an intelligent man.

After receiving a sufficient amount of intelligence to understand the law by which he is to be governed, he commences the formation of moral character. Now I ask, Where is the essential man? where is the identity, about which so much is said? How do I know who I am? Let me ask further, how I know anything? how I know my name; my wife's name; my children's names, or how much twice two is? I answer, I have learned it. Now, does not what I have learned determine my identity? and are not the thoughts that I have collected together, and the character that I have formed, the essential part? Is that not what my friends prize in me? is it not what gives me my standing in community? I believe it is; and I believe further, it is what is to be raised up at that last day.

I wish to illustrate to the reader my idea of the resurrection. Thus, take into your hand a copy of the Bible. Now suppose it to be the only copy extant. Examine it. The lids are matter; the leaves the same. The ink used in printing it, that too is matter. In short, the book is matter. Is it better than any other matter? If so, I fail to see it. But there is something further; there are historical facts, prophecies, precepts, exhortations, etc. Are they matter? No. Now, which determines the character of the book? which part do you prize? which part do you rely on for salvation? which part determines the identity of the book?

Now, I will further suppose you have learned, committed to memory all those facts, prophecies, precepts, etc. Now place that book in the fire: it burns; it is consumed; the parts of which it was composed are scattered. We say of the bible, it is gone; it is burned up; it can not be seen; it is no longer tangible. But did those prophecies, those precepts, those historical facts burn up? or, did they go off some where? Where is now the essential bible? If you should die it would be gone forever; but you live, and the bible is not gone as some might suppose, but it is alive unto you; just as Abraham, Isaac and Jacob are alive unto God, though dead to themselves and the world. Now comes the judgment. You think the bible too good to be lost, and say, I will restore it; I will raise it up. You provide the form (for bibles can not dispense with forms any more than men can); not the form that was. Why not? That was corruptible; liable to decay, to be soiled, to perish, to be destroyed; but you get one perfectly beautiful, incorruptible. On those new pages you enstamp what was on the old ones: the work is complete. You present it to me, claiming you have written a new book, and you ask my opinion of your literary effort. I open the book and read, "In the beginning God created the Heavens," etc. I at once deny your being the author, and affirm it is the old bible. Did I recognize the form? No. You affirm, it is not the old bible, for it was burned and the ashes scattered to the four winds; and further, that not a particle of the old matter has entered into the new. I reply, I care not whether the whole or any part of the matter in the old form is in the new; the bible is restored, to exist forever.

So I understand that mind and character which has been formed while in the natural body, will, at the coming of the LIFE-GIVER, be connected with a form like Christ's glorified body. That is what I understand by being raised up at the last day. Whether the dust that now forms my body, that has formed either of the bodies that I have had, or that is to form either of the bodies that I may have, shall be in that glorified body, I care not. But I believe the LIFE-GIVER will remember, protect, and preserve what is essential in his children; that which eats and drinks of him; and will restore that, or raise it up at the last day: and I believe a spiritual body will be *raised*; for the bible says so; and, though I am called a materialist, I attach more importance to the character than to the dust that we may have in the future. A. G. H.

Minnesota.

EXPRESSION AND REPRESSION.

Life consists of two parts—*Expression* and *Repression*—each of which has its solemn duties. To love, joy, hope, faith, pity, belongs the duty of expression: to anger, envy, malice, revenge, and all uncharitableness belongs the duty of repression.

Some very religious and moral people err by applying repression to both classes alike. They repress equally the expression of love and of hatred, of pity and of anger. Such forget one great law, as true in the moral world as in the physical—that repression lessens and deadens. Twice or thrice mowing will kill off the sturdiest crops of weeds; the roots die for want of expression. A compress on a limb will stop its growing; the surgeon knows this, and puts a tight bandage around a tumor; but what if we put a tight bandage about the heart and lungs, as some young ladies of my acquaintance do—or bandage the feet, as they do in China? And what if we bandage a nobler inner faculty, and wrap love in grave-clothes?

But again there are others, and their number is legion—perhaps you and I, reader, may know something of it ourselves—who have an instinctive habit of expression in regard to all that is noblest and highest within them, which they do not feel in their lower and more unworthy nature.

It comes far easier to scold our friend in an angry moment than to say how much we love, honor, and esteem him in a kindly mood. Wrath and bitterness speak themselves and go with their own force; love is shamefaced, looks shyly out of the window, lingers long at the door-latch.

How mutch freer utterance among many good Christians have anger, contempt, and censoriousness, than tenderness and love! I hate is said loud and with all our force. I love is said with a hesitating voice and blushing cheek.

In an angry mood we do an injury to a loving heart with good, strong, free emphasis; but we stammer and hang back when our diviner nature tells us to confess and ask pardon. Even when our heart is broken with repentance, we haggle and linger long before we can

"Throw away the worst part of it."

How many live a stingy and niggardly life in regard to their richest inward treasure! They live with those they love dearly, whom a few more words and deeds expressive of this love would make so much happier, richer, and better; and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence, almost worship each other, live a barren, chilly life side by side, busy, anxious, preoccupied, letting their love go by as a matter of course, a last year's growth, with no present buds and blossoms.

Are there not sons and daughters who have parents living with them as angels unawares—husbands and wives, brothers and sisters, in whom the material for a beautiful life lies locked away in unfruitful silence—who give time to everything but the cultivation and expression of mutual love?

The time is coming, they think, in some far future, when they shall find leisure to enjoy each other, to stop and rest side by side, to discover to each other these hidden treasures which lie idle and unused,

Alas! time flies and death steals on, and we reiterate the complaint of one in Scripture—"It came to pass, while thy servant was busy hither and tither, the man was gone."

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel Death shoots backward at us from the door of the sepulchre.

How much more we might make of our family life, of our friendship, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little observances, thoughtfulnesses, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—*Selected.*

THE ORDINANCE OF MARRIAGE.

MARATHON N. Y. March 12, 1865.

BR. STORRS.—Allow me to inquire, through your Herald of Life, for any one, who knows what meaning the Divine being attaches to marriage? For, as I think, all spiritualists have missed his meaning; and also all wealth worshippers have missed his meaning; and when these two classes are excepted, what other class is left in the world? And if there be no other class left, and these two have erred from the truth, then the knowledge of God is departed from the earth. For I hold no one who *practically* errs from the truth, in this vital matter, can still retain any true knowledge of the living God, but is become in morals an atheist, and is therefore effectually, and inevitably lost, unless they repent and come again to the knowledge of the truth, from which they have departed.

Furthermore, it appears to me, this practical, and therefore essential atheism, at which the world has arrived by its idolatry in wealth-worship, is the filling up, or the essential fulness of its cup of iniquity, for which it is to fall at the coming of Jesus, to rise, in its lapsed state, no more at all forever.

If there be any found who, even in this lapsed condition, know and love marriage in God's sense of the term, then of course they love God who instituted this relationship, notwithstanding all its cares and fears, toils and trials; and though yet in the world, as diligent, thankful sojourners, are not dependent on wealth, as worth, therefore are not wealth-worshippers, but obedient to the gospel of Christ, are servants of the living God, in hope of eternal life, which Jesus shall reveal at his second coming. Who will answer?

L. D. TANNER.

Children's Department.

THE WASHER WOMAN'S DAUGHTER.

"I hate her! The tattling little upstart, the beggar's brat!" exclaimed Hortense Carpenter, as she stood in the midst of her schoolmates. "It's bad enough to have a washer-woman's daughter who has to do chores for her tuition, in school, at any rate; but when she begins to tattle about us, it is time to teach her a lesson. Miss. Chandler has made too much of her. She forgets herself, and really begins to feel on an equality with us. I, for one, will show Miss. Rag-bag her place." Just then the door opened, and a fragile girl, of some fourteen summers, stepped in. "Good morning," said she, pleasantly, to the group of girls. There was no reply—all looked timidly at Hortense, for she was all-powerful there, and her flashing eyes deterred any of the more venturesome who would have addressed Bessie Allen. "Good morning, girls," repeated Bessie Hortense drew herself up haughtily. "Attend to your dusting," said she. "You do not pay your tuition by entertaining us and we do not care to hear any of your hypocritical remarks. The society of a tattler is any thing but agreeable." "Oh, Hortense, I did not tattle," exclaimed poor Bessie, while tears rushed to her eyes. "Tattlers are always liars," replied Hortense scornfully as she turned away, while Bessie sank sobbing into her seat. A few of the girls looked pityingly upon her, but no one ventured to approach her.

"I don't believe she did tell, Sensia," whispered Martha Myers. "You are at perfect liberty to think what you please," replied Hortense. "Go, if you choose, take the place of a mean informer and spy. But I thought you had more spirit than to be turned round by a few crocodile tears." Martha shrank back abashed, and the rest of the girls were easily persuaded that Hortense was right. The bell soon rang, and all entered upon their school duties.

Hortense Carpenter was at this time about fifteen years of age, and certainly very beautiful. She was at once the idol and terror of the whole school. No one could be more agreeable than she when her will was obeyed; no one understood better how to visit any opposition to it on the heads of the offenders. She was a fine scholar, and had always been treated by her teachers with marked distinction.

Her father was wealthy, and delighted to deck in rich attire his child—the pride of his heart. He either did not see her aristocratic and haughty notions, or found an echo to them in his heart; for his child resembled him much, in character, at any rate he never checked them. Her mother—one of the most gentle and humble of women—indeed often reasoned with her on the folly and wickedness of her pride, and imagined that the respectful attention which her daughter paid her, betokened a disposition to correct her faults. Could she have glanced into her child's mind, she would have been astonished to see what thoughts were passing there. Hortense loved her mother, but she was well aware that in intellect she herself was far her superior, and it was with pitying affection that she listened to her affectionate admonitions. Her father she reverenced. She acknowledged that he was her superior, and his words of sarcastic reproval—for that was his usual way of expressing his disapprobation of her conduct—were all-powerful with her; but he never reiterated what her mother said to her on this subject, and she pursued her own course, becoming a leader in school as he was in society. Thus it happened that when Bessie Allen first entered the school, she had incurred her displeasure; first, because she was poor—an offence which might, possibly, have been overlooked, had she not proved herself to be a fine scholar, and by her gentleness bid fair to become a formidable rival also, in the affections of both teacher and scholars. For all of these reasons, Hortense hated her, and now when a school-freak had been discovered by their teacher, as Bessie had been the only one not engaged in it, suspicion naturally rested upon her as having been the informer, and Hortense gladly availed herself of this to thrust down the usurper into what she considered her proper place. And from this time poor Bessie was subjected all the petty annoyances which a haughty girl could devise and a sensitive mind could feel.

The girl grew thinner and paler than ever, for she was a loving child, and to feel herself looked upon with suspicion and hatred where she had before experienced only kindness, was indeed a sad blow to her. At home she had never met with any thing but indifference—for her mother was dead, her father a poor, spiritless drone, and her step-mother a coarse woman who meant well, but understood nothing of the sensitive child's feelings, had made no secret of the fact that she considered Bessie as a dead weight on her hands. When Miss Chandler had offered to take her into school and teach her for some slight services, Bessie's heart leaped for joy. Her teacher told her that in time she too, might obtain her livelihood by teaching, and this had stimulated the child to almost superhuman exertions, which had soon, by making her a rival, gained her an enemy in Hortense. The kindness and affection of her schoolmates had made her young life full of sunshine, and now the sudden change plunged her into tenfold deeper gloom than before. The light of happiness faded from her blue eyes; she drooped visibly, and no one could here recognize the gentle, smiling Bessie Allen, in the now pale and thoughtful child. She brooded over her trouble in secret, but her teacher noted nothing of the change. It is needless to say that she was guiltless of the charge, and had Miss Chandler been aware of it, she would have cleared her at once. But she was not an observant woman, and saw none of the mental troubles of her pupil; and Bessie, who longed some times to speak to her teacher on the subject, shrank nervously from doing so, from a dread of deserving in reality that dreadful appellation, "tattler," that seemed ever sounding in her ears; of deserving that character so abhorred by school-children.

She would have been utterly wretched had it not been for little Lily, a fairy-like child, and sister of Hortense, who now came to school, and who had at once taken a great fancy to Bessie, and on whom in return, Bessie lavished all the repressed affection of her loving heart. Hortense looked upon this with the deepest annoyance. Lily was her darling, and she could not bear to have any rival in the child's heart—least of all was it to be borne when that rival was a washer-woman's daughter, and Bessie Allen. Hortense had gained her her point in making Bessie shunned by her schoolmates, but all this was nothing so long as her darling sister loved her; and too proud to appear to notice that she had a rival, she could not deprive Bessie of this. It was agony for her to see the child spring from her side as she did, in the morning to meet Bessie; to see her white arms twined round the girl's neck, and her sweet lips pressed to hers—but there was no remedy for that. Thank God, there are no aristocrats among children.

So time past on, and finally Bessie was missing from school. She had been missing for a day or two, when little Lily, too, stayed at home. She begged her mother to let her go to see her favorite, and Miss Carpenter consented.

The servant took her to the washer-woman's, where Bessie lay sick. The child clung to her, kissed her, and alas! bore home with her the seeds of the contagious disease—the scarlet fever, which Bessie was herself unconscious of having, for she had not been attended by a physician. Poor Lily was stricken down, and after a short and severe illness died; while Bessie lived to mourn over the sad loss of her child-friend, and to look forward hopelessly to her own future.

It was the morning after the funeral of Lily that Bessie, a mere shadow, entered the school-room. Hortense was there, dressed in deep mourning, looking pale and haughty. None of the girls dared address her as she sat there, tearless and still, though some whispered that they thought she showed very little grief; since she seemed to love Lily so; and one little girl said that "she never cried a bit at the funeral, when her mother sobbed as if her heart would break." Bessie heard all these whispers, but she knew better than they what was tearless agony. Her heart bled for Hortense, and she drew closer to her side, and passing her arm round her waist, whispered, "I know how to pity you, dear Hortense. She loved ME dearly, too." Hortense started as if an adder had stung her; she flung off Bessie's encircling arm, as she exclaimed bitterly, "She DID love you, and how did you repay her? You kissed her, with poison on your lips—you killed her!" Poor bessie was shocked. She tottered feebly to her seat, and wept silently. The next day she did not come to school. She was worse again, so the children said. She had come out too soon, said the doctor, and a relapse was the consequence. Hortense cared not. She felt in her heart that Bessie had murdered her sister, and hated her worse than ever.

It was twilight, and Hortense had been out gathering wild flowers, and digging up violets, to plant on her sister's grave. It was growing late, and the graveyard was a dreary place; but what cared she for that? She was no coward, and she walked in among the white tomb-stones, gleaming in the moonlight, without a shudder. But as she drew near to Lily's grave, she started—surely she saw some thing move. She hesitated, but soon resolved to go forward; and there lying on the ground was Bessie Allen. She was dressed only in her night-dress, and her pale face looked even paler, shrouded as it was in her fair hair. She was moaning sadly, "You are gone. You were the only one that loved me—and I KILLED you!" Then sobs and groans would interrupt her words. She did not see Hortense, till suddenly she looked up. "Oh, do not send me away!" she said, wildly. "I did not mean to kill her! How could I want to kill the only one that loved me! Let me stay! Do let me stay!" and she clung to Hortense's dress convulsively. "Bessie Allen, how came you here?" was all that Hortense could reply. "I could not rest, I could not sleep, till I had asked Lily to forgive me for poisoning her; so I came here, and bye and bye I shall rest with her down in the ground," and she buried her face in the grass, as though she would seek a shelter from the harsh world with her friend. Hortense knew that she was wild and delirious, and her heart smote her for the wrong that she had done her. There, by her sister's grave, she could not retain her old animosity. Her own tears flowed faster than Bessie's had done. "God forgive me," cried she, falling on her knees by the side of her grave. "God forgive me my sin toward you, Bessie Allen! Come, Bessie; Dear Bessie; Dear Bessie; Lily's Bessie! she said, as Bessie neither stirred nor moved, but lay prostrate by the grave. "Lily wants you, Bessie," she whispered; but Bessie heard her not—she was where the "wicked cease from troubling and the weary are at rest."

The rest of the events of that fearful night, Hortense could never remember clearly. How she made known where Bessie—the dead Bessie—lay, or how she reached home herself; but from that night Hortense was unlike her former self. It was a bitter lesson, but one that she never forgot; and as the plowshare of affliction rooted up the strong weeds of pride and hatred from her heart, so in their stead was planted good seed that sprang up, making her life beautiful.

Selected by COUSIN NAOMI.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

AN EARLY RESURRECTION PROMISED TO MESSIAH.

"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Psa. xiv.

In the second chapter of Acts, the Apostle Peter, in his memorable sermon, applies the prediction, of which the above verse forms a part, to Messiah, the exalted Saviour of the world. No time, therefore, need be occupied in determining for whom were the words in the text provided, or who was not to be left in hell, what Holy One was not to see corruption, since a more satisfactory explanation could not be desired by any resonable mind than the one contained in the discouse referred to. At once, then, we may proceed to their exposition, and, by the help of God, endeavor to open up their meaning with clearness and as much brevity as is consistent with a proper development of their contents.

I. Observe, the text is a reason for the feelings and hope expressed in the preceding verse. "My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." Why? "For thou wilt not leave my soul in hell," &c. The whole passage may be thrown into the promise form and read thus: "Thy," says Jehovah to his Messiah, "thy heart shall be glad, and thy glory shall rejoice; thy flesh also shall rest in hope, for thy soul will not be left in hell, thou wilt not be suffered to see corruption." Such was the prophetic promise prepared for Messiah, and trusting to the faithfulness of his Father, in due time he took it up, we doubt not, in faith, and made it his consolation while advancing toward the cross and the tomb. Then it assumed the form expressive of Messiah's unwavering confidence in it as a faithful saying, and this, in anticipation of his certainly employing it so as to express his conviction of its truth, is the shape it has in the prophetic record, "My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, for thou wilt not leave my soul," &c.

II. "My soul" (*napheshi*) is a Hebrewism for *me.* Thou wilt not leav me in hell, is the form of the language when divested of its Oriental idiom. Of such a mode of expressing the idea of personality, there are a multitude of examples in the Old and New Testament. For instance: Gen. xxxiv. 8. "The soul of my son Schechem," i. e.; my son Schechem. Ps. xxxiv. 22, "The Lord redeemeth the soul of his servants," i. e." the Lord redeemeth his servants. Prov. x. 3, "The Lord will not suffer the soul of the righteous to famish," i. e., the Lord will not suffer the righteous to famish. Ezek. xviii. 4, "All souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth it shall die."

Not unfrequently have our translators omitted the *nephesh,* commonly rendered soul, and given a simple utterance of its force, or the idea of personality, as we have done after the scripture quotations just made. In illustration of this statement, we may refer to such passages as these: Gen. xiv. 21, "And the King of Sodom said unto Abraham, give me the persons," (margin, *souls.*) Josh. xxiii. 11, "Take good heed, therefore, unto yourselves," (margin, your souls.) Judges xvi. 30, "And Samson said, let me die," (margin, let *my soul* die.) 1 Chron. v. 21, "And they took——of men an hundred thousand," (margin, they took of "souls of men.") Job. xxxvi. 14, "They die in youth," (margin, their soul dieth.) Jer. xxxvii. 9, "Deceive not yourselves," (margin, your souls.) 2 Cor. xii. 15, "I will very gladly spend and be spent for you," (margin, your souls.)

"Thou wilt not leave *my soul,*" then, is clearly *me,* or thou wilt not leave thy Messiah in hell, &c. As the verse is constructed on the parallel principle, which is often illustrated by the Hebrew poems, it is also apparent that there is in the second division of the pasage some terms that repeat and explain certain words in the first. The terms in the first member of the verse we allude to, are "my soul," and the words that are parallel to them are clearly "thine Holy One;" and since this is the case, we may read the verse thus: "Thou wilt not leave, thy Holy One, in hell, thou wilt not suffer me, thine Holy One, to see corruption." The soul of Jehovah's Holy One just means Jehovah's Holy One himself, who was not to remain in hell, who was not to see corruption. Likewise, let it be remarked, that the second form, "thine Holy One," not merely parallels the first, "my soul" or me, but adds to its fulness by way of explanation, or by disclosing the perfection of Messiah's character. He is not merely Jehovah's One—the one dear to him; he is his Holy One, which manifests the Redeemer's character and faithfulness in his office as the revealer of God and the Saviour of men.

Viewing the text as a premise, the form in which it would originally exist in the Divine mind, and would be thrown upon the intellect of the prophet, into which shape we have already converted it above, "thy heart shall be glad—thy glory shall rejoice—thy soul shall not be left in hell—neither shall thou see corruption"—it contains a Divine testimony to the character of Messiah as the Holy One; and hence when he applies the designation to himself, he simply used the terms that were provided for him; his Father styles him his Holy One, and therefore he so describes himself, and tacitly, as we may say, employs the acknowledged fact as a plea why the promise should be realized in his experience. In the character of the Messiah, the epithet Holy One was perfectly illustrated, for he was "holy, harmless, undefiled, and separate from sinners;" spotless was his life, and in the end, even Judas, who was most intimately acquainted with him, who had been, as we say, admitted béhind the scenes, had no other declaration than this concerning his Master whom he betrayed, "I have sinned in that I have betrayed the innocent blood."

It would appear then that the phrase Holy One is not to be understood of comparitive perfection in character; on the contrary, it unquestionably denotes absolute completeness, holiness, or wholeness in him who appeared as the example and Redeemer of our race. He towered above all human beings as the cloud-touching mountain rises above the plain and its hills and palms. He was that beloved Son in whom his Father was well pleased, as was intimated by voices from the eternal throne, by the intense and incomprehensibly intimate fellowship he enjoyed with his Father, by the astonishing prodigies at this crucifixion, and his exaltation to the right hand of the Majesty on high, far above all principalities and powers, and might and dominion, and every name that is named. In virtue of his sinlessness could he die for the unjust; in virture of needing no salvation himself, could he become the Redeemer of a lost world.

III. His soul, he, the Holy One of God, was not to be left in hell, neither was he to see corruption.

The term rendered hell is *sheol* in the Hebrew, and in applying this prediction to Jesus Christ, and demonstrating its accomplishment in him, the Apostle Peter uses *hadou,* a part of the Greek word *hades,* which is proven by this very fact to be the Greek synonym for the Hebrew *sheol.* Sheol signifies the state of the dead, or a dead state, the grave, a deep pit. Frequently is it rendered grave in the Old Testament, as Ps. vi. 5, "In the grave (*sheol*) who shall give thee thanks?" Ps. xxx. 3, "O Lord, thou hast brought up my soul (or me) from the grave," (*sheol.*) Ps. xxxi. 17, "Let them (the wicked) be silent in the grave," (*sheol.*) Ps. lxxxix. 48, "Shall he deliver his soul (himself) from the hand of the grave," (*sheol.*) Prov. i. 12, "Let us swallow them up alive in the grave," (*sheol.*) Prov. xxx. 16, "The grave," (*sheol.*) Eccl. ix. 10, "There is no work, nor device, &c., in the grave, (*sheol,*) whither thou goest." See also Song of Sol. viii. 6, Isa. xxxviii. 10, and Rev. xx; 13, "Death and hell (*hades,* margin, grave,) delivered up the dead which were in them."

When a dead man is in *sheol,* he is of course in his grave, but the term *sheol* is more comprehensive or generic than the word grave as usually employed. All the dead are in *sheol,* or in a dead state; hades has the dead, not the living, in it, as demonstrated by Rev. xx. 13, "Death and hades delivered up the dead which were in them." Each dead man is in his grave, or *keber,* in the Hebrew tongue. Sheol, or hades, clasps all graves—it, like a large realm, receives the congregation of the dead, and in its silent, dark and noisome enclosure they slumber on and moulder into dust. When one goes into sheol, the poetic Hebrew mind pictures him as going into this obscure domain, which is just a state, presented under the imagery of a place, for sheol is no more a real place than death is a real being. They personified death as we do ourselves, when for instance we speak of the monster death, of his coming, of his relentlessness, meaning only thereby that men expire under an unavoidable appointment; the dead go into sheol—they are with the dead—they are like them—they are asleep and corrupting in the dust. Inasmuch as dead men are buried or covered over from the sight, it is quite correct to say of all the dead that they are in hell even, only let the true force of the English term be carefully understood. Hell is a part of the Anglo-Saxon verb *helan,* "to hele," or hell, heel, hill, shell, hulk, shovel, hole, wold, welt, heal, sheal, shield, shawl, i. e., "cover up." Hell, then, is a place covered up, and when men are in sheol, they are hidden from view; they are, as the Greeks said, in hades, the unseen, from *a,* not, and *idein,* to see.

The import of hell is very perceptible in the word healing. When a wound is closing, we say it is healing; when fully repaired, we say it has healed, it is now covered out of view. Thus it is quite correct to call each grave a hell, for there a corpse is hid, so that hell may stand generically for all graves and for the state of all in them, or specifically for a grave, and the state of the dead being by whom it is tenanted. Do we not speak of a grave, and of the grave? So we may discourse of hell and of a hell, (hole is twin to hell;) of sheol, and of a sheol, though the Hebrews never seem to have used the term except in a generic or comprehensive manner, (as we use the word grave in the expression the grave,) though the principles of language might fully have authorized them taking such course.

When Messiah entered sheol, he was hid, silent, praiseless and at rest; he was in the state and of course in the place where corruption is seen or undergone. Now this brings us to note the second parallelism that seems to be in the verse. The first was between the "my soul" or the me, and the Holy One; the example remaining to be considered is found in the words "in hell" and "see corruption." Let them be placed thus—

Thou wilt not leave me in hell;
Neither wilt thou suffer thine Holy One to see corruption.

To be in sheol, or in the state of the dead, is not necessarily to see corruption; it is, however, certainly to be where in all ordinary cases it is seen or undergone, and where no one is long without suffering decompostion. Lazarus, for instance, was in sheol, and he had been so long in a condition of death in the tomb, that his sister thought corruption must at the date of her conversation with our Lord, have had a commencement; she said, "Lord, by this time he stinketh, for he hath been dead (buried?) four days." John xi. 39. The soul of Messiah, or Messiah himself, could die then; for he did expire on the cross; could see corruption since he needed to be preserved from it, and the words before us are the promise that he would. Had the verse ran, Thou wilt not suffer me to see sheol, the meaning would have been, thou wilt not permit me to die; had it been only, thou wilt not leave me in sheol, the sense would have been, thou wilt give me a ressurrection, without at all intimating when it would be effected; and as it stands, we learn that Messiah was to die, for he was to enter sheol, and also that he would be soon resurrected, since he was not in sheol even to see corruption.

The whole verse, then, is equivalent to a declaration that Messiah should have a very early resurrection; one before corruption had commenced, which in the climate of Judea was commenced much sooner than with us, in consequence of its warmer temperature, which is universally known to accelerate the process of decay and dissolution. From the gospels we discover that Messiah expected such a restoration to life, as we read in Matt. xx. 18–19, "The chief priests and—— scribes shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge and to crucify him, and third day he shall rise again." Matt. xii. 40, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." On the morning of the third day, in spite of every effort by his foes, he awoke from the sleep of death, and came forth the spoiler of the grave.

"And did he rise?
Hear, O ye nations, hear it, O ye dead!
He rose, he rose! and burst the bars of death."

From the sepulchre he issued forth to die no more; death has no more dominion over him—he ever liveth to make intercession for us. "With long life"—length of days—"will I satisfy him, and show him my salvation."

IV. We would suggest a few remarks of a more practical nature, arising out of the preceding statements.

1. Observe how the faithfulness of Jehovah was manifested toward Messiah.

It was more than a thousand years after the promise in the text was first delivered, ere it had its fulfilment, and how exactly and truthfully was it accomplished? The blessed Redeemer trusted and was not put to shame; his hopes were realized, his predicted triumph was gained. "He was not left in sheol, neither did he see corruption." As the Prince of believers, he sets us an example by his confidence in his Father's testimony—he staggered not at the promises—he was strong in the faith, giving glory to him who had sent him into the world. Thus he was the Holy One—pre-eminently the Holy One—who, in virtue of his faith, the fountain of peace and of power, finished the work which had been given him to do. And why should we ever be unbelievers? Why should we ever for a moment dishonor, by our suspicions, the God who cannot lie? We have no less reason to trust the God and Father of our Lord Jesus Christ than the Saviour himself; he trusted, took his Father at his simple word—and is that word less real, less true to us than it was to him? Has not the Father of all one character—the changeless in love and faithfulness? Let us then learn to be loyal subjects and bold believers, act on the conviction in our journey through life, amid its caresand wants, and sorrows and toils, and fears and foes, that "heaven and earth may pass away," but one promise towards us who are his sons, by a gracious generation shall not pass away, or come short of the millionth part of a line of its perfect and literal accomplishment. With thine eye, O my brother, scan the future, studed with star-promises each of them vocal, telling thee of transcendent glories, of unfading joys, and listen with expanded ear, for the voice that speaks is the voice of God.

2. Observe, the blessed Jesus can sympathize with us in life and in death. Had he only lived for a while below, in toil and sorrow, and then departed, say from Gethsemane to heaven, he would have had no experience of death, and of course less ability to sympathize with his friends when entering the valley of shadows, and in their aversion from the silence and corruption toward which it conducts. But he so lived and also died; he can therefore feel for the living, and for the dying. In what situation can we be placed of which he had not experience in the days of his flesh, while he was a pilgrim through the vale of tears? Once he was young, and with the "lambs" he has a fellow-feeling; so with the tried, so with the bereaved, so with the poor, so with the persecuted, so with the betrayed and calumniated, and so with the dying in their mortal pangs. We are nearly ignorant of his celestial joys, yet he knows well our terrestrial experiences. We cannot apprehend his glory, but he knows right well our gloom. Truly, he is touched with a feeling of our infirmites, and is not merely impressed and moved by them, but can yield us from his vast stores those measures of consolation and fortitude which we require. Having passed through the stages of common humanity, and had trials beyond all we will ever be called upon to endure; having climbed the mountains and trod the valleys; having seen night starry and starless; having groaned in death and entered the thick darkness of sheol, he is competent in every sense to be a present help in the hour of need.

3. Observe, that through the fulfilment of this promise to Messiah, he has become the first fruits of them that slept. Had he not descended to the grave, and triumphed over death, there would have been for us no joy, no hope of a return from the land of sheol, to the activity of conscious being. "If Christ be not raised, your faith is vain; and they that have fallen asleep in Christ are perished," it is all over with them for ever; the eye-lids of the grave are eternally closed. But he who died for us, has risen again, and life and immortality have been brought sensibly to light by his reanimated and glorified existence. His holy ones, who have been washed in his blood and made meet for a sublimer destiny, will yet awake from the repose of death. Yet see on yonder side the tomb, the king in his beauty, and the kingdom over which he is to reign. Unless he speedily returns to earth, the reader and writer will enter into sheol, and return to dust, like the companies who have already been gathered to their fathers; the dominion of death over us, however, shall not be perpetual, and if we have in this life sought for "glory, and honor, and immortality," this mortal shall be exchanged for immortality and this corruptible for incorruption. Rather would we like Paul, have "mortality swallowed up of life," and thereby be saved the necessity of entering the dark portals and the halls of oblivion; we can only be there, however, for a time, and thanks be unto God who giveth us the hope of emancipation from the bondage of the sepulchre. The sleep, however long it may last, will appear but a momentary dream; the blaze of immortality will seem instantly to have followed the blow of death. We shall not be left in sheol, for the mouth of the Lord hath spoken it, and the glorified Immanuel, our divine Brother, is the pledge and model and power of our own resurrection.

Finally. Never let us forget that in the resurrection of Jesus, there was shown the divine immense compassion for our race. God so loved the world that he devoted to death for us his only begotten Son, that through his dying, death might be destroyed, and that we might escape the destruction which sin entails. For ages the hymn of love divine has been composing, and the drama of infinite compassion enacting before this world and the universe. What a scene was developed in Eden; what thrilling promises had fallen on the ears of ancient prophets and saints; what a forthcoming was shown in the manger, and on the accursed tree; what an unrollment when the tomb of Joseph was emptied, and what a transcendent and enduring vision will be unveiled when we shall be like him, seeing him as he is! Call it all the song, the poem, the labor of divine compassion for man, designed to attract the eye of the thoughtless, to move the affections of the torpid, to quicken and elevate the morally degraded. We can only by viewing it in different lights and from various positions, see its vastness, discover it as the shoreless incomprehensible. God with man, for man, in view of man, and in man! Love producing being, and consuming sin; love saving being and confronting death, and sheol with threatening that will soon be summarily executed. This love, O reader! is thy God, for God, the author of thy being, is love. Over thee he watches from hour to hour with a parent's solicitude, and on account of thy sins, if still thou art rebellious, he is moved in sorrow; even for thy return he longs with ardor, and will rejoice to clasp thee instantly to his bosom. He is now in Christ wishing, not that thou mayest endeavor to reconcile him, but that thou wouldest be reconciled to thy God. "Be ye reconciled unto God." Be ye—*ye*—O sinner, be ye reconciled unto him. Amen. M.

WHAT IS THE BAPTISM OF FIRE?

In a late No. of the Herald of Life, I noticed an expression, by one who was making some remarks on baptism; he says, "May we have the baptism of fire." I asked myself—, what was the baptism of fire? Was it a blessing, a thing to be desired? or was it a thing to be dreaded? I will suggest this idea, that others may think of it. While the true child of God will be baptized with the Holy Spirit; these who are not of Christ will be baptized with fire. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i. 7, 8. "A fire goeth before him, and burneth up his enemies round about." Psa. 97, 3.

Now let us notice how the Evangelists record this expression of John the Baptist. Mathew represents John as speaking to a mixed multitude. Some of them no doubt, submitted to his baptism, bringing forth fruits meet for repentance; while others he addressed as a "generation of vipers," while he tells them that "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Then he speaks to his disciples: "I indeed baptize you with water." While addressing both classes he says—"He (Jesus) shall baptize thee with the Holy Ghost and with fire." Then he continues his address to the mixed multitude: "Whose fan is in his hand, and he shall thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Now observe how Mark records this address. He represents John as speaking only to one class. "And there went out to him all the land of Judea, and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins." To this class he says, "He shall baptize you with the Holy Ghost." He says nothing about fire to them. Luke in his account represents John as speaking to a mixed multitude, and he uses the expression, "He shall baptize you with the Holy Ghost and with fire. While John represents him as speaking only to believers, and there he says nothing about fire. There are only two other passages that I am aware of, that refer to this promise. Acts. i. 5 Jesus says to his disciples, "For John truly baptized with water; bnt ye shall be baptized with the Holy Ghost not many days hence." He says nothing about fire.

Peter in alluding to the outporing of the Holy Spirit while he was preaching to Cornelius, says in Acts xi. 16, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." While I have some doubts about desiring to be baptized with fire; I sincerely desire to be baptized with the Holy Spirit.

Yours in love. W. PATTERSON
Delhi, Del. Co, N. Y.

NOTE BY J. T. C.—My brother's argument seems to have strength in it, and perhaps he has the correct idea of the baptism of fire. But many think that the expression was a prediction of the descent of the Holy Spirit on the day of Pentecost. "There appeared unto them cloven tongues, like as of fire, and it sat upon them, and they were all filled with the Holy Spirit." It is one thing to have the Holy Spirit and it is another thing to be filled with it. All of Christ's disciples have the Spirit, but all are not filled with it. God employs especial agencies to be instrumental in especial work. When his children are called—not only to be disciples but—to be especial instruments in spreading his truth, they receive an especial gift of the Spirit. Such an one would say with the prophet Jeremiah—"His word was in mine heart as a burning fire shut up in my bones." Such a gift of the Spirit might be called the baptism of fire to distinguish it from the ordinary gift.

Still another interpretation may be suggested, which would make all disciples have the baptism of fire. The work of the Spirit is a purifying work in the believer. As fire burns chaff, so the Spirit burns the evil which would prevent our healthy growth in divine things. We are not saved as animal men. We are begotten anew by the Holy Spirit, and the inner man thus begotten grows stronger and stronger while the outward grows weaker and weaker. The power thus working may be said to burn up the chaff in us, as the hymn has it

"The fire shall not hurt thee, I only design
The dross to consume, and the gold to refine."

Some such idea is contained in Mark ix. 49, 50. "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." The salt which we have in ourselves appears to refer to our condition as affected by the presence of the Holy Spirit. As salt indicates preservation, so the Spirit preserves. As the sacrifices in the Mosaic economy were salted with salt, so we the living sacrifices, holy, acceptable unto God, are salted by the Holy Spirit. But our salt has two powers; it not only preserves that which is good, but it burns what is evil. The moment we cease to allow the Spirit to continue its double work of preserving and burning, salt loses its saltness. Malachi iii. 2, 3 may refer to the burning work of the Spirit, but the interpretation given by Br. Patterson may suit the passage better than the one we have given.

CONSOLATION IN SORROW.

"The Servant is not above his Master."

Lonely Pilgrim: though thou may'st drink the bitter dregs of sorrow, or sink beneath the weight of grief or care, yet thy Master's footsteps have trod the same gloomy pathway, and he, the mighty Son of God, has drained the same cup of sorrow. The pale and meagre train of poverty, may surround thee, and disease have blighted every earthly hope, know our Saviour had not where to lay his head: "he was a man of sorrow acquainted with grief."

Thy loved ones may lie low 'neath the sods of the valley, heedless of thy bitter weeping, and thy longings for the footsteps that never come: remember Jesus wept at the grave of his beloved friend. He knows how deep affection's fount can be.

Do those who once thou didst fondly love and trust, and thought naught but death could ever sever the affection that bound thee, now, with averted looks pass the coldly by? Weep not; thy Master was denied; for thee he suffered an ignominious death upon the cross; for thee he burst the bands of death assunder and rose triumphat to insure a life in the future for those who love him.

"What matters earth's sadness and toil, brother,
If we but that future life see;
There will be ample time for rejoicing and rest—
There is life in the future for thee."

Corinna, Me. B. J. W.

AFTER MANY DAYS.

"Cast thy bread upon the waters and thou shalt find it after many days."

Dr. H. is a physician of considerable ability, and of extensive practice in the eastern part of Connecticut: a man of large benevolence and deep Christian sympathy, using his skill in his profession, not for personal advantages alone, but for the benefit of his suffering fellow men. Cheerfully were his services rendered to the poor and destitute without thought of remuneration. Yet, as will be seen from the following incident, this labor of love returns with tenfold interest into the doctor's bosom.

A son of the doctor, a Lieutenant in one of our Connecticut regiments, being severely wounded in battle, was taken to the hospital. When word reached the father, he immediately started for Washington, where he found his son still alive, but rapidly failing, although every thing possible was done for him by hospital surgeons, stewards, and nurses, yet soon after the arrival of his father the young man died—willing to give up his life for his country.

In examining his clothes, the father found in his pocket-book a small sum of money. This he took, and turning to the faithful nurse, a comrade in arms, who had been by his side in all his sufferings, and done every thing he could to alleviate them, he said: "this justly belongs to you for your kindness to my son."

"No," said the nurse, "I shall not take it."

"Well," said the doctor, "take five dollars of it at least." But the nurse replied persistently, "I shall take nothing."

"Dr. H." said he, "you do not know me, but I know you."

"No," said the doctor, "I do not recognize you."

"I presume not," the nurse continued, "but do you not remember visiting and taking care of a sick woman at ——, and that when she recovered and asked for the bill, you declined receiving any thing?"

"Yes."

"That sick woman was my mother, and ever since then I have felt that if God ever permitted me, I would in some way repay your kindness to her. When your son fell wounded on the field, I had him taken to the hospital, and I have stood by him ever since, and have done every thing that I could for him, and I am thankful that I have been able to do it."

The doctor's heart was filled with gratitude and thanksgiving to God, that by "casting his bread upon the waters," it had been permitted "to return to him" in so signal a manner, even after "many days." M.

THE old proverb, "A fool can ask more questions than a wise man can answer," may very fairly have this added as a rider to it, "A wise man cannot ask more questions than he will find fools ready to answer."—*Whately.*

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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AN EARLY RESURRECTION PROMISED TO MESSIAH.

"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Psa. xiv.

In the second chapter of Acts, the Apostle Peter, in his memorable sermon, applies the prediction, of which the above verse forms a part, to Messiah, the exalted Saviour of the world. No time, therefore, need be occupied in determining for whom were the words in the text provided, or who was not to be left in hell, what Holy One was not to see corruption, since a more satisfactory explanation could not be desired by any resonable mind than the one contained in the discouse referred to. At once, then, we may proceed to their exposition, and, by the help of God, endeavor to open up their meaning with clearness and as much brevity as is consistent with a proper development of their contents.

I. Observe, the text is a reason for the feelings and hope expressed in the preceding verse. "My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." Why? "For thou wilt not leave my soul in hell," &c. The whole passage may be thrown into the promise form and read thus: "Thy," says Jehovah to his Messiah, "thy heart shall be glad, and thy glory shall rejoice; thy flesh also shall rest in hope, for thy soul will not be left in hell, thou wilt not be suffered to see corruption." Such was the prophetic promise prepared for Messiah, and trusting to the faithfulness of his Father, in due time he took it up, we doubt not, in faith, and made it his consolation while advancing toward the cross and the tomb. Then it assumed the form expressive of Messiah's unwavering confidence in it as a faithful saying, and this, in anticipation of his certainly employing it so as to express his conviction of its truth, is the shape it has in the prophetic record, "My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, for thou wilt not leave my soul," &c.

II. "My soul" (*napheshi*) is a Hebrewism for *me*. Thou wilt not leav me in hell, is the form of the language when divested of its Oriental idiom. Of such a mode of expressing the idea of personality, there are a multitude of examples in the Old and New Testament. For instance: Gen. xxxiv. 8. "The soul of my son Schechem," i. e.; my son Schechem. Ps. xxxiv. 22, "The Lord redeemeth the soul of his servants," i. e." the Lord redeemeth his servants. Prov. x. 3, "The Lord will not suffer the soul of the righteous to famish," i. e., the Lord will not suffer the righteous to famish. Ezek. xviii. 4, "All souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth it shall die."

Not unfrequently have our translators omitted the *nephesh*, commonly rendered soul, and given a simple utterance of its force, or the idea of personality, as we have done after the scripture quotations just made. In illustration of this statement, we may refer to such passages as these: Gen. xiv. 21, "And the King of Sodom said unto Abraham, give me the persons," (margin, *souls.*) Josh. xxiii. 11, "Take good heed, therefore, unto yourselves," (margin, your souls.) Judges xvi. 30, "And Samson said, let me die," (margin, let *my soul* die.) 1 Chron. v. 21, "And they took——of men an hundred thousand," (margin, they took of "souls of men.") Job. xxxvi. 14, "They die in youth," (margin, their soul dieth.) Jer. xxxvii. 9, "Deceive not yourselves," (margin, your souls.) 2 Cor. xii. 15, "I will very gladly spend and be spent for you," (margin, your souls.)

"Thou wilt not leave *my soul*," then, is clearly *me*, or thou wilt not leave thy Messiah in hell, &c. As the verse is constructed on the parallel principle, which is often illustrated by the Hebrew poems, it is also apparent that there is in the second division of the pasage some terms that repeat and explain certain words in the first. The terms in the first member of the verse we allude to, are "my soul," and the words that are parallel to them are clearly "thine Holy One;" and since this is the case, we may read the verse thus: "Thou wilt not leave, thy Holy One, in hell, thou wilt not suffer me, thine Holy One, to see corruption." The soul of Jehovah's Holy One just means Jehovah's Holy One himself, who was not to remain in hell, who was not to see corruption. Likewise, let it be remarked, that the second form, "thine Holy One," not merely parallels the first, "my soul" or me, but adds to its fulness by way of explanation, or by disclosing the perfection of Messiah's character. He is not merely Jehovah's One—the one dear to him; he is his Holy One, which manifests the Redeemer's character and faithfulness in his office as the revealer of God and the Saviour of men.

Viewing the text as a premise, the form in which it would originally exist in the Divine mind, and would be thrown upon the intellect of the prophet, into which shape we have already converted it above, "thy heart shall be glad—thy glory shall rejoice—thy soul shall not be left in hell—neither shall thou see corruption"—it contains a Divine testimony to the character of Messiah as the Holy One; and hence when he applies the designation to himself, he simply used the terms that were provided for him; his Father styles him his Holy One, and therefore he so describes himself, and tacitly, as we may say, employs the acknowledged fact as a plea why the promise should be realized in his experience. In the character of the Messiah, the epithet Holy One was perfectly illustrated, for he was "holy, harmless, undefiled, and separate from sinners;" spotless was his life, and in the end, even Judas, who was most intimately acquainted with him, who had been, as we say, admitted béhind the scenes, had no other declaration than this concerning his Master whom he betrayed, "I have sinned in that I have betrayed the innocent blood."

It would appear then that the phrase Holy One is not to be understood of comparitive perfection in character; on the contrary, it unquestionably denotes absolute completeness, holiness, or wholeness in him who appeared as the example and Redeemer of our race. He towered above all human beings as the cloud-touching mountain rises above the plain and its hills and palms. He was that beloved Son in whom his Father was well pleased, as was intimated by voices from the eternal throne, by the intense and incomprehensibly intimate fellowship he enjoyed with his Father, by the astonishing prodigies at this crucifixion, and his exaltation to the right hand of the Majesty on high, far above all principalities and powers, and might and dominion, and every name that is named. In virtue of his sinlessness could he die for the unjust; in virture of needing no salvation himself, could he become the Redeemer of a lost world.

III. His soul, he, the Holy One of God, was not to be left in hell, neither was he to see corruption.

The term rendered hell is *sheol* in the Hebrew, and in applying this prediction to Jesus Christ, and demonstrating its accomplishment in him, the Apostle Peter uses *hadou*, a part of the Greek word *hades*, which is proven by this very fact to be the Greek synonym for the Hebrew *sheol*. Sheol signifies the state of the dead, or a dead state, the grave, a deep pit. Frequently is it rendered grave in the Old Testament, as Ps. vi. 5, "In the grave (*sheol*) who shall give thee thanks?" Ps. xxx. 3, "O Lord, thou hast brought up my soul (or me) from the grave," (*sheol.*) Ps. xxxi. 17, "Let them (the wicked) be silent in the grave," (*sheol.*) Ps. lxxxix. 48, "Shall he deliver his soul (himself) from the hand of the grave," (*sheol.*) Prov. i. 12, "Let us swallow them up alive in the grave," (*sheol.*) Prov. xxx. 16, "The grave," (*sheol.*) Eccl. ix. 10, "There is no work, nor device, &c., in the grave, (*sheol,*) whither thou goest." See also Song of Sol. viii. 6, Isa. xxxviii. 10, and Rev. xx; 13, "Death and hell (*hades*, margin, grave,) delivered up the dead which were in them."

When a dead man is in *sheol*, he is of course in his grave, but the term *sheol* is more comprehensive or generic than the word grave as usually employed. All the dead are in *sheol*, or in a dead state; hades has the dead, not the living, in it, as demonstrated by Rev. xx. 13, "Death and hades delivered up the dead which were in them." Each dead man is in his grave, or *keber*, in the Hebrew tongue. Sheol, or hades, clasps all graves—it, like a large realm, receives the congregation of the dead, and in its silent, dark and noisome enclosure they slumber on and moulder into dust. When one goes into sheol, the poetic Hebrew mind pictures him as going into this obscure domain, which is just a state, presented under the imagery of a place, for sheol is no more a real place than death is a real being. They personified death as we do ourselves, when for instance we speak of the monster death, of his coming, of his relentlessness, meaning only thereby that men expire under an unavoidable appointment; the dead go into sheol—they are with the dead—they are like them—they are asleep and corrupting in the dust. Inasmuch as dead men are buried or covered over from the sight, it is quite correct to say of all the dead that they are in hell even, only let the true force of the English term be carefully understood. Hell is a part of the Anglo-Saxon verb *helan*, "to hele," or hell, heel, hill, shell, hulk, shovel, hole, wold, welt, heal, sheal, shield, shawl, i. e., "cover up." Hell, then, is a place covered up, and when men are in sheol, they are hidden from view; they are, as the Greeks said, in hades, the unseen, from *a*, not, and *idein*, to see.

The import of hell is very perceptible in the word healing. When a wound is closing, we say it is healing; when fully repaired, we say it has healed, it is now covered out of view. Thus it is quite correct to call each grave a hell, for there a corpse is hid, so that hell may stand generically for all graves and for the state of all in them, or specifically for a grave, and the state of the dead being by whom it is tenanted. Do we not speak of a grave, and of the grave? So we may discourse of hell and of a hell, (hole is twin to hell;) of sheol, and of a sheol, though the Hebrews never seem to have used the term except in a generic or comprehensive manner, (as we use the word grave in the expression the grave,) though the principles of language might fully have authorized them taking such course.

When Messiah entered sheol, he was hid, silent, praiseless and at rest; he was in the state and of course in the place where corruption is seen or undergone. Now this brings us to note the second parallelism that seems to be in the verse. The first was between the "my soul" or the me, and the Holy One; the example remaining to be considered is found in the words "in hell" and "see corruption." Let them be placed thus—

Thou wilt not leave me in hell;
Neither wilt thou suffer thine Holy One to see corruption.

To be in sheol, or in the state of the dead, is not necessarily to see corruption; it is, however, certainly to be where in all ordinary cases it is seen or undergone, and where no one is long without suffering decompostion. Lazarus, for instance, was in sheol, and he had been so long in a condition of death in the tomb, that his sister thought corruption must at the date of her conversation with our Lord, have had a commencement; she said, "Lord, by this time he stinketh, for he hath been dead (buried?) four days." John xi. 39. The soul of Messiah, or Messiah himself, could die then; for he did expire on the cross; could see corruption since he needed to be preserved from it, and the words before us are the promise that he would. Had the verse ran, Thou wilt not suffer me to see sheol, the meaning would have been, thou wilt not permit me to die; had it been only, thou wilt not leave me in sheol, the sense would have been, thou wilt give me a ressurrection, without at all intimating when it would be effected; and as it stands, we learn that Messiah was to die, for he was to enter sheol, and also that he would be soon resurrected, since he was not in sheol even to see corruption.

The whole verse, then, is equivalent to a declaration that Messiah should have a very early resurrection; one before corruption had commenced, which in the climate of Judea was commenced much sooner than with us, in consequence of its warmer temperature, which is universally known to accelerate the process of decay and dissolution. From the gospels we discover that Messiah expected such a restoration to life, as we read in Matt. xx. 18–19, "The chief priests and—— scribes shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge and to crucify him, and third day he shall rise again." Matt. xii. 40, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." On the morning of the third day, in spite of every effort by his foes, he awoke from the sleep of death, and came forth the spoiler of the grave.

"And did he rise?
Hear, O ye nations, hear it, O ye dead!
He rose, he rose! and burst the bars of death."

From the sepulchre he issued forth to die no more; death has no more dominion over him—he ever liveth to make intercession for us. "With long life"—length of days—"will I satisfy him, and show him my salvation."

IV. We would suggest a few remarks of a more practical nature, arising out of the preceding statements.

1. Observe how the faithfulness of Jehovah was manifested toward Messiah.

It was more than a thousand years after the promise in the text was first delivered, ere it had its fulfilment, and how exactly and truthfully was it accomplished? The blessed Redeemer trusted and was not put to shame; his hopes were realized, his predicted triumph was gained. "He was not left in sheol, neither did he see corruption." As the Prince of believers, he sets us an example by his confidence in his Father's testimony—he staggered not at the promises—he was strong in the faith, giving glory to him who had sent him into the world. Thus he was the Holy One—pre-eminently the Holy One—who, in virtue of his faith, the fountain of peace and of power, finished the work which had been given him to do. And why should we ever be unbelievers? Why should we ever for a moment dishonor, by our suspicions, the God who cannot lie? We have no less reason to trust the God and Father of our Lord Jesus Christ than the Saviour himself; he trusted, took his Father at his simple word—and is that word less real, less true to us than it was to him? Has not the Father of all one character—the changeless in love and faithfulness? Let us then learn to be loyal subjects and bold believers, act on the conviction in our journey through life, amid its caresand wants, and sorrows and toils, and fears and foes, that "heaven and earth may pass away," but one promise towards us who are his sons, by a gracious generation shall not pass away, or come short of the millionth part of a line of its perfect and literal accomplishment. With thine eye, O my brother, scan the future, studed with star-promises each of them vocal, telling thee of transcendent glories, of unfading joys, and listen with expanded ear, for the voice that speaks is the voice of God.

2. Observe, the blessed Jesus can sympathize with us in life and in death. Had he only lived for a while below, in toil and sorrow, and then departed, say from Gethsemane to heaven, he would have had no experience of death, and of course less ability to sympathize with his friends when entering the valley of shadows, and in their aversion from the silence and corruption toward which it conducts. But he so lived and also died; he can therefore feel for the living, and for the dying. In what situation can we be placed of which he had not experience in the days of his flesh, while he was a pilgrim through the vale of tears? Once he was young, and with the "lambs" he has a fellow-feeling; so with the tried, so with the bereaved, so with the poor, so with the persecuted, so with the betrayed and calumniated, and so with the dying in their mortal pangs. We are nearly ignorant of his celestial joys, yet he knows well our terrestrial experiences. We cannot apprehend his glory, but he knows right well our gloom. Truly, he is touched with a feeling of our infirmites, and is not merely impressed and moved by them, but can yield us from his vast stores those measures of consolation and fortitude which we require. Having passed through the stages of common humanity, and had trials beyond all we will ever be called upon to endure; having climbed the mountains and trod the valleys; having seen night starry and starless; having groaned in death and entered the thick darkness of sheol, he is competent in every sense to be a present help in the hour of need.

3. Observe, that through the fulfilment of this promise to Messiah, he has become the first fruits of them that slept. Had he not descended to the grave, and triumphed over death, there would have been for us no joy, no hope of a return from the land of sheol, to the activity of conscious being. "If Christ be not raised, your faith is vain; and they that have fallen asleep in Christ are perished," it is all over with them for ever; the eye-lids of the grave are eternally closed. But he who died for us, has risen again, and life and immortality have been brought sensibly to light by his reanimated and glorified existence. His holy ones, who have been washed in his blood and made meet for a sublimer destiny, will yet awake from the repose of death. Yet see on yonder side the tomb, the king in his beauty, and the kingdom over which he is to reign. Unless he speedily returns to earth, the reader and writer will enter into sheol, and return to dust, like the companies who have already been gathered to their fathers; the dominion of death over us, however, shall not be perpetual, and if we have in this life sought for "glory, and honor, and immortality," this mortal shall be exchanged for immortality and this corruptible for incorruption. Rather would we like Paul, have "mortality swallowed up of life," and thereby be saved the necessity of entering the dark portals and the halls of oblivion; we can only be there, however, for a time, and thanks be unto God who giveth us the hope of emancipation from the bondage of the sepulchre. The sleep, however long it may last, will appear but a momentary dream; the blaze of immortality will seem instantly to have followed the blow of death. We shall not be left in sheol, for the mouth of the Lord hath spoken it, and the glorified Immanuel, our divine Brother, is the pledge and model and power of our own resurrection.

Finally. Never let us forget that in the resurrection of Jesus, there was shown the divine immense compassion for our race. God so loved the world that he devoted to death for us his only begotten Son, that through his dying, death might be destroyed, and that we might escape the destruction which sin entails. For ages the hymn of love divine has been composing, and the drama of infinite compassion enacting before this world and the universe. What a scene was developed in Eden; what thrilling promises had fallen on the ears of ancient prophets and saints; what a forthcoming was shown in the manger, and on the accursed tree; what an unrollment when the tomb of Joseph was emptied, and what a transcendent and enduring vision will be unveiled when we shall be like him, seeing him as he is! Call it all the song, the poem, the labor of divine compassion for man, designed to attract the eye of the thoughtless, to move the affections of the torpid, to quicken and elevate the morally degraded. We can only by viewing it in different lights and from various positions, see its vastness, discover it as the shoreless incomprehensible. God with man, for man, in view of man, and in man! Love producing being, and consuming sin; love saving being and confronting death, and sheol with threatening that will soon be summarily executed. This love, O reader! is thy God, for God, the author of thy being, is love. Over thee he watches from hour to hour with a parent's solicitude, and on account of thy sins, if still thou art rebellious, he is moved in sorrow; even for thy return he longs with ardor, and will rejoice to clasp thee instantly to his bosom. He is now in Christ wishing, not that thou mayest endeavor to reconcile him, but that thou wouldest be reconciled to thy God. "Be ye reconciled unto God." Be ye—*ye*—O sinner, be ye reconciled unto him. Amen.

M.

WHAT IS THE BAPTISM OF FIRE?

In a late No. of the Herald of Life, I noticed an expression, by one who was making some remarks on baptism; he says, "May we have the baptism of fire." I asked myself—, what was the baptism of fire? Was it a blessing, a thing to be desired? or was it a thing to be dreaded? I will suggest this idea, that others may think of it. While the true child of God will be baptized with the Holy Spirit; these who are not of Christ will be baptized with fire. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i. 7, 8. "A fire goeth before him, and burneth up his enemies round about." Psa. 97, 3.

Now let us notice how the Evangelists record this expression of John the Baptist. Mathew represents John as speaking to a mixed multitude. Some of them no doubt, submitted to his baptism, bringing forth fruits meet for repentance; while others he addressed as a "generation of vipers," while he tells them that "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Then he speaks to his disciples: "I indeed baptize you with water." While addressing both classes he says—"He (Jesus) shall baptize thee with the Holy Ghost and with fire." Then he continues his address to the mixed multitude: "Whose fan is in his hand, and he shall thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Now observe how Mark records this address. He represents John as speaking only to one class. "And there went out to him all the land of Judea, and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins." To this class he says, "He shall baptize you with the Holy Ghost." He says nothing about fire to them. Luke in his account represents John as speaking to a mixed multitude, and he uses the expression, "He shall baptize you with the Holy Ghost and with fire. While John represents him as speaking only to believers, and there he says nothing about fire. There are only two other passages that I am aware of, that refer to this promise. Acts. i. 5 Jesus says to his disciples, "For John truly baptized with water; bnt ye shall be baptized with the Holy Ghost not many days hence." He says nothing about fire.

Peter in alluding to the outporing of the Holy Spirit while he was preaching to Cornelius, says in Acts xi. 16, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." While I have some doubts about desiring to be baptized with fire; I sincerely desire to be baptized with the Holy Spirit.

Yours in love. W. Patterson

Delhi, Del. Co, N. Y.

Note by J. T. C.—My brother's argument seems to have strength in it, and perhaps he has the correct idea of the baptism of fire. But many think that the expression was a prediction of the descent of the Holy Spirit on the day of Pentecost. "There appeared unto them cloven tongues, like as of fire, and it sat upon them, and they were all filled with the Holy Spirit." It is one thing to have the Holy Spirit and it is another thing to be filled with it. All of Christ's disciples have the Spirit, but all are not filled with it. God employs especial agencies to be instrumental in especial work. When his children are called—not only to be disciples but—to be especial instruments in spreading his truth, they receive an especial gift of the Spirit. Such an one would say with the prophet Jeremiah—"His word was in mine heart as a burning fire shut up in my bones." Such a gift of the Spirit might be called the baptism of fire to distinguish it from the ordinary gift.

Still another interpretation may be suggested, which would make all disciples have the baptism of fire. The work of the Spirit is a purifying work in the believer. As fire burns chaff, so the Spirit burns the evil which would prevent our healthy growth in divine things. We are not saved as animal men. We are begotten anew by the Holy Spirit, and the inner man thus begotten grows stronger and stronger while the outward grows weaker and weaker. The power thus working may be said to burn up the chaff in us, as the hymn has it

"The fire shall not hurt thee, I only design
The dross to consume, and the gold to refine."

Some such idea is contained in Mark ix. 49, 50. "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." The salt which we have in ourselves appears to refer to our condition as affected by the presence of the Holy Spirit. As salt indicates preservation, so the Spirit preserves. As the sacrifices in the Mosaic economy were salted with salt, so we the living sacrifices, holy, acceptable unto God, are salted by the Holy Spirit. But our salt has two powers; it not only preserves that which is good, but it burns what is evil. The moment we cease to allow the Spirit to continue its double work of preserving and burning, salt loses its saltness. Malachi iii. 2, 3 may refer to the burning work of the Spirit, but the interpretation given by Br. Patterson may suit the passage better than the one we have given.

CONSOLATION IN SORROW.

"The Servant is not above his Master."

Lonely Pilgrim: though thou may'st drink the bitter dregs of sorrow, or sink beneath the weight of grief or care, yet thy Master's footsteps have trod the same gloomy pathway, and he, the mighty Son of God, has drained the same cup of sorrow. The pale and meagre train of poverty, may surround thee, and disease have blighted every earthly hope, know our Saviour had not where to lay his head: "he was a man of sorrow acquainted with grief."

Thy loved ones may lie low 'neath the sods of the valley, heedless of thy bitter weeping, and thy longings for the footsteps that never come: remember Jesus wept at the grave of his beloved friend. He knows how deep affection's fount can be.

Do those who once thou didst fondly love and trust, and thought naught but death could ever sever the affection that bound thee, now, with averted looks pass the coldly by? Weep not; thy Master was denied; for thee he suffered an ignominious death upon the cross; for thee he burst the bands of death assunder and rose triumphat to insure a life in the future for those who love him.

"What matters earth's sadness and toil, brother,
If we but that future life see;
There will be ample time for rejoicing and rest—
There is life in the future for thee."

Corinna, Me. B. J. W.

AFTER MANY DAYS.

"Cast thy bread upon the waters and thou shalt find it after many days."

Dr. H. is a physician of considerable ability, and of extensive practice in the eastern part of Connecticut: a man of large benevolence and deep Christian sympathy, using his skill in his profession, not for personal advantages alone, but for the benefit of his suffering fellow men. Cheerfully were his services rendered to the poor and destitute without thought of remuneration. Yet, as will be seen from the following incident, this labor of love returns with tenfold interest into the doctor's bosom.

A son of the doctor, a Lieutenant in one of our Connecticut regiments, being severely wounded in battle, was taken to the hospital. When word reached the father, he immediately started for Washington, where he found his son still alive, but rapidly failing, although every thing possible was done for him by hospital surgeons, stewards, and nurses, yet soon after the arrival of his father the young man died—willing to give up his life for his country.

In examining his clothes, the father found in his pocket-book a small sum of money. This he took, and turning to the faithful nurse, a comrade in arms, who had been by his side in all his sufferings, and done every thing he could to alleviate them, he said: "this justly belongs to you for your kindness to my son."

"No," said the nurse, "I shall not take it."

"Well," said the doctor, "take five dollars of it at least." But the nurse replied persistently, "I shall take nothing."

"Dr. H." said he, "you do not know me, but I know you."

"No," said the doctor, "I do not recognize you."

"I presume not," the nurse continued, "but do you not remember visiting and taking care of a sick woman at ———, and that when she recovered and asked for the bill, you declined receiving any thing?"

"Yes."

"That sick woman was my mother, and ever since then I have felt that if God ever permitted me, I would in some way repay your kindness to her. When your son fell wounded on the field, I had him taken to the hospital, and I have stood by him ever since, and have done every thing that I could for him, and I am thankful that I have been able to do it."

The doctor's heart was filled with gratitude and thanksgiving to God, that by "casting his bread upon the waters," it had been permitted "to return to him" in so signal a manner, even after "many days." M.

The old proverb, "A fool can ask more questions than a wise man can answer," may very fairly have this added as a rider to it, "A wise man cannot ask more questions than he will find fools ready to answer."—*Whately.*

A PLEA FOR THE JEWS.

BY G. R. LEDERER, EDITOR OF THE ISRAELITE INDEED, TO ONE OF HIS BRETHREN.

MY DEAR BROTHER:—Your very brief, but nevertheless kind letter, with its paper contents, was duly received day before yesterday. God bless you! It came in the right time to fill up the gap in my printer's account. (It is singular, however, that to poor people money comes always in the right time, because they have always to fill some gap or other.) Are you not surprised how slow our Christian friends are in doing something for the Jewish missionary cause? I am very glad indeed that you gave up the idea of laboring as a missionary among the Jews; you would have to struggle for the bare bread, with your numerous family. It is wonderful, indeed! Where lies the ground? Is it the unrelenting curse which rests upon Israel? Or is it in the vain pride of Gentile Christians who fell into that fatal mistake against which the Apostle Paul warned them, namely, in the boasting against the natural, but now broken off branches of the olive tree, which indeed were broken off in order that they who by nature were wild might be grafted in? There are two things which they generally bring forward against missions to the Jews:—1. They say "that the time for the conversion of Israel has not yet come, and that their conversion will not be through the instrumentality of missionary labor, but the Lord Himself will at once change their hearts, "and a nation will be born in a day." Admitted: but this is the case with the conversion of Israel as a nation; this, the present dispensation, however, is not for the conversion of entire nations, it is only for the "taking out from among all nations a people of His own." In proof of this, you need only look upon the labor of more than 1800 years. Is there a converted nation upon the earth? Can it be said that there is a Christian nation? No, certainly not. England and America are the two countries where most converts or real Christians may be found; and still they would not, if carefully sifted—like one sifts the tares from the wheat—number 25 per cent. Where then is the boasting? Israel, as a nation, will be converted in God's own time, when they will see His feet standing upon the Mount of Olives; but as to indiviuals, they are under the same process like all other nations; here a little and there a little, one of a city and two of a family, they are taken out to be numbered among that people which He takes out from among all nations for his own, to be his associates and co-rulers at his coming. 2. They say that "so many so-called converted Jews impose upon the Christian community, which proves that impure motives caused them to profess a belief in Christ; ergo, no Jew is really converted, and every effort to this cause is vain, and the means expended thrown away." Admitted, again, that there have been, and still are, many rogues among those Jews who professed Christianity; but, can the iniquity of some make the word of God of none effect? If only one among a hundred be found sincere, Christians could not say that their labor or expenditure was in vain; "there is more joy in Heaven over one converted sinner than over ninety-nine righteous." But, praise God, sincere converts are not in such a minority; to the contrary, there are not three among every ten of Hebrews professing Christianity whose walk and conversation are not in accordance with their profession, and not one among ten who proves to be an impostor.

Why, then, for the Lord's sake, I would ask our Christian brethren, do they not look upon us, you and I, and a hundred others who devoted their lives to the service of him whom they profess as their Lord, and who have been tried in the crucible of persecution, afflictions of every kind, and temptations of the most alluring character, and were found as pure and steady as gold? Why, sir, do they not look upon a number of converted Jews who professed Christ, forty and forty-five years ago, and have during so long a period proved true as steel in all positions of life? Why, looking upon some poor fellows to whom the Gospel became the "savor of death unto death;" are not such to be found among converts from Roman Catholics or Heathens?

You see, then, dear brother, that both excuses fall to the ground: they serve only as pretences to cover the unwillingness of many of our Christian brethren to do their share in Israel's sacred cause. Yet we have reason to rejoice and praise the Lord for his goodness. Israel is not cast off entirely; the Gospel light penetrates many a Jewish heart, and conversions are not rare in our days. Many true sons and daughters of Abraham give their hearts to Christ, of whom the world outside of the Church with which they are united know very little. The Israelite Indeed has been, in many cases, the means of leading sinners to investigate the Scriptures, which resulted in their conversion and union with the visible Church of Christ.

Many of my friends are surprised that I succeeded in carrying the publication of The Israel Indeed through these perilous times of war and rumors of war, while scores of religious periodicals died away without a hope of a resurrection. But these friends do not know how I labored, and how often I wrestled with God in prayer, like our father Jacob, until like him I prevailed. It is, indeed bordering on the wondrous, and it confirms me in my belief that the Lord approves of my work, and will continue to sustain me. Yet He wills that we do our part; we must labor, we must try to raise new friends for our sacred cause, and the Lord will bless our efforts.

The Herald of Life.

NEW YORK, MAY 10, 1865.

"Not Answered!"—Luke xi. 31, 32.

The *Crisis* account of the recent debate between its editor and myself is meager, one-sided, and inaccurate. Whether this be so or not our readers will be enabled to determine, inasmuch as Br. Grant's entire report will be reproduced piecemeal in our columns. Its meagerness consists in its giving so very few of the many points and arguments that made up the discussion; its one-sidedness, in its entire omission to cite any of the numerous Bible arguments that were employed by the affirmative to prove "the non-resurrection of the wicked;" its inaccuracy, partly in its failure to represent correctly the position and course of the affirmative in relation to the "few prominent points" of which it professes to give an acconnt.

It is not too late for Br. G. to supplement what he has already published with a report that shall be more ample, more impartial, and more correct. It remains to be seen whether he recognizes the fairness of the claim made upon him in this direction. "We trust," says he to his readers, "that the cause of truth has been richly benefitted by the debate on this important question." Many others share with him in this feeling; and if it be a well-founded one, it needs no argument to prove that "the cause of truth" could receive no damage by a full and fair presentation, in the *Crisis*, of *all* "the prominent points" and reasonings adduced in "the debate"—which, Br. G. also says, "was one of much interest to those who attended." Should my brother conclude to furnish the further report here suggested, he will be greatly aided in his work by what has been given, and will yet appear, on the subject in the HERALD OF LIFE He has been privately requested to call my attention promptly to anything that I may publish concerning the debate that he may deem erroneous or unjust. Our readers will be notified if he in a single instance does this.

Br. G. in his first speech kindly assured our audience that his opponent was one who would be very careful and reliable in all his quotations of whatever kind and in his statement of fact. The affirmative is not aware that any occasion was given during the debate to modify this favorable estimate; and he now declares his readiness at any time to correct any statements in his articles that he can be shown are calculated to produce a false impression. It will be gratifying to witness in his *Crisis* brother a disposition to reciprocate this feeling.

AN ITEM FROM THE CRISIS "REPORT."

Thus much in a general way. An extract will now be given from the *Crisis* account of the debate, with such comments as seem proper. Br. Grant says:—

"Luke xi. 31, 32, was presented as further proof that there must be a resurrection of the wicked:—'The queen of the south shall rise up in the judgment *with this generation*, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Ninevah shall rise up in the judgment *with this generation* and shall condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here.' This Scripture was not answered by the affirmative. The word *anisteemi*, rendered 'shall rise,' is twenty-three times applied to the resurrection of Christ, and signifies a literal resurrection."

The two sentences in the foregoing that are not Scripture are open to criticism in several particulars. The *Crisis* will please take notice and begin to revise its "report."

1. Br. G. is entirely mistaken in saying that the passage he cites "was not answered by the affirmative." It *was* answered in my last speech, and the remarks offered were seen at the time to produce a marked impression on many persons in the audience. Of this more presently.

2. Br. G. conveys the idea that *anisteemi* occurs in Luke xi. 31, which is a mistake. The word redered "shall rise up" in that passage is "*egiro.*"

3. Br. G. errs in saying that *anisteemi* is rendered "shall rise" in Luke xi. 32. The rendering is "shall rise up."

4. The word *anisteemi* is not so often as "twenty-three times applied to the resurrection of Christ" by the inspired writers. If Br. G. thinks he can refute this assertion, let him try it. Produce your "twenty-three" instances!

5. Br. G.'s reference to the use of *anisteemi* is faulty in the respect that it gives some intelligent readers—a great many, for aught that I know—the false impression that the word occurs but twenty-five times in the New Testament. His interpretation of his proof-text thus receives countenance to which it is not entitled. It is the easiest thing in the world to make a statement that is verbally accurate tell what is not true. Just let the *Crisis* readers know that *anisteemi* is found about (I think precisely) one hundred and twelve (112) times in the Received Text of the N. T., and they may at once care to be informed whether its usual sense is that which Br. G. affirms that it bears in the passage under consideration.

6. Br. G.'s statement, though it does not say it in so many words, fairly implies to most readers that the *only* meaning of *anisteemi* is "a literal resurrection." It seems to me that he should now publish the fact that the word, in a majority of the places where it occurs in the N. T., refers to nothing of the kind. Often it does refer to the resurrection of the dead; but, according to Dr. Robinson, its proper and literal sense is *to wake up, to rise up* "from a sitting posture." Dr. R. gives it a tropical sense in Luke xi. 32, and of course dissents from Br. G.'s application of it to the resurrection in that text. In his paragraph illustrating the tropical sense, Robinson says: "Also i. q. *to appear, to stand forth;* e. g. before a tribunal Matt. xii. 41, Luke xi. 32," etc. I am not aware indeed that Br. G.'s application of the term in Luke xi. 32 has the sanction of any reputable expositor who holds to the resurrection of the entire race. In this connection it may be stated that *egiro*, the term rendered "shall rise up" in Luke xi. 31, and occurring (if I have counted right) one-hundred and forty-one (141) times in the N. T., when applied to the resurrection of the dead is only so used in one of its tropical meanings. (See Rob. Lex.)

Coming now to Br. G.'s assertion that the passage under notice "was not answered" by me, I wish to remind him, and inform others, of what was actually done in the case. First, I called attention to the negative's position on the passage, viz., that the queen of south, the men of Ninevah, and those denoted by the words "this generation" will all rise from the dead *simultaneously*. Now—I continued—if this be so, and if it be true, as G. contends, that the righteous rise a thousand years before the wicked, it follows that the doom of those called "this generation" will be the doom also of "the queen of the south" and of "the men of Nineveh." And that doom is eternal perdition. But, if this terrible fate awaits "the men of Nineveh"—which I deny—the only *reason* given for it in our passage is "*because* they *repented* at the preaching of Jonas"! Not a very conclusive reason, one should suppose, for raising men from the dead and killing them afterwards!

Thus in substance was shown the utter futility of Br. G.'s explanation of the verses before us. As he had no chance in the debate to respond to my remarks, I beg him to tell us now, editorially, whether he believes the repentant Ninevites and the queen of the south are to be damned, and whether he understands the merciful Redeemer's words to teach this. If they must perish, tell us on what ground. If not, then tell us how they are to rise "*with*" the wicked dead. Would not the precious "cause of truth" be "richly benefitted" by straightforward attempts to face these and kindred difficulties which lie in the way of the doctrine that dead sinners will live again? Or is my late opponent willing to have it known that they remain "not answered," and *believe* that they are—as the Life advocates may confidently affirm them to be—*unanswerable?*

I will only add, that the interpretation I offered of Luke xi. 31, 32 in the debate was in effect this: that "the judgment" the passage brings to view is in the past; and that the impenitence of those called "the men of this generation" was, in that "judgment," *condemned* by the fact that—while the preaching of the Son of God was spurned—the preaching of Christ's inferior, "Jonas," was heeded and produced repentance. The "rising up" I did not regard as literal. Some things that might have been said on the passage, but were not, must be reserved for a separate article which need have no allusion to the debate. I regard it as indubitably certain that the "judgment" twice named in the passage is not future, but past. R. W.

Salem, Mass., May 5, 1865.

DANIEL xii. 2.

My further discussion of this passage in the paper will be deferred until I receive from Prof. Vail a reply to my letter published last week. He will write me on the subject so soon as he has leisure and health to do so. At present he is attending various Conferences. My letter found him at Staten Island and was acknowledged as soon as received. It may be proper here to say that there seems to be no truth in the statement, which I have made on the authority of "*Retribution*," that Prof. Whiting refers the "shame" and "contempt" of Dan. xii. 2 to a class that do *not* awake. Prof. W.'s letter to Br. Grant (of which more hereafter) clearly indicates that such is not his view. And I also learned this fact recently from his own statement in a personal interview. I know not the source whence the author of "Retribution" derived his wrong information. R. W.

"Thy Kingdom Come."

In offering some additional remarks on the coming kingdom we start with what was proved last week,—the kingdom for the advent of which we are taught to pray is the kingdom of Israel with the rebuilt throne of David. Zedekiah was the last representative of David's dynasty that sat on the throne of Israel. Four years before the destruction of Jerusalem by Nebuchadnezzar and the removal of Zedekiah to Babylon, the word of YAHVEH came through the prophet Ezekiel to Zedekiah, saying: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord Yahveh, Remove the diadem, and take off the crown, this shall not be the same: exalt him that is low, and abase him that is high. Perverted, perverted, perverted will I make it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 25. The Davidic dynasty was then overthrown according to the solemn prediction. But the same word which declared the utter perversion of that government also affirmed its ultimate reconstruction. The same "it" which was overthrown is to be given to him "whose right it is." What was overturned? The throne of David in Jerusalem. What will be restored? The throne of David in Jerusalem. Who possessed the government of Israel at the time of its overthrow? An heir of David. Who will possess the government of Israel when it is rebuilt? An heir of David.

"It shall be no more until he come whose right it is." Who has the "right"? Gabriel said to Mary "Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 31–33. Then will be fulfilled the prophecy of Micah. "In that day, saith the Lord, will I assemble her that halteth, [Judah] and I will gather her that is driven out and her that I have afflicted [Israel]; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever." Micah iv. 6, 7.

Thus there can be no question as to the facts. The time when these things will take place is another question. Many people at the present day make inquiries as to the times and the seasons, but fail to interest themselves as to the events themselves. That Jesus is coming is blessed and glorious news, but the object of his coming is no less blessed and glorious. The prayer taught by Jesus is not—"Thy Jesus come" but "Thy kingdom come." We want Jesus to come because we want the kingdom to come. Our desires will not be realized until the blest moment

When David's right and David's might
Shall meet on royal Zion's height.

How admirable was the faith of the Psalmist who still held fast the beginning of his confidence even after the overthrow of David's house. "Then thou spakest in vision to thy Holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him . . . . I will make him my first-born higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, *nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.* Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him [all the Gentile powers oppress and spoil the land of Palestine]; he is a reproach to his neighbors. . . . Thou hast made his glory to cease, and cast his throne down to the ground. How long Lord? wilt thou hide thyself for ever? Shall thy wrath burn like fire [which consumes that which is given to it] . . . . Lord, where are thy former lovingkindness *thou swearest unto David in thy truth?* Remember, Lord, the reproach of thy servants (I do bear in my bosom all the mighty people;) wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine annointed." Ps. lxxxix. Here again we have the real prayer. "Thy kingdom come." The words are not repeated for the sake of repetition: something is desired, the desire is expressed, and the answer is expected with confidence. "How long, Lord?" is the cry of the anxious soul. "Wilt thou hide thyself for ever? Is not this the very prayer taught by Jesus? The heir to David's throne exhorts his disciples to pray for the establishment of their Lord in his legitimate seat. Could prayer be more just?

J. T. C.

"Love Your Enemies."

Our readers may have remarked how promptly the United States authorities supplied the pressing wants of the citizens of Savannah, after its capture. We now have still another signal instance of true mercy to our enemies. The *Richmond Times* 24th inst., says:

"We are authorized to announce that by order of the military authorities, the Commissaries of Subsistence of the United States army in this city, will begin to-day to issue to all citizens bread at 6 cents per loaf, of 18 ounces. The humanity of this move, prompted by the considerate thoughtfulness of the military authorities, cannot be over estimated. There are to day thousands of our citizens, male and female, but chiefly the latter, who, living in unwilling but unavoidable idleness, are without the means of subsistence. Over 5,000 of these persons (females) up to the time of the evacuation, earned, by making soldiers' clothing, a scanty livelihood, eked out by supplies as the Citizen's Relief Committee could furnish. During the last three weeks many of them must have perished, but for the relief opportunely and paternally afforded them by the United States authorities."

"Worse Than Damnation."

"In the darkness, like his great crime, may it remain forever, impalpable, invisible, nondescript, condemned to that worse than damnation, annihilation."

Thus writes a city journalist concerning the carcass of the wretch now doomed to the contempt of all time. We call attention to the language, as an acknowledgment of the truth contended for by us that the literal destruction of a being is the highest penalty known in God's administration. Damnation properly means condemnation. It does not signify punishment in itself, but it is the necessary antecedent to punishment. The journal from which we quote uses the word in its popular sense. By 'damnation' is meant eternal conscious existence in misery. There is, however, something worse than orthodox damnation, our opposers themselves being judges, and that is "annihilation." This is common sense, for the orthodox Damnation is a mere figment of disordered imagination, but the destruction of the ungodly is one of the clearest and most frequent announcements of our God. It is not only more terrible in anticipation, but it is the certain, inevitable, eternal doom of the incorrigible. "They are extinct, they are quenched as tow." Isa. xlii. 17. The faithful preaching of the mortality of man, and his need of a Life-Giver to bring him from hades, would be an unspeakable blessing to the Israel of God. It would rebuke men for their forbidden wanderings away from the Bible, it would place the Divine attributes of Justice and Mercy in their true light before the human mind, it would show the real thing to be feared—"the grand evil," as Stephen Olin called it, even "this horror of being nothing."

J. T. C.

Abraham Lincoln.

In Bishop Simpson's funeral discourse at the grave of our martyr President occurs the following passage:

"As a rule I doubt if any President has ever shown such trust in God or in public documents so frequently referred to Divine aid. Often did he remark to friends and to delegations, that his hope of our success rested in his conviction that God would bless our efforts because we were trying to do right. To the address of a large religious body he replied, "Thanks be unto God, who in our national trials, giveth us the churches." To a minister who said he hoped the Lord was on our side he replied, it gave him no concern whether the Lord was on our side or not, for, he added, 'I know the Lord is always on the side of the right,' and, with deep feeling added: 'But God is my witness that it is my constant anxiety and prayer that both myself and this nation should be on the Lord's side.'"

The Assassination in Europe.

As anticipated, the tidings of Mr. Lincoln's murder created immense excitement and universal horror in Europe. By the steamers Hibernia and America, the former having advices up to the 28th ult., we have the following:

In the English House of Lords on Thursday night, Earl Russell, and in the House of Commons, Sir George Grey, (on behalf of Lord Palmerston,) gave notice that they would on the 1st of May, move an address to the Queen expressing sorrow and indignation at the assassination of President Lincoln, and praying her to convey that expression of feeling to the American Government.

Two great meetings were held in Liverpool, which, after appropriate speeches had been delivered, adopted unanimously resolutions expressive of their horror and deep sorrow at the assassination.

The commercial body of London adopted similar resolutions, and likewise the official bodies in the various towns and provinces.

The Americans in London assembled in Grosvernor Hotel, on invitation of Mr. F. Wood. The meeting adjourned till the 1st of May, when Minister Adams will preside at a mass meeting of Americans at St. James Hall.

Mr. Mason, (rebel,) in a letter to the *Index*, repudiates the crime in behalf of the rebel States.

The Italian Chamber of Deputies has adopted an address expressing grief at President Lincoln's assassination, and the Chamber was draped in his honor.

Paris letters state that the most profound and universal regret and indignation is expressed there at the assassination.

Immortality: Can Reason Discover It?

"Descending from Deity to man, we notice his efforts to prove his own immortality. It has been common to establish, by a series of negative conclusions, that soul or spirit is not subject to the laws of matter, and then from immateriality to conclude immortality, or imperishability. But why such an inference? Is it that we see matter constantly perishing, and, from the unlikeness of spirit in other respects, we infer dissimilitude in this also? Such deduction were even then illogical; but on the other hand, matter does not perish obviously; and we suppose, cannot, except by the hand of the Omnipotent. The power which created, could doubtless uncreate; and if this be true, no reason can be given why spirit is not, equally with matter, obnoxious to such a fate. It is only in its organic forms, and the principle of physical life, that matter seems to lack permanence and durability—mere conditions of matter, and conditions in which, if approximation could be said at all, it approaches nearest the nature of spirit.

"But this argument is generally abandoned now by those at all conversant with the subject, and that on which reliance is had, casts itself into this form:—It is asserted that the soul can perish in but one of three ways, to wit: either by dissolution, by privation, or by annihilation. Granted; and what next? First: —That which is without parts cannot be dissolved. The soul is simple and uncompounded; therefore, it cannot perish by dissolution. So we believe; but not by virtue of this syllogism. To say nothing of the fallacy lurking in the ambiguous forms of the major term, the second premiss here assumes to define the nature of spirit, whereas it is only shown that we cannot define it. Water and air were believed to be simple and uncompounded elements. Platinum and hydrogen are still believed to be so. Some substances which are reckoned such now, are strongly suspected to be compound. Of spirit we can only affirm, in this regard, that it cannot be subjected to analasis, and, for aught we know, may be the most simple or the most complex thing created,

"But, secondly, What can be said of privation? By this term our metaphysicians seem to understand, the soul's ceasing to exist, or gradually relinquishing life by the tendencies of its own nature. And they argue that, if its natural tendency be to death, it will by virtue of this property, at some period, cease to exist; if its tendency be to life, it will live forever. And that it now exists, they claim as sufficient evidence that its natural tendency is to existence. What is this, but stark atheism?—a making of certain properties necessarily inherent in the soul? If God created the soul, it was for him to give it its conditions of existence; and for aught that human reason can tell, it were as easy for him to make the condition of the soul's existence the life of the body, as to make the presence of light the condition of colors.

"The third point—that the Almighty can annihilate the soul—may not be questioned; and whether he will, must obviously be matter of revelation, that philosophy even must consent to resign us to that source of instruction."—*Prof. Johnson*, Dickinson College, 1853.

To The Herald and its Friends.

BY MRS. L. R. K. BISHOP.

DEAR "HERALD:"—I have been thinking of of you much of late. And indeed you occupied a prominent place in my thoughts, and a very warm place in my affections, ever since they christened you "Herald of Life, and of the Coming Kingdom," under the spreading branches of that ever-to-be-remembered "chestnut tree." (May it never "see when heat cometh;" and may its beautiful leaves be always green!) How many hopes sprang into joyful existence under its shadow! Do you ask, have they been realized? That is hardly a proper question. Men do not count their sheaves while yet the upturned furrows wait the precious seed. They do not forget, that what they bear upon their shoulders into the field in Spring-time, may fill the capacious cart until it groans beneath its weight of golden grain, in time of harvest; and they sow in hope.

This is our sowing time; the harvest "is not yet." 'Tis our work to sow the seed, but "God giveth the increase." Shall we sow sparingly? Shall we clutch the handful of precious seed entrusted to our care, and forbear to cast it into the soil, because it is a little handful, or because we fear it will be trampled upon? Just as though the feet of the horse or the ox did not always trample on the seed sown. And sometimes the heavy roller is put on, and it makes a smooth surface; but does the tiny seed thus trampled out of sight forget to grow? Ask the reapers, who come to gather in the bountiful harvest. Even so they who now "go forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing their sheaves with them."

Would we join the "glad harvest-shouting" in that hour of triumph? Then let there be no shrinking from duty—no shrinking responsibility now.

Moses held up his hands; Aaron and Hur staid them up, and Israel prevailed. But it was only because all their chosen men were in the conflict, and that too with drawn swords.

Do you want a "live paper?" Then cheer the heart of our dear, aged, gray-hair EDITOR with "living epistles," filled with "thoughts that breathe and words that burn." Do you ask that it may contain a variety suited to every capacity and to every taste that is in harmony with truth and righteousness? Then let there be a variety of gifts exercised. Do not require that a man shall be able to wear Saul's armor, and then ask him to carry David's sling too. Let him wield the sword who can; and God strengthen his right arm. But shall we who cannot, therefore refuse to pick up smooth stones out of the brook? If we had been bidden to do some great thing, would we not have done it?

Are any of us sad and distressed because some of our brethren of the "Herald" family do not believe as we do on some points, and do we allow it, in the least degree, to paralyze our efforts for the spread of truth? Let us not forget that we differ as widely from them, as they do from us. And if we, with any given truth, cannot be as patient toward our brethren who differ from us, as they can toward us without it, the presumption is, that either we are mistaken in thinking we have the truth on that point, or if not, it has for some cause, failed to have a sanctifying effect upon our hearts.

Whatever may be thought of those scriptures where controverted views claim parentage, it must be admitted on all hands, that there is little ambiguity in the Saviour's language—"All things whatsoever ye would that men should do unto you, do ye even so unto them." This is the gospel "straight-edge," by which men can measure their own conduct; and they who use it most, will be the least likely to judge "another man's servant," or to forget that "to his own master he must stand or fall." Then let us love as brethren be piti-

ful, be courteous." "Tithe mint, and anise, and cumin," if we we must; but, by the love we bear our crucified and risen Lord, let us not neglect "the weightier matters, judgment mercy and the love of God." The first, may not be left undone; the second, must not be.

The plan of Life as revealed in the scriptures, and committed to "earthen vessels," is a perfect embodiment of justice, mercy and love. Our eyes have been enlightened to see how beautifully they are blended. "Mercy and truth are met together; righteousness and peace have kissed each other." And now may we who have embraced this precious plan theoretically, let the vital principles that make it what it is, be so planted in the soil of our hearts, that they will take root downward, and bear fruit upward; and demonstrate to all men that we are Christ's disciples, by the love we bear one to another.

Warner, N. H.

A Wonderful "Fertilizer."

Spring, beautiful spring has come at last: suggestive of bright hopes, of pleasant thoughts, and of fondly cherished memories.

The reign of Winter is over. "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Many of the readers of the Herald of Life are now luxuriating amid the untold beauties of nature. Engaged as they are, in the primitive occupation of tilling the soil,—they are permitted to watch the development of that wonderful mysterious process, by which bread cast upon the waters, is received after many days.

If "they who go down to the Sea in ships, and do business in great waters," should profit by seeing "the works of the Lord, and his wonders in the deep:" how much more should men, privileged with being "co-workers together with God," in developing the hidden wealth of nature, besuitably impressed with the goodness of the Lord, and with his boundless benevolence.

But it was not to indulge in such reflections, wide as the field may be, that I took up my pen, but to apprise the readers of the Herald, of a "*wonderful* fertilizer, the use of which will insure an abundent harvest. It is given in an ancient work, whose author was an Agriculturelist of no mean pretentions. Indeed, so thoroughly acquainted was he with the products of the soil, that he was qualified to speak intelligently of "all trees, from the cedar that is in Lebanon, to the hyssop that springeth out of the wall." Without question it is wholly reliable, as it is stamped with the King's seal.

Those who are inclined to try it (and may their name be legion) will find it advertised in Proverbs iii. 9, 10. "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Were I upon a dying bed, and this question, "How shall we *best* honor the Lord with our substance?" the last one I should be permitted to answer, I should be compelled to reply, By spreading in every lawful way, and by every available means, that heaven-born, thrice-blessed, God-honoring truth, which is contained in the record which God gave of his Son.

"And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that not the Son of God, hath not life."

Let us not be weary in well doing, for in due season we shall reap, if we faint not.

Warner, N. H. L. R. K. Bishop.

Remarkable Biblical Caraitic Manuscipts.

The Russian Government has purchased, for the sum of 100,000 silver rubles, the celebrated collection of Caraitic manuscripts of the learned collector Abraham Firkowitch. After the collection had been duly examined by different savants, and pronounced to be highly important for the criticism of the text of Scriptures, for palæography and chronology in general, and for the history of Southern Russia in particular, it was delivered as property to the public Imperial Library. The Caraitic scholar, Abraham Finkowitch, has devoted, we hear, thirty years of his life to the acquisition of these rare manuscripts. As early as 1830, during his stay in Constantinople, he succeeded in finding some valuable Hebrew codices. This seems to have given him the impulse for his untiring exertions in this field. He sacrificed his fortune in the search for rare and old manuscripts; bore without murmuring long separations from his family; subjected himself to all sorts of privations, and often endangered his life. Mr. Firkowitch has travelled through and explored the Crimea and the Caucasus in all directions; he has lived for months in church-yards and burial places, to study and copy old inscriptions; he has penetrated into synagogues and other likely places, where the Jews used to hide books on sudden attacks or invasions from the enemy; he never wearied of the struggle with fanaticism and barbarity. Thus he succeeded in collecting 124 Hebrew original copies of the Old Testament, which are older than all other Hebrew codices in any of the libraries of Europe. Twenty-five of the manuscripts in Mr. Firkowitch's collection were written before the ninth, and twenty before the tenth century. Five of the manuscripts on leather are maintained to be the oldest of all the documents on the Scriptures hitherto discovered. The whole collection consists of 47 rolls of the Pentateuch, on leather and parchment; 77 codices of the Holy Scriptures; 33 translations in different languages; 277 works of Caraitic authors; 523 works of Rabbinst authors; 250 miscellaneous letters and articles; 722 inscriptions; 300 documents regarding the history of Caraim in Western Russia, and 300 old plans of different Russian towns.—*Athenæum.*

Letters and Extracts.

From Thomas W. Smith.

Alden, Hardin Co., Iowa, April 21, 1865.

Br. Storrs:—I am weather-bound again: had expected to leave home to-day, for Goldfield, otherwise known as Liberty, where I had agreed to spend a few evenings with Br. Martin in proclaiming *life* through the Anointed. But last night it commenced snowing, and now there is at least three inches of snow on the ground, and the wind blowing fiercely and would be in my face the whole distance. Just think of it—the 21st of April, and snow deep enough for sleighing! It would be too dangerous to venture across the prairie to-day, for I could not discern the sloughs; and as they are knee deep to the horse, in some places, I might find myself floundering in the mud, and the road filled up with snow so that I could not find my way, with no houses in sight. Br. Martin will excuse me, this time; he knows the nature of this country, and could not expect me to ride 40 miles facing such a storm; I will visit him, however; and suggest the 3d Sunday in May, when we may reasonably expect good roads and pleasant weather. Such weather is not usual for this country. Many do not recollect such a late Spring. But few have made garden yet, and many farmers have not done sowing small grain.

But enough on this theme. I wish to say a few words on another and more interesting one. I have felt for some time an impression that I ought to visit the Brethren scattered abroad in Missouri and Kansas, as I have received earnest and anxious calls from different ones in those States, which I feel that I must respond to. With the close of the "Slaveholders rebellion" a larger field still will be opened in those States. The laborers there are few indeed, and the people *must* hear the word of life, and shall hear it, if God spares me for the work. I have no means of defraying my expenses, but I know that I can get there, if the Lord wants me there; for his servants will do their duty in the matter. I look for no pay. I expect to sacrifice for Christ's cause. I might stay at home and put in a crop, and raise sufficient to sustain us the coming fall and winter; but I apprehend no danger if my time is employed, instead, in sowing the seed of divine truth.

I propose to go to Br. Baker's assistance first, who lives at least 250 miles from here, and think of starting early in June. If there are any readers of the Herald of Life who live on the line of a south-westerly course from the centre of Iowa, whom I could visit on the way, I wish them to let me know of their whereabouts. I shall probably be gone two months or more, and may conclude to remove to some part of Kansas or Missouri, if the way opens and I consider it my duty to do so. I shall need a good supply of tracts, &c., for the trips. The expenses for such a trip will be considerable, as I shall often have to stay over night among strangers, and I expect to start without a dollar; for, all that I can get by that time I must use to settle my accounts for wagon and harness, providing the whole amount shall be raised for the horse. I suggest that this matter be made a subject of prayer by the friends, that if it is God's will such a trip be made, that it may be successful and much good be done. Don't neglect it.

I propose to give the readers of the Herald an account of Missionary labor, from time to time. I have but little to write on that matter now, as I have only had one opportunity of visiting a new field since I got the horse. Last Sunday week I went six miles west of here, and spoke on Saturday night and Sunday morning to a few. Had some controversy with several after meeting. One man asserted that I "denied that the bible taught eternal life;" which charge I refuted, and when asked what I had said, the man replied, that I said "that the bible did not teach the immortality of the soul," and he "knew it did teach it." I requested a text or two, but he "hadn't time to look now; however, it said 'this mortal shall put on immortality.'" Now, is it not surprising that any one should suppose that *that* text above all others would prove man to be immortal NOW? But others saw the light that beamed forth from that quotation, and it was impressed more deeply upon their minds, by his quoting it, than perhaps it would have been if I had used it. He then closed by asserting that I was "breaking down *Christian* institutions, and building up an infidel church," because I remarked that the "creed-churches and Spiritualists stood on the same foundation, immortal soulism; and should that dogma be exploded, they all would fall together."

Last Sunday several strangers came into our meeting here, and got into a discussion with several of the Brn. on the nature of man. On our arrival they turned them over to us, and for a little while the debate was warm; but being so repeatedly challenged to produce some proof from the bible, that the soul was immortal and that endless misery was taught there, and failing to substantiate their position (of course), they desired to hear on the subject, as they had never heard a sermon by one of our faith. So we endeavored to show that immortality and future life could be obtained only through Christ, from the text, "For as the Father hath life in himself, so hath he given to the Son, to have life in himself." John v. 26; and in connection the 40th verse, and also 1 John v. 11, 12. Can any other idea be received from these scriptures, as well as others, than that Life (other than the present blood life) is in Christ alone? and that there is no life out of Christ? New strength and beauty are added to this grand theme the more it is investigated. The whole bible accords in emitting light upon it. The Brn. here are growing stronger in the faith of no future life for those who reject the Giver of Life.

I rejoice to see the progress that is being made in the cause. I trust friend Burbank will soon be ready to "ride this terrible hobby," and to discuss the "One sided question." There is but one side to that question; for, as strong and as abundant support for the conscious state of the dead is found in the bible, as for the future life of wicked dead men. And why hesitate boldly to advocate the truth of no life out of Christ because a text or two *seem* to teach otherwise? For, if the Bible be God's word, and is harmonious, and one text that positively and clearly, without the possibility of misapprehension, teaches no resurrection for the wicked dead, a score of inferential texts (which inference is also denied, and justly, too) cannot overthrow it. But investigate, read on, decide calmly, and then "go ahead." Onward, right onward, is our motto. To go back, is to lose all.

Yours unwaveringly.

From James Howard.

Revenue Steamer, Nemaha, Port Royal, S. C., Apr. 15, 1865.

To the Herald of Life:—Thinking your readers would like to hear something about the Freedmen of this department, I send you a few lines, hoping they will be of some interest. No doubt it is very gratifying to you and most of your readers to know that the plan of emancipation, through the help of God, is doing well. Many of them are (that is the colored people) settling on the islands along the coast; some of which we have visited lately: found them that were able, employed in planting and cultivating. In general they are very thankful for the blessings which they enjoy, but are somewhat fearful that their old masters, may yet get hold of them. We told them that would be impossible, as the old masters is now dead and soon would be buried. At this thought they cried out, Bless the Lord, and bless the Yankee. We told them that they must not allow themselves to be taken off; and if any viper of the slave tribe should come to take them, they must defend themselves and die rather than be the chattles, or things of any man. There are but few able bodied men left on the farms, as the government has taken most of them to work in, o for the army.

You will hear before this reaches you, of the celebration of Fort Sumter. It was a joy beyond measure to see the old flag, although torn, but proud, as amidst the thunder of artillery and the shouts of the thousands it made its way, slowly, but defiantly, to the top of the Liberty pole erected for the occasion. Just about this time, the old Steamer Planter, Capt. Robert Small, came along close by the Fort loaded with colored people She is employed in Gen. Saxton's department, and is commanded by the same man that brought her and his family out of Charleston and out of slavery. Gen. Saxton has done a great work in this department. Indeed, he is the Moses of the whole business. May God bless and spare him.

The people of North have done much for the freedmen; but they must do more. These men and women must be put to work, so as to earn their own bread. They must be shown the difference between slavery and freedom, and that freedom don't mean idleness; but when they work, they work for themselves; now, not as before. May the Lord direct all. I am your brother.

Eld. Jonathan Wilson, now in his 89th year, writes us, April 23:—I never had better health than now, nor a happier mind, having no anxiety to know the day or hour when Christ will come, nor the day of my death; for I feel that I am perfectly ready for both. As to the death of our President, the Lord can make up for his death, under present circumstances, by giving a double portion of His Spirit to Pres. Johnson, and be more benefit to these United States than four years of his life could have been. So let us pray for it. His death has given us the pitch of the spirit we have been contending with from the South.

God's Will in Earth.

What is implied in the petition, "Thy will be done in earth as it is in heaven?" As perfect obedience to God, and as perfect submission to his will, as is to be found in heaven—that earth shall be as loyal to God, and as faithful to him, as any other province of his great kingdom. It is, then, a prayer for the restoration of that perfectly holy, resigned, and innocent state which existed before the fall. Anything short of such obedience as unfallen man yielded, would not be doing the will of God as it is done in heaven. We all believe that every unfallen angel perfectly obeys God in thought, word, and deed; that among all the hosts of the unfallen there is no sin. As often as we put up this petition of our Lord's Prayer, we pray that it may be so on earth; that every vestige of sin may be forever removed. Indeed, we pray that earth may again be a perfectly loyal province of God's great kingdom; that in all this earthly province there may be nothing to offend.

In the former petition, we pray that God's kingdom may be restored on earth; that the rebellion on earth may cease, so that it shall be a loyal and not a rebel province. In this petition, we pray that it may be a perfectly holy province, just as it was before the fall, and just as is every unfallen world. We do not pray for perfect holiness in heaven, but on earth. It is not that we may be perfectly holy when we get to heaven, but that perfect holiness may exist everywhere on earth, and that not merely in one heart or a few hearts, but in all hearts. It is not a prayer in which we ask that, before the restoration of the Kingdom of Heaven, we may be as holy as the angels in heaven; but as we pray, "Thy kingdom come," we add a petition, that everything that is wrong in this province may be removed, so that all hearts and all lives may be right.

I know that it should be the sincere and hearty desire of every Christian that he should be free from sin. His hatred of sin should be perfect. It should be his fervent prayer that others may be delivered from all sin; but the perfect removal of all sin from all hearts on earth, and the perfect submission of all hearts to God, is something that we have no right to expect until the restoration shall take place, and earth shall again be a loyal province of God's kingdom. So that, while it is the duty of every Christian to heartily desire it, and pray, "Thy will be done in earth as it is in heaven," we have no right to expect it until the kingdom shall come. Indeed, that petition comes first, "Thy kingdom come."

As we see what the kingdoms of this world are, and have been; how desperate has been the rebellion; how fearful have been the effects of sin in this world; it would seem as if every holy heart must heartily pray, "Thy kingdom come; thy will be done in earth as it is in heaven." Indeed, until God shall undertake the work, bind Satan, quell the rebellion, and restore the earth to the brotherhood of the heavens, we shall see a miserable state of things in all nations. It seems strange that any one should desire all things to remain as they are, sin reigning as in does; Satan, as a devouring lion, going about everywhere; evil everywhere; misery everywhere; sadness everywhere on earth.

Reader, if you can have any hope in the governments of this world; in the administrations of any man, or any set of men, with Satan helping them; if you think man can reform the earth, then you need not put up these petitions. But if your hope is in God, and only in him, then heartily put up these petitions, and be "looking for and hastening unto the coming" of their fulfilment. Be not satisfied until they are fulfilled.

Will this petition ever be answered? Will God's will ever be done in earth as it is in heaven? Yes. Can any Christian, for one moment, suppose that a prayer of the Saviour will not be answered? Perhaps, at times, their own prayers may be so full of doubt, fear, and unbelief, that they may have the right to expect that they will not be answered; but can they assign any reason why God should refuse to answer the prayer of his own Son? On this point it seems to be great guilt to doubt. Reader, can you doubt; can you, for one moment, doubt? Such are the promises of God that I feel well persuaded that if this prayer is not answered, the great object of the atonement will fail. If it is not answered, I feel assured that the failure will result in rebellion, misery, and misrule in every heavenly world. Let it fail to be answered, and not only is the hope of earth crushed, but the hope of every world. It is a work which Jesus has undertaken, and which he has promised shall be done; and if God's word fails in one thing, he is not worthy to be trusted by any world. But so sure as God is; so sure as the Bible is his word, this petition of the Saviour will be answered. Many passages of the word of God declare it. Jesus has undertaken to repair the ruins of the fall; to effect the great restitution; and it will be done. Jesus has prayed for it; the holy in all ages have prayed for it, and those prayers must be answered. Its accomplishment is certain. Earth is not to remain a revolted province, neither is it to be annihilated. God does not destroy his own works, but the devil's.

I will not detain you, reader, by quoting a great number of passages of Scripture; but I assure you, on their authority, that the day is coming when earth shall again be a holy, loyal province of God's kingdom; when it shall be restored to the brotherhood of the heavens; when it shall be restored to the state from which it has fallen. The day is coming when evil, as well as evil-doers, shall perish out of the earth. The second Adam will restore all that the first has lost,—yes, more. The curse shall be removed. The tree of life will be restored. Its leaves will heal the nations. "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain." "God will wipe away all tears from their eyes." He will do it on the earth, and not merely in heaven.—*Prophetic Times.*

How Petroleum is Made Fit to Use.

Petroleum as it is raised from the rocky cavities in which it is found, is a dark and dirty liquid, disagreeable to the eye and offensive to smell and touch. But fortunately a simple process of refining gives us from this foul substance a beautiful and transparent illuminating oil; a perfect substitute for spirits of turpentine; an excellent lubricating substance; materials for the manufacture of gas and of the most beautiful dyes. It is known that petroleum is composed of two elements, hydrogen and carbon. These two elements combine together chemically to form a large number of chemical compounds, which are mechanically mixed together to constitute petroleum. These hydro-carbons have one property in common, they are all combustible. But their other properties vary very widely; some are gasses, others are liquids, and one at least is a solid almost as hard as lead. As the solids, and to some extent the gasses, are soluble in the liquids, the whole mass is liquid. The volatility of the several hydro-carbons which constitute petroleum is the first property which is considered in the effort to separate them. An oil can be obtained which will boil at 90 degrees, another which will boil at 91 degrees, and another at 92 degrees; even these are found, however, to be not single chemical compounds, but several hydro-carbons mechanically mingled.

Petroleum is distilled from iron boilers, usually holding about fifty barrels each. They are heated by a coal furnace, and the products of distillation are condensed in the usual way by means of worms immersed in cold water. As the oil flows from the condenser it is divided into three portions for different uses. The lightest, that comes over first, is called gasolene. This cannot be used in lamps with safety, as it rises in vapor so freely that it mixes with the atmospheric air to form an explosive compound. It is employed to some extent for making an illuminating gas by mixing its vapor with air. Its specific gravity ranges from 80 to 90 degrees of Beaume's scale. The next that comes over, ranging from 60 degrees to 80 degrees is separated and sold under the name of benzine. This is used in mixing paints and varnishes, and for purposes generally for which camphene was formerly employed. The last of the distillation, constituting the principal portion of the petroleum, is illuminating oil. This ranges in density from 35 degrees to 60 degrees. As the stream of oil flows out from the lower end of the condenser its color is a light, delicate blue. The tar is sold for making illuminating gas, and considerable quantities are sent to Europe to be employed in manufacturing dyes.

The purification of the distilled burning oil, by which it is in a great measure deprived of its offensive odor, is effected by agitating it with sulphuric acid, neutralizing the acid with soda, and finally thoroughly washing it by agitation with water. Nearly all the hydro-carbons of petroleum are neutral—neither acid nor alkaline—but a few have alkaline or basic properties, and it is from these that the crude oil derives its offensive odor. Sulphuric acid enters into combination with these basic oils, forming salts which can be completely removed by washing. The acid also oxydizes a portion of the heavier hydro-carbons, converting them into asphaltum which settles out of the oil with the water. The washing is effected in the same vessels that are employed in treating the oil with sulphuric acid. The oil is pumped or drawn into vessels, the sulphuric acid is added, the fans are set in motion till the liquids are thoroughly mixed, and then the oil is allowed to settle to the bottom of the cask. The bottom is of a conical form, with a hole in the center closed by a stop-cock. The oil and its compounds settle in a dark mass at the bottom, and then the stop-cock is opened and this sediment is drawn off, the workmen carefully watching the flow so as to stop it before any of the clear oil escapes. Next, soda is put into the cask, the agitators are driven awhile, the mass is allowed to settle, and the sediment is drawn off. Finally, water is pumped in with the oil, and the agitating, settling and drawing off process is repeated.—*Boston Courier.*

Eld. Liberty Wetherbee's Post Office address is Bangor, Me.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

APPOINTMENTS.

S. W. Bishop will preach in
Newark, N. J., Sunday, May 21.
Eatontown, N. J., Evening, May 24.
Oceanport, N. J. Evening May 25.
New Haven, Conn., Sunday, May 28.
Boston, Kast Hall, Sunday, June 4.

Eld. Liberty Wetherbee will preach in
Plymouth, Me., May 14.
Corinna, May 21.

Joseph T. Curry will preach in Dodworth Hall, 806 Broadway, N. Y., next Lord's day, (May 14), A. M. "Life only in Christ;" in the evening, The Israelitish origin of the Anglo-Saxons, and their work.

BUSINESS MATTERS.

Subscription Moneys Received.

Two dollars each *from* A R Smiley, Wm P Clark, Eld Henry Perkins, Frederic Ingersoll, Mrs Deborah Hill, Emeline Hill, Julia A Dodge, Jonathan Hendee, John Harris, Daniel Spencer, Helen M Wilson.

One dollar each *from* Albin Chandler, Hannah Webster, J B Worcester, J C Day, John Westover, A P Keator, Geo H Waterhouse, Allen (Boston), Jacob Spencer, Harrison B Lambert, Dea Albert W Slocum, John Prescott, Seth H Gilman, John Meekleham, Geo W Wiggin, B R Griffin.

Various Sums.—Thomas Wilkins, $3; Mrs C M Spencer, $1 50; Osias Clapp, $3; Homer White, $5.

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Pledges - - - -	Paid	$101 25
Mrs E Apthorpe, Rouseville, Pa	"	2 00
"A friend," Boston -	"	1 00
Edward Powell, New York -	"	2 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Argument from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known, talented clergyman, was selected by certain ters and others, in New England, to write a Essay on Immortality, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"Geo. Storrs
Box 4658, New York.

ful, be courteous." "Tithe mint, and anise, and cumin," if we we must; but, by the love we bear our crucified and risen Lord, let us not neglect "the weightier matters, judgment mercy and the love of God." The first, may not be left undone; the second, must not be.

The plan of Life as revealed in the scriptures, and committed to "earthen vessels," is a perfect embodiment of justice, mercy and love. Our eyes have been enlightened to see how beautifully they are blended. "Mercy and truth are met together; righteousness and peace have kissed each other." And now may we who have embraced this precious plan theoretically, let the vital principles that make it what it is, be so planted in the soil of our hearts, that they will take root downward, and bear fruit upward; and demonstrate to all men that we are Christ's disciples, by the love we bear one to another.

Warner, N. H.

A Wonderful "Fertilizer."

Spring, beautiful spring has come at last: suggestive of bright hopes, of pleasant thoughts, and of fondly cherished memories.

The reign of Winter is over. "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Many of the readers of the Herald of Life are now luxuriating amid the untold beauties of nature. Engaged as they are, in the primitive occupation of tilling the soil,—they are permitted to watch the development of that wonderful mysterious process, by which bread cast upon the waters, is received after many days.

If "they who go down to the Sea in ships, and do business in great waters," should profit by seeing "the works of the Lord, and his wonders in the deep:" how much more should men, privileged with being "co-workers together with God," in developing the hidden wealth of nature, besuitably impressed with the goodness of the Lord, and with his boundless benevolence.

But it was not to indulge in such reflections, wide as the field may be, that I took up my pen, but to apprise the readers of the Herald, of a "*wonderful* fertilizer, the use of which will insure an abundent harvest. It is given in an ancient work, whose author was an Agriculturelist of no mean pretentions. Indeed, so thoroughly acquainted was he with the products of the soil, that he was qualified to speak intelligently of "all trees, from the cedar that is in Lebanon, to the hyssop that springeth out of the wall." Without question it is wholly reliable, as it is stamped with the King's seal.

Those who are inclined to try it (and may their name be legion) will find it advertised in Proverbs iii. 9, 10. "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Were I upon a dying bed, and this question, "How shall we *best* honor the Lord with our substance?" the last one I should be permitted to answer, I should be compelled to reply, By spreading in every lawful way, and by every available means, that heaven-born, thrice-blessed, God-honoring truth, which is contained in the record which God gave of his Son.

"And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that not the Son of God, hath not life."

Let us not be weary in well doing, for in due season we shall reap, if we faint not.

Warner, N. H. L. R. K. Bishop.

Remarkable Biblical Caraitic Manuscipts.

The Russian Government has purchased, for the sum of 100,000 silver rubles, the celebrated collection of Caraitic manuscripts of the learned collector Abraham Firkowitch. After the collection had been duly examined by different savants, and pronounced to be highly important for the criticism of the text of Scriptures, for palæography and chronology in general, and for the history of Southern Russia in particular, it was delivered as property to the public Imperial Library. The Caraitic scholar, Abraham Finkowitch, has devoted, we hear, thirty years of his life to the acquisition of these rare manuscripts. As early as 1830, during his stay in Constantinople, he succeeded in finding some valuable Hebrew codices. This seems to have given him the impulse for his untiring exertions in this field. He sacrificed his fortune in the search for rare and old manuscripts; bore, without murmuring long separations from his family; subjected himself to all sorts of privations, and often endangered his life. Mr. Firkowitch has travelled through and explored the Crimea and the Caucasus in all directions; he has lived for months in church-yards and burial places, to study and copy old inscriptions; he has penetrated into synagogues and other likely places, where the Jews used to hide books on sudden attacks or invasions from the enemy; he never wearied of the struggle with fanaticism and barbarity. Thus he succeeded in collecting 124 Hebrew original copies of the Old Testament, which are older than all other Hebrew codices in any of the libraries of Europe. Twenty-five of the manuscripts in Mr. Firkowitch's collection were written before the ninth, and twenty before the tenth century. Five of the manuscripts on leather are maintained to be the oldest of all the documents on the Scriptures hitherto discovered. The whole collection consists of 47 rolls of the Pentateuch, on leather and parchment; 77 codices of the Holy Scriptures; 33 translations in different languages; 277 works of Caraitic authors; 523 works of Rabbinst authors; 250 miscellaneous letters and articles; 722 inscriptions; 300 documents regarding the history of Caraim in Western Russia, and 300 old plans of different Russian towns.—*Athenæum.*

Letters and Extracts.

From Thomas W. Smith.

Alden, Hardin Co., Iowa, April 21, 1865.

Br. Storrs:—I am weather-bound again: had expected to leave home to-day, for Goldfield, other wise known as Liberty, where I had agreed to spend a few evenings with Br. Martin in proclaiming *life* through the Anointed. But last night it commenced snowing, and now there is at least three inches of snow on the ground, and the wind blowing fiercely and would be in my face the whole distance. Just think of it—the 21st of April, and snow deep enough for sleighing! It would be too dangerous to venture across the prairie to-day, for I could not discern the sloughs; and as they are knee deep to the horse, in some places, I might find myself floundering in the mud, and the road filled up with snow so that I could not find my way, with no houses in sight. Br. Martin will excuse me, this time; he knows the nature of this country, and could not expect me to ride 40 miles facing such a storm; I will visit him, however; and suggest the 3d Sunday in May, when we may reasonably expect good roads and pleasant weather. Such weather is not usual for this country. Many do not recollect such a late Spring. But few have made garden yet, and many farmers have not done sowing small grain.

But enough on this theme. I wish to say a few words on another and more interesting one. I have felt for some time an impression that I ought to visit the Brethren scattered abroad in Missouri and Kansas, as I have received earnest and anxious calls from different ones in those States, which I feel that I must respond to. With the close of the "Slaveholders rebellion" a larger field still will be opened in those States. The laborers there are few indeed, and the people *must* hear the word of life, and shall hear it, if God spares me for the work. I have no means of defraying my expenses, but I know that I can get there, if the Lord wants me there; for his servants will do their duty in the matter. I look for no pay. I expect to sacrifice for Christ's cause. I might stay at home and put in a crop, and raise sufficient to sustain us the coming fall and winter; but I apprehend no danger if my time is employed, instead, in sowing the seed of divine truth.

I propose to go to Br. Baker's assistance first, who lives at least 250 miles from here, and think of starting early in June. If there are any readers of the Herald of Life who live on the line of a south-westerly course from the centre of Iowa, whom I could visit on the way, I wish them to let me know of their whereabouts. I shall probably be gone two months or more, and may conclude to remove to some part of Kansas or Missouri, if the way opens and I consider it my duty to do so. I shall need a good supply of tracts, &c., for the trips. The expenses for such a trip will be considerable, as I shall often have to stay over night among strangers, and I expect to start without a dollar; for, all that I can get by that time I must use to settle my accounts for wagon and harness, providing the whole amount shall be raised for the horse. I suggest that this matter be made a subject of prayer by the friends, that if it is God's will such a trip be made, that it may be successful and much good be done. Don't neglect it.

I propose to give the readers of the Herald an account of Missionary labor, from time to time. I have but little to write on that matter now, as I have only had one opportunity of visiting a new field since I got the horse. Last Sunday week I went six miles west of here, and spoke on Saturday night and Sunday morning to a few. Had some controversy with several after meeting. One man asserted that I "denied that the bible taught eternal life;" which charge I refuted, and when asked what I had said, the man replied, that I said "that the bible did not teach the immortality of the soul," and he "knew it did teach it." I requested a text or two, but he "hadn't time to look now; however, it said 'this mortal shall put on immortality.'" Now, is it not surprising that any one should suppose that *that* text above all others would prove man to be immortal NOW? But others saw the light that beamed forth from that quotation, and it was impressed more deeply upon their minds, by his quoting it, than perhaps it would have been if I had used it. He then closed by asserting that I was "breaking down *Christian* institutions, and building up an infidel church," because I remarked that the "creed-churches and Spiritualists stood on the same foundation, immortal soulism; and should that dogma be exploded, they all would fall together."

Last Sunday several strangers came into our meeting here, and got into a discussion with several of the Brn. on the nature of man. On our arrival they turned them over to us, and for a little while the debate was warm; but being so repeatedly challenged to produce some proof from the bible, that the soul was immortal and that endless misery was taught there, and failing to substantiate their position (of course), they desired to hear on the subject, as they had never heard a sermon by one of our faith. So we endeavored to show that immortality and future life could be obtained only through Christ, from the text, "For as the Father hath life in himself, so hath he given to the Son, to have life in himself." John v. 26; and in connection the 40th verse, and also 1 John v. 11, 12. Can any other idea be received from these scriptures, as well as others, than that Life (other than the present blood life) is in Christ alone? and that there is no life out of Christ? New strength and beauty are added to this grand theme the more it is investigated. The whole bible accords in emitting light upon it. The Brn. here are growing stronger in the faith of no future life for those who reject the Giver of Life.

I rejoice to see the progress that is being made in the cause. I trust friend Burbank will soon be ready to "ride this terrible hobby," and to discuss the "One sided question." There is but one side to that question; for, as strong and as abundant support for the conscious state of the dead is found in the bible, as for the future life of wicked dead men. And why hesitate boldly to advocate the truth of no life out of Christ because a text or two *seem* to teach otherwise? For, if the Bible be God's word, and is harmonious, and one text that positively and clearly, without the possibility of misapprehension, teaches no resurrection for the wicked dead, a score of inferential texts (which inference is also denied, and justly, too) cannot overthrow it. But investigate, read on, decide calmly, and then "go ahead." Onward, right onward, is our motto. To go back, is to lose all.

Yours unwaveringly.

From James Howard.

Revenue Steamer, Nemaha, Port Royal, S. C., Apr. 15, 1865.

To the Herald of Life:—Thinking your readers would like to hear something about the Freedmen of this department, I send you a few lines, hoping they will be of some interest. No doubt it is very gratifying to you and most of your readers to know that the plan of emancipation, through the help of God, is doing well. Many of them are (that is the colored people) settling on the islands along the coast; some of which we have visited lately: found them that were able, employed in planting and cultivating. In general they are very thankful for the blessings which they enjoy, but are somewhat fearful that their old masters, may yet get hold of them. We told them that would be impossible, as the old masters is now dead and soon would be buried. At this thought they cried out, Bless the Lord, and bless the Yankee. We told them that they must not allow themselves to be taken off; and if any viper of the slave tribe should come to take them, they must defend themselves and die rather than be the chattles, or things of any man. There are but few able bodied men left on the farms, as the government has taken most of them to work in, or for the army.

You will hear before this reaches you, of the celebration of Fort Sumter. It was a joy beyond measure to see the old flag, although torn, but proud, as amidst the thunder of artillery and the shouts of the thousands it made its way, slowly, but defiantly, to the top of the Liberty pole erected for the occasion. Just about this time, the old Steamer Planter, Capt. Robert Small, came along close by the Fort loaded with colored people She is employed in Gen. Saxton's department, and is commanded by the same man that brought her and his family out of Charleston and out of slavery. Gen. Saxton has done a great work in this department. Indeed, he is the Moses of the whole business. May God bless and spare him.

The people of North have done much for the freedmen; but they must do more. These men and women must be put to work, so as to earn their own bread. They must be shown the difference between slavery and freedom, and that freedom don't mean idleness; but when they work, they work for themselves; now, not as before. May the Lord direct all. I am your brother.

Eld. Jonathan Wilson, now in his 89th year, writes us, April 23:—I never had better health than now, nor a happier mind, having no anxiety to know the day or hour when Christ will come, nor the day of my death; for I feel that I am perfectly ready for both. As to the death of our President, the Lord can make up for his death, under present circumstances, by giving a double portion of His Spirit to Pres. Johnson, and be more benefit to these United States than four years of his life could have been. So let us pray for it. His death has given us the pitch of the spirit we have been contending with from the South.

God's Will in Earth.

What is implied in the petition, "Thy will be done in earth as it is in heaven?" As perfect obedience to God, and as perfect submission to his will, as is to be found in heaven—that earth shall be as loyal to God, and as faithful to him, as any other province of his great kingdom. It is, then, a prayer for the restoration of that perfectly holy, resigned, and innocent state which existed before the fall. Anything short of such obedience as unfallen man yielded, would not be doing the will of God as it is done in heaven. We all believe that every unfallen angel perfectly obeys God in thought, word, and deed; that among all the hosts of the unfallen there is no sin. As often as we put up this petition of our Lord's Prayer, we pray that it may be so on earth; that every vestige of sin may be forever removed. Indeed, we pray that earth may again be a perfectly loyal province of God's great kingdom; that in all this earthly province there may be nothing to offend.

In the former petition, we pray that God's kingdom may be restored on earth; that the rebellion on earth may cease, so that it shall be a loyal and not a rebel province. In this petition, we pray that it may be a perfectly holy province, just as it was before the fall, and just as is every unfallen world. We do not pray for perfect holiness in heaven, but on earth. It is not that we may be perfectly holy when we get to heaven, but that perfect holiness may exist everywhere on earth, and that not merely in one heart or a few hearts, but in all hearts. It is not a prayer in which we ask that, before the restoration of the Kingdom of Heaven, we may be as holy as the angels in heaven; but as we pray, "Thy kingdom come," we add a petition, that everything that is wrong in this province may be removed, so that all hearts and all lives may be right.

I know that it should be the sincere and hearty desire of every Christian that he should be free from sin. His hatred of sin should be perfect. It should be his fervent prayer that others may be delivered from all sin; but the perfect removal of all sin from all hearts on earth, and the perfect submission of all hearts to God, is something that we have no right to expect until the restoration shall take place, and earth shall again be a loyal province of God's kingdom. So that, while it is the duty of every Christian to heartily desire it, and pray, "Thy will be done in earth as it is in heaven," we have no right to expect it until the kingdom shall come. Indeed, that petition comes first, "Thy kingdom come."

As we see what the kingdoms of this world are, and have been; how desperate has been the rebellion; how fearful have been the effects of sin in this world; it would seem as if every holy heart must heartily pray, "Thy kingdom come; thy will be done in earth as it is in heaven." Indeed, until God shall undertake the work, bind Satan, quell the rebellion, and restore the earth to the brotherhood of the heavens, we shall see a miserable state of things in all nations. It seems strange that any one should desire all things to remain as they are, sin reigning as in does; Satan, as a devouring lion, going about everywhere; evil everywhere; misery everywhere; sadness everywhere on earth.

Reader, if you can have any hope in the governments of this world; in the administrations of any man, or any set of men, with Satan helping them; if you think man can reform the earth, then you need not put up these petitions. But if your hope is in God, and only in him, then heartily put up these petitions, and be "looking for and hastening unto the coming" of their fulfilment. Be not satisfied until they are fulfilled.

Will this petition ever be answered? Will God's will ever be done in earth as it is in heaven? Yes. Can any Christian, for one moment, suppose that a prayer of the Saviour will not be answered? Perhaps, at times, their own prayers may be so full of doubt, fear, and unbelief, that they may have the right to expect that they will not be answered; but can they assign any reason why God should refuse to answer the prayer of his own Son? On this point it seems to be great guilt to doubt. Reader, can you doubt; can you, for one moment, doubt? Such are the promises of God that I feel well persuaded that if this prayer is not answered, the great object of the atonement will fail. If it is not answered, I feel assured that the failure will result in rebellion, misery, and misrule in every heavenly world. Let it fail to be answered, and not only is the hope of earth crushed, but the hope of every world. It is a work which Jesus has undertaken, and which he has promised shall be done; and if God's word fails in one thing, he is not worthy to be trusted by any world. But so sure as God is; so sure as the Bible is his word, this petition of the Saviour will be answered. Many passages of the word of God declare it. Jesus has undertaken to repair the ruins of the fall; to effect the great restitution; and it will be done. Jesus has prayed for it; the holy in all ages have prayed for it, and those prayers must be answered. Its accomplishment is certain. Earth is not to remain a revolted province, neither is it to be annihilated. God does not destroy his own works, but the devil's.

I will not detain you, reader, by quoting a great number of passages of Scripture; but I assure you, on their authority, that the day is coming when earth shall again be a holy, loyal province of God's kingdom; when it shall be restored to the brotherhood of the heavens; when it shall be restored to the state from which it has fallen. The day is coming when evil, as well as evil-doers, shall perish out of the earth. The second Adam will restore all that the first has lost,—yes, more. The curse shall be removed. The tree of life will be restored. Its leaves will heal the nations. "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain." "God will wipe away all tears from their eyes." He will do it on the earth, and not merely in heaven.—*Prophetic Times.*

How Petroleum is Made Fit to Use.

Petroleum as it is raised from the rocky cavities in which it is found, is a dark and dirty liquid, disagreeable to the eye and offensive to smell and touch. But fortunately a simple process of refining gives us from this foul substance a beautiful and transparent illuminating oil; a perfect substitute for spirits of turpentine; an excellent lubricating substance; materials for the manufacture of gas and of the most beautiful dyes. It is known that petroleum is composed of two elements, hydrogen and carbon. These two elements combine together chemically to form a large number of chemical compounds, which are mechanically mixed together to constitute petroleum. These hydro-carbons have one property in common, they are all combustible, But their other properties vary very widely; some are gasses, others are liquids, and one at least is a solid almost as hard as lead. As the solids, and to some extent the gasses, are soluble in the liquids, the whole mass is liquid. The volatility of the several hydrocarbons which constitute petroleum is the first property which is considered in the effort to separate them. An oil can be obtained which will boil at 90 degrees, another which will boil at 91 degrees, and another at 92 degrees; even these are found, however, to be not single chemical compounds, but several hydro-carbons mechanically mingled.

Petroleum is distilled from iron boilers, usually holding about fifty barrels each. They are heated by a coal furnace, and the products of distillation are condensed in the usual way by means of worms immersed in cold water. As the oil flows from the condenser it is divided into three portions for different uses. The lightest, that comes over first, is called gasolene. This cannot be used in lamps with safety, as it rises in vapor so freely that it mixes with the atmospheric air to form an explosive compound. It is employed to some extent for making an illuminating gas by mixing its vapor with air. Its specific gravity ranges from 80 to 90 degrees of Beaume's scale. The next that comes over, ranging from 60 degrees to 80 degrees is separated and sold under the name of benzine. This is used in mixing paints and varnishes, and for purposes generally for which camphene was formerly employed. The last of the distillation, constituting the principal portion of the petroleum, is illuminating oil. This ranges in density from 35 degrees to 60 degrees. As the stream of oil flows out from the lower end of the condenser its color is a light, delicate blue. The tar is sold for making illuminating gas, and considerable quantities are sent to Europe to be employed in manufacturing dyes.

The purification of the distilled burning oil, by which it is in a great measure deprived of its offensive odor, is effected by agitating it with sulphuric acid, neutralizing the acid with soda, and finally thoroughly washing it by agitation with water. Nearly all the hydrocarbons of petroleum are neutral—neither acid nor alkaline—but a few have alkaline or basic properties, and it is from these that the crude oil derives its offensive odor. Sulphuric acid enters into combination with these basic oils, forming salts which can be completely removed by washing. The acid also oxydizes a portion of the heavier hydro-carbons, converting them into asphaltum which settles out of the oil with the water. The washing is effected in the same vessels that are employed in treating the oil with sulphuric acid. The oil is pumped or drawn into vessels, the sulphuric acid is added, the fans are set in motion till the liquids are thoroughly mixed, and then the oil is allowed to settle to the bottom of the cask. The bottom is of a conical form, with a hole in the center closed by a stop-cock. The oil and its compounds settle in a dark mass at the bottom, and then the stop-cock is opened and this sediment is drawn off, the workmen carefully watching the flow so as to stop it before any of the clear oil escapes. Next, soda is put into the cask, the agitators are driven awhile, the mass is allowed to settle, and the sediment is drawn off. Finally, water is pumped in with the oil, and the agitating, settling and drawing off process is repeated.—*Boston Courier.*

Eld. Liberty Wetherbee's Post Office address is Bangor, Me.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

APPOINTMENTS.

S. W. Bishop will preach in
Newark, N. J., Sunday, May 21.
Eatontown, N. J., Evening, May 24.
Oceanport, N. J. Evening May 25.
New Haven, Conn., Sunday, May 28.
Boston, Kast Hall, Sunday, June 4.

Eld. Liberty Wetherbee will preach in
Plymouth, Me., May 14.
Corinna, May 21.

Joseph T. Curry will preach in Dodworth Hall, 806 Broadway, N. Y., next Lord's day, (May 14), A. M. "Life only in Christ;" in the evening, The Israelitish origin of the Anglo-Saxons, and their work.

BUSINESS MATTERS.

Subscription Moneys Received.

Two dollars each *from* A R Smiley, Wm P Clark, Eld Henry Perkins, Frederic Ingersoll, Mrs Deborah Hill, Emeline Hill, Julia A Dodge, Jonathan Hendee, John Harris, Daniel Spencer, Helen M Wilson.

One dollar each *from* Albin Chandler, Hannah Webster, J B Worcester, J C Day, John Westover, A P Keator, Geo H Waterhouse, Allen (Boston), Jacob Spencer, Harrison B Lambert, Dea Albert W Slocum, John Prescott, Seth H Gilman, John Meekleham, Geo W Wiggin, B R Griffin.

Various Sums.—Thomas Wilkins, $3; Mrs C M Spencer, $1 50; Osias Clapp, $3; Homer White, $5.

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Pledges - - - - -	Paid	$101 25
Mrs E Apthorpe, Rouseville, Pa	"	2 00
"A friend," Boston - - -	"	1 00
Edward Powell, New York -	"	2 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wher ever it leads—can come to any other conclusion tha[illegible] the one arrived at in these combined works. [illegible] amine them and see if this is not so.

Man's Destiny.—Immortality: The Argument from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known, talented clergyman, was selected by certain [illegible]ters and others, in New England, to write a Essay on Immortality, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with [illegible] egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy —more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettea in relation to any of these works must be addressed,

"Geo. Storrs
Box 4658, New York.

Poetry.

THE BURIAL OF ABRAHAM LINCOLN.

BY WILLIAM CULLEN BRYANT.

Oh, slow to smite and swift to spare,
Gentle, and merciful, and just!
Who, in the fear of God, didst bear
The sword of power, a nation's trust.

In sorrow by thy bier we stand,
Amid the awe that hushes all,
And speak the anguish of a land
That shook with horror at thy fall.

Thy task is done; the bond are free;
We bear thee to an honored grave,
Whose noblest monument shall be
The broken fetters of the slave.

Pure was thy life; its bloody close
Hath placed thee with the sons of light,
Among the noble host of those
Who perished in the cause of right.

THE FOURTEENTH OF APRIL.

There stands on the bank of the great tank at Sibsagor, in Assam, a temple of Siva, surmounted by a hollow golden ball. The natives tell us that attempts have been made to shoot at this ball, but the bullets have uniformly stopped in their course, and been hurled backward by unseen power against the impious men who shot them. A good eye can detect several bullet-holes in the ball, but still the Hindoo maintains faith in the potency of his gods.

Underneath this ancient superstition lies a great truth. Divine Providence so shapes the actions of men as to make them accomplish results very different from what the actors intended. God hurls back the missiles shot by wicked men into their own faces. There is in human affairs an under-current, that carries mankind to a different port from the one in which they expected to cast anchor. In the loom of destiny there are others at work besides the visible weavers. God's angels stretch the warp, while men are filling in the woof.

What knoweth the worm, reared by the skillful hand of the silk-grower, of the beautiful fabric he is helping to construct? What knoweth the bee of his owner's design in furnishing him a hive and transferring him from one apartment to another, as the industrious little insect fills up cell after cell with his honied hoard? So toils man, freely, intelligently; yet what he is to accomplish depends not on his own purpose, but on the overruling Providence that controls his movements.

Obstinate indeed must be the infidel that cannot recognize the influence of the celestial weavers in the web we are weaving this day. No human wisdom could have executed the grand drama which is working out the redemption of our country.

President Lincoln had almost reached the goal of his hopes. Four years of brave struggling had given him the victory over his foes. Weary days and sleepless nights had worn his nerves, weakened his step, and wrinkled his brow with furrows, and now the prospect of a free, glorious, happy country, began to dawn on his vision as the clear shining sun after a night of storm. In obedience to the nation's will, he is seated in the chair of empire for another four years. Deep and solemn are the words he utters. They are borrowed not from books of law, but from the oracles. He spoke as Moses would have spoken; he talked of justice and eternal principles; in all the mighty panorama passing before our eyes he could only recognize the hand of a Divine Being, guiding the destinies of mortals and measuring out righteous retributions. But he did not seem to share the confidence of those around him that the dark and bloody day was over. Prompted, as by some heavenly monitor, he intimated his apprehension that the reckoning would not be closed, "until every drop of blood drawn with the lash should be paid by another drawn with the sword!" Ruler and high priest of a nation, thy words are prophetic. The clouds which roll up before thy vision are divine premonitions. Angel's pen will underscore that prediction with thine own heart's blood. The age of sacrifice has not yet passed away. Liberty has her altar, and upon it thou must lie. The hundreds of thousands already slain will not suffice. There must be a royal victim; the blood of the nation's ruler and representative must mingle with the crimson flood that washes the curse from our land. God will have a sacrifice that corresponds in magnitude with the dignity of the era.

The President enters Richmond. Rebel armies throw down their weapons at his feet. The magnanimous conqueror forgives. Vengence is to be known no more. "Whoso sheddeth man's blood, by man shall his blood be shed," is superseded by kindlier precepts. Those who have stabbed at the nation's heart have repented, and may now be intrusted with place and power. To their keeping we again commit three millions of slaves, now elevated to the dignity of freedmen. We trust them to the magnanimity of their former masters, believing they will legislate for them well and wisely, each state making such provision for the emancipated as it deems fitting. Such was the almost universal sentiment. In all human probability the work of liberation was to be left half-completed.

Four years have elapsed since the beautiful flag of our fathers was lowered from the ramparts of Fort Sumter, and the same hand that reverently bore it away now raises it again to float in its glory and grandeur for ages to come. Booming artillery from all the surrounding forts pour out their joyful salute. But hark! There is another flag raising. Celestial guardians are bending over the nation's capital. To the ear of mortals there is the crack of an assassin's pistol, but the echo rolls onward and upward, in circling waves, till it reaches the home of the angels and thunders through the mighty amphitheater of heaven. As Dr. Williams remarked in his funeral sermon;—that pistol shot was the salute for a banner that should never come down. The stabs of the Washington assassians were the nails that pinned to its shaft the flag of emancipation for the enduring ages of time. The hand that feebly, tremblingly, hesitatingly, hopefully, raised that banner, is stricken down; but the strength we have lost in that arm has flowed out into the atmosphere, and is nerving the sinews of twenty-five millions. The dull, heavy, death sobs that heaved that noble frame fell with talismanic power on every loyal ear, from the Atlantic border to the Pacific. "Thorough work now," is the cry that comes back from hearth and hamlet, and sounds through the land, like the sharp, quick, piercing ring of clanging steel. Who pleads for Baal now? Who now will throw himself against the car of emancipation? Who now demands that treason shall go unpunished?

"Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it." Abraham Lincoln might come short: his heart might soften, or his hand relax, in the stern mission so uncongenial to his gentle nature; but this stroke of Heaven has accomplished its work, and rounded off the complete emancipation for which we prayed.

Henceforth the Fourteenth of April will be the second great holiday; it will even surpass, in heroic interest, the Fourth of July. Two bright names will tower above all others in American history, the Hero of Emancipation, and the Hero of Independence; and in foreign realms, when speaking of this country, men will call it the land of Washington and of Lincoln.

Such is the effect of the assassination upon the object of its hate; it elevates to an immortality of honor the man whom it sought to destroy. What is the effect upon the conspiracy and the conspirators? It has done for them what the sacrifice of Elijah did for the prophets of Baal. There was no power in Israel to execute upon those defiers of God the penalty of his law. The Israelites were demoralized by treason. The proposal to slay four hundred and fifty priests, for worshipping another God than Jehovah, would have been regarded by them as perfectly monstrous. But the nation was educated up to this by the events of a single day. The stern old prophet seized the moment, and with unshrinking fidelity to the God of his fathers, he ordered the people to lay hold on the false prophets, and they obeyed him. And Elijah brought them down to the brook Kishon, and slew them there. When Andrew Johnson administers like punishment to the authors of this rebellion, all the people will say amen. The fourteenth of April has educated them. Nothing less terrible would have done it. The precise means was adapted to the precise end. Ordinarily,

"'Tis not for us, with prying eyes,
To point the judgments of the skies;
But lessons such as this,
Which sent for man's instruction, bring
A written label on their wing,
Cannot be read amiss.'"

The prophet Micah had a vision of the inner springs of the divine machinery, when he saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and on his left. Who, said the Lord, shall entice Ahab, that he may go up and fall at Ramoth Gilead? Then came there out a spirit and said, I will entice him. "Thou shalt entice him and thou shalt also prevail; go out and do even so." These old records are looming up, fresh from the dust of centuries, and have a new significance as we read them in the light of this rebellion. Every step of the conspirators, during the whole four years, seems to have been prompted by enticing spirits, leading them by superhuman skill into the trap of destruction. Ordinary wisdom would have prevented the mistakes they have made. But

"*Quem deus vult perdere, prius dementat.*"

Whom God wills to destroy, he first deprives of reason.

"Be wise now, therefore, O ye kings, be instructed, ye judges of the earth." Truth shall prevail; righteousness shall endure; the just shall be held in everlasting remembrance, but the name of the wicked shall rot.— *The American Baptist.*

NO FUTURE LIFE OUT OF CHRIST.

BY ELD. JONATHAN WILSON.

VERMONT P. O., N. Y. April 24, 1865.

Paul asks, Gal. iii. 21, "Is the law then against the promises of God?" and answers his own question by saying, "God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. In verse 16 Paul says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Verse 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This promise had no allusion to Abraham's natural seed, but to his spiritual seed. Rom ix. 8, ". . . they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Acts ii. 39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." These are the children of promise and not the natural seed. Rom. iii. 9—21, "What then? are we better than they? No, in no wise; forwe have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world are guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

I have read the report of the debate on the subject of God's system of the resurrection from the dead, which took place, in Boston, between two of my good brethren. They have given us the measure of the branches of the trees of knowledge and of life,—so I thought I would dig down and measure the roots of them.

In the system of creation, roots are the first thing that start from the germ of every thing that is planted. Mortal creation was made for a platform, that God might form a perfect family to enjoy happiness with himself, in immortality. He did not design that mortal creation, in that state of existence, should be eternal,—for the nature of mortality forbids eternal existence,—but that Adam, with all his posterity, might form a character, by obedience, worthy of immortality. The lower animals were made for their use and support while they were fulfilling this test of their obedience. The tree of life would for ever have prevented death if they had obeyed God. The change of existence, from mortality to immortality, would have been their reward for obedience. In announcing the penalty, "In dying you shall die," (Margin) God revealed the only penalty for sin that has ever been threatened to man. Inasmuch as the penalty was made known before Adam sinned Paul, Heb. ix. 27, calls it an "appointment." As Adam's trial was a representative one, the same sentence was on all his posterity, which we daily see carried out. Not an intimation of any resurrection from the dead in all the above trial. And as Adam was our representative, if no other system for our recovery is found, all is lost in nonenity, and God's plan of separating an immortal family out from Adam's posterity is totally lost.

But hark! While despair was making her last moan, a voice was heard, "I have found a ransom." Jesus Christ, the only Son of God, has proffered himself to be a sacrifice for the redemption of Adam's lost race; that this lost race might have the privilege of forming a character, through faith in His blood, worthy of that immortal world and family of God. A redemption, by a resurrection, from that death which otherwise would have been eternal.

Christ's answer to the Sadducees' question, as to the resurrection, is full of light. He contrasts the present world with the future by saying, The children of this world marry and are given in marriage; but they which shall be accounted worthy of that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are the children of God, being the children of the resurrection. Thus we see "the wages of sin is death." Rom. vi. 23. This being true, the resurrection, cannot be applied to the wicked, for they are under the sentence of death. They are criminals against the law of God. But, says my good brother, The penalty now on Adam's race is "the second death." We will look at it, and if so, reason and scripture will prove it.

We have seen that God's law to men was given out in the garden of Eden, and no second death or resurrection mentioned. A criminal case tried by God himself, and no "second death." The world drowned 1600 years after creation—no second death. Sodom an example to those who, in the future, should live ungodly lives—no second death there. If the second death penalty is a bible one, then God gave his law to men 4000 years before he made known what the penalty of it was. Christ, after he arose from the dead, came to his disciples, saying, all power in heaven is given unto me, and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things I have commanded you. See Math. xxviii. 19. Mark's testimony on this point, chap. xvi. 15, 16, "And he said unto" his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." From this quotation we learn that all of Adam's race who will believe, shall be saved.

From a perusal of numerous passages such as Luke. xxiv. 47, John iii. 36; v. 12, 13; vi. 53, 54; v. 40, we deduce the following as God's plan of salvation: When the sinner repents and believes on the Son of God, he forgives his sins and meets the law's demand on him by being made righteous through Christ. In 1 Cor. i. 30 Paul says, But of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. The sinner is saved by grace, without the deeds of the law; for the law of the spirit of life in Christ hath made him free from the law of sin and death. Rom. viii. 2. A question, Why should the redeemed Christian die? Because he must be changed from mortality to immortality, or never inherit the kingdom of God; but death, through a resurrection or translation, separates mortality by leaving it in the dust. But from that spiritual seed, implanted by Christ in the sinner's heart, comes his resurrection identity and raises him a spiritual body. This being the entire use, in God's plan of redemption, of a resurrection and translation. We see that neither of them can ever be used on the wicked, for Christ said they should not see life.

J. WILSON,
Yet alive in his 89th year.

Children's Department.

THE FIFTH COMMANDMENT.

"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."—Exodus xx. 12.

Do you remember how many tables of stone there were, on which the Ten Commandments were written? Two. There is another question I want to ask. I remember when I was a little boy, this question was asked me, and I gave a wrong answer to it. One day the minister was catechising the children, in the church to which I went, and he asked me this question: "How many commandments were there on each of the tables?" None of the other children answered the question, so I thought I would answer it. I was a little fellow, and had not learned much about the commandments; but I understood enough about division, to know that the half of ten is five, and thinking that was the most natural division to make, I spoke out, and said—"Five on each, sir." The good minister shook his head, and said, "No, that's not right." Then he went on to tell us that the commandments, when written on the two tables given to Moses, were divided, not according to number, but according to subjects. He told us that these ten commandments all referred to two great subjects. These are, our duty to God, and our duty to our neighbor. Our duty to God takes in four of the commandments. Our duty to our neighbour takes in six. And so there were four commandments on the first table, and six on the second. This was the way in which I learned how many commandments were on each of the tables. I never forgot the lesson I learned that day: It is about thirty-five years ago since that took place. It seems like a long while to look back to; and yet I remember it just as clearly as though it only occurred yesterday.

Now we have got through with the first table of the commandments. We have considered the four which relate to our duty to God. To-day we begin the second table With this begins the subject of our duty to our neighbor. What are the words of the fifth commandment!

"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Notice my dear children, how this second table of the commandments begins. God is going to show us our duty to our neighbor. How does he begin? Not by telling us how kings ought to reign, or soldiers ought to fight, or how merchants ought to conduct their business; but how boys and girls ought to behave at home.

This is the most important thing for every young person to consider. God thought it important enough for Him to write it, with his own finger, on a table of stone. That shows us how very important it is. When you want to do any thing well, you must be careful to begin right.

Suppose you are going to raise a tune. Well, you must be careful to start it on the proper key. But if you want to sing "Old Hundred," and start it with the key-note of "Yankee Doodle," why you never could get on with it. You would have to stop. You would be sure to break down, and have to begin again.

And so if you begin to put up a house, and lay the foundation wrong; or to build a ship, and make a mistake in laying the keel; you'll have to take it all down, and begin again. Oh! it is very important to begin right. It is so in every thing. And it is so in trying to do our duty to our neighbor.

The fifth commandment shows us how we must begin to do this. We must begin at home. You show me a boy or girl, who is not a good son or daughter, who does not honor father and mother, and I will show you one who will not make a good man or woman. What does the fifth commandment require us to do? To honor our father and mother. This starts two questions for us to consider. The first is: How are we to honor our father and mother? The second is: Why should we do this? You see there are just two words on which these questions hang. One is the word—How? The other is the word—Why?

If you look into your wardrobe, you will see pegs, or hooks, on which things are hung. Just so these two words—How? and Why? are the hooks on which this whole sermon will be made to hang. There are four things to hang on the first hook; and two on the second.

Now we come to the first hook;—How? How are we to honor our parents? Four things are to go on this hook. If we describe these things according to granmer, we may call one of them a noun; that is, the name of a thing; the other three are adjectives, which qualify the noun, or show what sort of a thing it is.

The first thing to go on this hook—How?—is the word—obedience.

To honor our parents, means to obey them. But, then, our obedience must be of the right kind, or else it will be no honor to them.

The other day I was coming home from New York. In the seat before me, in the car, sat a plain woman, with two children, a boy and a girl. They were going out to Ohio. I was sorry to see that the children did'nt seem to mind much that their mother said. After awhile, I saw the mother trying to get something out of a basket on another seat. I thought, perhaps, she had some cakes or candy in it, and that she wanted to give these to the children to make them mind what she said. But when she got the basket open, she drew out from it, not cakes or candy, but a rope, about a yard long, and as thick as my little finger. It had a knot on each end of it; and she doubled it up, and held it in her hand, and shook it at the children whenever she told them to do any thing. She would say—"John, sit down there," and shake the rope at him. Down John would sit.

"Mary, move over into that other seat."

"John, put down that window, this minute." John obeyed, instantly. He knew what would come if he didn't. These children obeyed their mother, but did they honor her? No. They didn't honor their mother; they honored the rope. That kind of obedience might be called rope's end obedience. It isn't good for much. The motive that leads to it is the fear of punishment. This is a wrong motive. But if we want to have right actions, we must be sure and have right motives. We ought to obey our parents, because it is the will of God that we should do so, and because we love them. These are the proper motives for obedience to our parents. What are these motives? The will of God, and love to our parents.

Now, suppose that the woman I have spoken of, had pursued a different plan. Suppose that, instead of shaking that rope at her children all the while, she had taken her Bible, and said to them:—

"My dear children, that is God's word. In it God speaks to us, and tells us what He wants us to do. Let me read to you what God says about children. Here in Exodus, 20th chapter and 12th verse, He says—'Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.' Now, you see, when I tell you to do anything, or not to do it, it is just the same as if God told you. When you obey me, you obey God. When you disobey me, you disobey God; yes, the great, the good, the glorious God, whom all the angels of heaven obey. Only think what a dreadful thing it must be to disobey Him!"

Suppose she had spoken to them in this way, and that, instead of scolding, and slapping, and storming at them continually, she had been kind, and tender, and affectionate, in her treatment of them. Then she would have taught them to obey her. After this she might have left the rope behind her.

Now, we have got one thing on the hook—How? It is the noun—obedience. Obedience is necessary, if we would honor our parents. But it must be the right kind of obedience. Here we want our adjectives to qualify the noun.

It must be ready obedience. Now we have two things on the hook—How?

If we want to honor our parents by our obedience, we must not stop to ask questions about what we are told to do, or try to find out the reason for it. It is reason enough that our parents tell us to do a thing.

I was reading the other day, about two little girls, who had a dear, good mother whom they loved very much. She was poor, however, and often had to be away from home all day, on business. On these occasions, the children always looked forward, with great interest, to their mother's return in the evening. That was the happiest hour of the day to them.

One day, when she was absent, they had been making something nice for her, which they knew would please her very much. This made them unusually anxious for their mother's return that day. The hours rolled slowly away, and it seemed, to the impatient waiters, as if the evening would never would come. At last they spied their mother coming up the lane. They then scampered down the garden walk to meet her. But, instead of opening her arms to receive them, as usual, they saw her motioning them to go back. When she got nearer, she said, in a stern voice, "Go back directly, into the house, and don't come near me till I call you."

This was a great disappointment to the poor girls. One of them began to cry, as if her heart would break. She couldn't understand it, and thought it very hard for their mother to treat them so. The other told her to wait a little while, for she was sure that mother had some good reason for what she did, which would make it all right when it was explained to them.

Presently, when their mother had changed her dress, and washed herself, she came out of her room, with her usual smile upon her face, and was as kind to them as ever. Then she told her little girls that on her way home, she had stopped to visit a poor family. On entering the house, she found that one of the children had just died of the scarlet fever. She had helped to lay out the dead child. They knew that that dreadful disease was catching. It is often carried in a person's clothes, so that others may take it in that way. She was afraid her daughters might take it, if they came near, before she had time to wash, and change her clothes. This was the reason why she told them to go back, and keep away from her. Then the girls saw how right it was to obey their mother readily, whether they understood the reason for what they were told to do or not. Ready obedience is necessary, if we would honor our parents.

But absent obedience, as well as present, is necessary.

I mean by this, that we must obey our parents when we are away from them, as well as when we are with them.—How? Obedience; ready; absent.

A little boy, about seven years old, was on a visit to a lady, who was very fond of him. Although he was a great way from home, he behaved very well, and endeavored to do every thing that he thought would have pleased his parents had they been present.

One day, at breakfast, there was some hot bread upon the table. It was handed to him; he refused to take it.

"Don't you like hot bread?" asked the lady of the house.

"Yes ma'am," said he, "I'm very fond of it."

"Then my dear, why don't you take some?"

"Because my father doesn't want me to eat hot bread."

"But your father is a great way off, and will never know anything about it. You had better take some for once, if you like it. It will do no harm."

This was very wrong in the lady. She ought to have been ashamed of herself. She was tempting her little visitor to break the fifth commandment. But listen to the little boy's answer. "No," said he, "I will not disobey my father, although he is not here to see me. He might never know it, but *I* should know it, and that would be enough."

This boy honored his father, by his obed i ence, when absent.—*King's Highway.*

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE WICKED DEAD AND JUDGMENT.

Br. Grant's first assertion, in the *Crisis*, respecting the positions taken in our late discussion, is as follows: "It was stated the first evening that the resurrection was not necessary for judgment." This statement of my brother should have been more guarded. What I did say was this: that the negative himself held opinions by which, if he adhered to them, he would "be logically required to admit that the resurrection of *the wicked* is not essential to *their* judgment—which," I added, "is the very thing that I believe and teach." And I claim that in this light the matter should be placed before the *Crisis* readers. As they now have it, they will conclude that the ground imputed to me was made to cover the righteous equally with the wicked; and this inference ought to be corrected, for the simple reason that it is not true. Another natural but equally erroneous inference is, that I laid it down as an independent proposition, that resurrection is not necessary for judgment. Whatever I might legitimately have done on this head, had I felt disposed, the fact is—and *Crisis* readers should behold the fact—that I sought to fasten the proposition upon Br. Grant himself, as the inevitable deduction from certain premises that *he* admits to be *true*. What I said on this subject, on the first evening, had been previously reduced to writing; and that our readers may know what my remarks on the point actually were,—bating only one word, and that a redundant preposition,—I give the following

EXTRACT FROM MY SPEECH.

Proposition II.—The theory of the Negative punishes the wicked one thousand years before it judges them.

My reason for presenting this point, and insisting on it, at the outset of this debate, will readily appear. My brother on the negitive, in a former discussion, took the ground that judgment must precede punishment and resurrection must precede judgment. Now, if he will adhere to the positions, 1st, that the wicked will remain dead for a thousand years after the resurrection of the righteous, and, 2d, that the judgment of the wicked must precede their punishment,—then, if I prove that the wicked dead will be in a state of punishment during the one thousand years immediately following the Second Advent, my brother will be logically required to admit, that the resurrection of the wicked is not essential to their judgment—which is the very thing that I believe and teach.

I ask, therefore, *Is my proposition true?* I answer, yes; for the reason that *that which*—according to a theory assented to as firmly by my brother as by myself—*constitutes the essence of eternal punishment, commences at the very moment when the Saints of God are glorified.* My brother's doctrine, stated in his own emphatic words, is this: "The wages of sin is death,—not DYING, but DEATH, which is the END of dying." He has also said that—"Eternal death is the highest possible punishment. The wicked lose all that the righteous gain." Here, then, is the sound principle, that *loss*, resulting from impenitence, is *punishment*. "The wicked," says my brother, "lose *all* that the righteous gain." But if they "lose *all* that the righteous gain," they must lose that condition of immortal blessedness which the saints will enjoy during the first thousand years of the life to come. Now, if *all* their *loss* is *punishment*, it follows, enevitably, that their punishment is not delayed an instant beyond the time when the good are glorified.

For my brother to say, that the death-condition of sinners during the thousand years in question, is not *called* punishment,—even if it were not (what it is) a begging the question,—would be of no avail. *Names* do not alter the *nature* of things; and, since the thing we are considering has the *nature* of punishment, it *is* punishment. The man who assails this position, aims a blow at the very foundation of our whole theory of literal death as the penalty of impenitence. The advocate of endless misery could not ask a more vital concession, in respect to the principles underlying the doctrine of future punishment, than my brother will be compelled to make, unless he admits what I am now maintaining. Should he refuse to admit it, I beg leave to ask—having distinctly in view the point of time marking the termination of the thousand years under consideration,—wherein does the sinner's condition, *after* that point of time, differ from what it was before that time is reached? Is the after-condition one of *loss?* So is the other. Is the after-condition in consequence of final impenitence? So is the other. Is the after-condition the result of a determination with God that the sinner must eternally perish? So is the former. Will the sin of Adam in Eden account for the after-condition? Just as much as it will for the former. What more do we need on this point? But we have more.

ADDITIONAL REMARKS.

When I had got thus far my time was up. In subsequent speeches, other arguments, from positive Bible statements, were offered to prove that the infliction of the divine penalty is not to be deferred to a period a thousand years beyond the coming of the Lord. Two passages were for this purpose pressed with emphasis, and their crushing force the negative found himself wholly unable to turn aside. One of these was 2 Thess. i. 9, 10, which announces the fact that "WHEN" Christ "shall come"—not a thousand years after that event—"them that know not God, and that obey not the gospel of our Lord Jesus Christ," "shall be PUNISHED with EVERLASTING destruction." The negative staggered under the weight of this testimony, and knew not how to reconcile it with his theory. He suggested two explanations: 1. That the class here named (referring, he thought, to the generation of sinners who should be alive at the Advent) might be destroyed but once and so escape "the second death." 2. That the term "everlasting" might in this passage denote, not endless duration, but a period of a thousand years. Thus there might be a resurrection, to be followed by an *endless* "everlasting destruction."

Br. G. seemed to think that one of these hypotheses was the true one, but which of them he could not tell. Admit the first, and you have, from his stand-point, a cluster of anomalous results. 1. The true death penalty (to-wit, a second dying) is escaped. 2. During a thousand years all the generations of sinners are—on account of their impenitence, be it ever remembered—in a state of death, and of consequent exclusion from the joys of the saved, and yet only those whose career was cut short by the advent of Jesus, are in a state of punishment! 3. Br. G.'s claim, that justice to sinners demand that they shall be restored to life from what he calls "the first death," comes to nought. Should he evade the force of this remark by affirming that this plea from justice does not hold good in the case of those who are cut off by a special visitation of Divine wrath, he will at once open a wide door for unwelcome deductions respecting innumerable multitudes who in the past have thus perished. But I need not pursue these points.

Allow the second of the proposed explanations of our passage, and we have the doctrine of a punishment lasting a thousand years before its subjects are judged. But would nullify the revealed fact that the Lord reserves "the unjust unto the day of judgment to be punished." Besides, if the "everlasting destruction" of 2 Thess. i. 9 may be *reversed*, by a resurrection, what certain proof of the final extinction of the wicked can we find in the Bible. But the explanation in question seems too unreasonable to be entitled to serious consideration. The negative himself virtually gave it up when he admitted that the "everlasting punishment" of Matt. xxv. 46, is of illimitable duration. This passage from Matthew he could not harmonize with his theory, which locates judgment and punishment a thousand years beyond the time "when the Son of man shall come in his glory" (ch. xxv. 31). The Evangelist is right—the theory wrong.

The reasoning offered in support of my "Proposition II" the negative could not answer. His attempt to make my logic responsible for the notion that some dead saints have been punished for 5000 years, was shown to be entirely futile. The negative's citation of Rev. xx. 13, to prove that the wicked must be made alive in order to be judged, will hereafter be noticed. R. W.

A SOUL: ITS VALUE.

As we are informed that he that converteth a sinner shall save a soul from death, and as the question has been propounded by the Great Preacher "What is a man profited if he gain the whole world and lose his own soul?" it may be proper to occupy ourselves a little with contemplating its value.

By the term soul, here, we are to understand a human being; for a parallel passage represents the gainer of the whole world, as "loosing *himself* or becoming a cast away."

This question of the Saviour, in itself, would be sufficient to awaken our attention to a consideration of the value of man—as he seems to throw him singly into the scale, and weigh him against the world—certainly he must be of immense and incalculable value.

We sometimes attach value to an article on account of its origin. And if the lovers of the beautiful, would spare no wealth to obtain a block of marble chisseled by the hand of a Praxiteles, or a picture drawn by the pencil of an Angelo, what must be the value of the living specimen of Jehovah's handiwork? What must be the price of that clay that has been moulded in beauty by the hands of Elohim, and enlivened by the breath of his lips?

Or, if we estimate the value of a substance by the associations that it recalls, if we value some battered and mutilated statue because it presents not only the glory of Grecian art, but also the image of a Grecian Hero, and the story of his noble deeds,—then how highly shall man be valued—since he furnishes us with our nearest and most perfect type of Him, in whose image he was created, and also appears to be as a rich though ruined relic of the golden age that has long since passed away?

But this is an age when men are busy inquiring after the profit, the practical value, and utility of things. And in this point of view, if we value the mechanism that in its operation transcends the wildest fancy of days gone by; if we prize the master products of human ingenuity; if we contemplate with astonishment and admiration the fruits of human intellect, wherewith shall we value the being that has within him not only the elements of these magnificent productions, but also the germs and seeds of other and mightier ones, that are yet unborn?

We value a seed because it may with careful culture expand and display a gorgeous flower, or spring upward and become a stately tree. We value a helpless child because he is the father of the man, and within that infantile mind are undeveloped powers that will grow with its growth, and strengthen with its strength, until earth shall tremble with fear, or smile with delight at the mention of his name. And if we thus value these things, how shall we value man, the noblest work of God, who, if planted in a nobler soil, and beneath a kindlier sky, and endowed with continuance there, might and would, in his expansion, as far transcend his present littleness as the tree in the branches of which all the fowls of the heaven do lodge, exceeds "the mustard seed," "which is the smallest among the seeds."

Not the least valuable property of man is his capacity for enjoyment. If his ice-like heart was warmed by no kindly glow; if he was void of emotion, as the machinery that he produces; if joy never could cause his heart to beat higher, and his eye to beam with an unwonted brightness, then his value would well nigh be gone. Who would desire to preserve a race unfeeling as the stones? Who would weep to see the waters of oblivion close for ever above a generation that could never be happy?

But man is not so. O, there are even in this world, days of joy that would repay long years of toil. There are hours into which the bliss of a life-time seems to be crowded, and which make the weary son of sorrow forget his toils and repent of his murmurings, and say, "It is good for me that I have lived upon the earth." But these mountain tops with their sun-gleams are rare, and the intervening valleys with their gloom are deep and dreary. But there is another world, where the gladness of an earthly life may be comprised in the period of a single hour; where all the melody of earth shall be forgotten in one glorious burst of music from "harpers harping with their harps"; where all the grand and thrilling anthems of this world shall lose their harmony in that one song of "Salvation to our God." And man may be there! Man who takes so much delight in earthly joy, may share that which shall be perfect and unending. Man who wears out his life in the pursuit of a few evanescent pleasures, may share that fulness of joy, and possess those pleasures for evermore.

Yes: for ever; for man may be brought up from the dust of death; his weakness may become power; his dishonor may become glory; and that which was natural and dying in its constitution, may become spiritual and immortal by the will and power of God. And does not this render his value incalculable? The proudest works of man must pass away and moulder down. History shows us this. But while of the Temple of Jerusalem, with its magnificence, only a few pilgrim-kissed stones remain; while the Parthenon, the brightest gem of earth's broad zone, is but a heap of ruins; while the Palaces of the Cæsars has become a rope-walk—the Roman Forum, a cow-market—and the Tarpeian rock a cabbage garden; while even the Pyramids themselves are all hastening to decay; while earth and all its glory rolls on to dissolution and desolation; while the works that are in it, however costly or enduring, must kindle the fires of the burning day, man may survive them all and though in the cycles of eternity, star after star may disappear from view, yet shall the saint of God live onward. And is he of no value?

Let us look from another point of view. Go, mourner, go and gather to thyself all the wealth of many lands. Enter the caverns of the deep and bring up the riches of sunken argosies, ransack the bowels of the earth; enter the coffers of the rich and the covetous; traverse the broad world and return and bring its gold and silver and heap it in one vast and glittering pile. Go, again and bring "each gem that glows amid earth's treasures of darkness," bring the sapphire and the emerald, the ruby and the crystal, the diamond and the onyx, bring up each pearl that lies hidden beneath the ocean wave, and pluck each brilliant that sparkles in the coronet of royality; bring all these, and lay them with all the broidered and costly apparel, with all the fragrant perfumes and precious spices of eastern lands; by the loved one's grave, and thus see if you can buy back a single one from the embrace of death. Yea, go and bring every gem that sparkles in the foundations of the City of God—bring every treasure that is there displayed, and bribe the grim king of terrors to let thy loved one go; and there, while the gates of the grave are yet unclosed, and while no answer comes from the guardian of those gloomy realms, learn the value of a soul!

Nay, we must go farther to learn it. We must pass by the treasures of earth as of no account—we must leave behind us the precious wisdom of the sages of olden time—we need not bring the prayers of the good, they will not avail, even the tear of penitence, so precious in the sight of God, is worthless here. We must forget all these and yet inquire the value of a soul. We must traverse every land, and survey every product of God's creative energy, and having sought throughout the universe, we must come back, and stooping down beside the cross of Calvary, we must grope amid the "darkness" that is "throughout all the land," until the returning light reveals to us the Saviour dead, and the earth crimsoned with his trickling blood. Here shall we find the value of a soul, and here standing beneath the shadow of the cross we will read—"Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

Here is the long-sought price—the equivalent of the soul. No wonder thatthe Apostle exhorted his brethern to care for the flock of God, since he had bought them with his own blood. This is the price—the blood of the Son of God for the soul—the man.

And now need I say one word to influence any to engage in the work of saving mankind? This soul once lost is lost forever. This soul must be saved "from death," or it must "die." It must live onward while eternity shall roll its ample cycles, or it must be "punished with everlasting destruction," and "be as though it had not been." These are the utterances of inspiration, the oracles of eternal truth. And that "soul" is yourself, or your brethern, your sister, your wife, your husband, or your neighbor.

Brethern, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. H. L. H.

Plymouth, Mass., Feb., 1853.

"CONSISTENCY A JEWEL."

The *Voice of the West*, April 25, has two articles on the subject of the end of the wicked, which illustrate the consistency of that sheet very finely. The first is a quotation of three different translations of John v. 28, 29 and Acts xxiv. 14, 15, and concludes with the question, "Are men safe guides to follow, who figure away these Scriptures to mean some thing else?"

The imputation isa false one; for we who hold the non-living of the wicked dead do not make the texts "mean something else" than what the Scriptures teach; but we harmonize them with the plain declarations of the Bible that, "they are dead, they shall not live; they are deceased, they shall not rise;" and like testimony, with which the scriptures abound; and does not the *Voice* do the same thing with other subjects? Let the following article, *Editorial*, in the same paper, show how consistent the *Voice* can be in its opposition to "*No life out of Christ.*" It is as follows:

THOUGHTS ON DIFFICULT TEXTS.

Question.—Will you explain Isaiah lxvi. 24; Mark ix. 44—48; Revelation xiv. 11, xx. 10.

"And they shall go forth, and shall see the carcasses of the men who rebelled against me: for their worm shall not die, and their fire shall not be quenched; and they shall be an abhorring to all flesh." (Is. lxvi. 24.)

"Their worm shall not die." This alludes to Gehenna, or the valley of Hinnom, south-east of Jerusalem. Here, in the degenerate days of Israel, they sacrificed their children to Moloch, after the custom of the heathen. After the reformation by good Josiah, this place was made the repository of the filth of the city, of dead carcasses which bred worms and vermin. As a sanitary measure, fires were kept continually burning. It was also called the "valley of slaughter," or of death. It referred to nothing in the unseen, or future world. (Jer. vii. 30–34.)

But the Saviour has used these symbols to illustrate the punishment of the wicked. "Their worm dieth not, and the fire is not quenched;" and, also, "Go into hell, into the fire that shall never be quenched" (Mark ix. 43—49). This latter phrase, "the fire that shall never be quenched," is regarded as a spurious reading by some eminent critics. But, take it as it is, and it does not teach eternal misery. The fire is to consume, and the worm is to destroy. These agents are said to be unquenchable in the one case, and undying in the other. But the victim is eaten by the worm and consumed by the fire. Else the figure cannot be carried out: for in the valley of Hinnom, the carcasses of dead men, cattle, and dogs, were consumed by fire and worms. The figure cannot be made to mean that the wicked are cast into Gehenna, to be kept alive, and suffer a double punishment of scorching fire and gnawing worms. Bishop Whately, Dr. Alexander, and Albert Barnes agree that the worm feeding on the dead carcasses shall not die till they are devoured, and the fire shall not be quenched till they are consumed. The figure, therefore, denotes great misery, and certain and terrible destruction. But it is said that it does not mean literal fire and worms. It is mental suffering; but the word of God does not say it is mental suffering.

The expression, "fire that shall not be quenched," is used by the Holy Spirit elsewhere, in which there is no reference to future punishment. God said to the Jews, "If ye will not hearken unto me, I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem; and it shall not be quenched." (Jer. xvii. 27.) "My anger and my fury shall be poured out upon this place, and it shall burn and not be quenched." (Jer. vii. 20.) And the punishment of Edom is also in point, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isa. xxxiv. 9, 10.

In the above and other passages, the phrase, unquenchable fire, or fire that shall not be quenched, are used to denote destruction. And in Matt. iii. 12 our Saviour speaks of the penalty and punishment for sin, as "burning up the chaff [the wicked] with unquenchable fire."

The next passage is in Rev. xiv. 11, "And the smoke of their torment ascendeth up forever." In reading carefully the connection of this phrase, it will be seen that it has no reference to the future state. It describes the punishment that is to be brought upon the Roman Papal power in its final overthrow, like Sodom and Gomorrah. Dr. Barnes says, "It tells the final overthrow of all the upholders of the Papacy." No critic in our day will quote this text to prove eternal misery.

The last passage of the list is Rev. xx, 10. You will find an exposition of this text in No. 49 of the Voice. If it is not satisfactory, let us hear from you again.

The old construction of these texts, which has come down to us from the church of Rome, will not stand an enlightened criticism. Our habits of thought and education have been much influenced by papal theology. It is time we were emancipated from those views of God and his word that only fill us with agony, and embrace those that are in harmony with God's parental character, as well as his word.

The last paragraph of the forgoing article is a home thurst, in which we heartily concur. We wonder the *Voice* cannot see the application of these remarks to the horrible doctrine of a revival into life of all the wicked dead to torment and kill them again. But the eyes of the blind man opened gradually. At first he only saw "men as trees walking:" another touch of "the life and truth" enabled him to see "all things clearly." So it may yet be with the *Voice*, and its last paragraph in the above article makes us hopeful.—Editor of Herald.

THE INSCRUTABLE.

"All things are miracles to a fool."—*Shakespeare.*

Narrow-minded bigots, and persons of limited intellect, have a foolish prejudice against the investigation of the unknown. The great American philosopher, Benjamin Franklin—whose memory the world now delights to honor—was pronounced an infidel, and in league with the devil, when with his kite he was trifling with the lightnings and attempting to find out the inscrutable. Had he lost his life in those somewhat dangerous experiments, the verdict of ignorant superstition would have been, "Served him right; he should not thus have tempted God by prying into his secrets." Human reason is both limited and fallible, but does this imply that we should not use it?

Geologists were charged with trying to overthrow the sacred Scriptures, when they announced on the evidence of the "rock of ages," that this earth was more than six thousand years old. As though the discovery of one scientific truth could overthrow another.

The early Astronomers suffered persecution and even imprisonment for endeavoring to penetrate the so-called inscrutable, and make new revelations in the great unexplored field of natural science. So it has been from the beginning—before and since the time of Galileo. *All* new discoverers have been more or less martyred! Harvey, who discovered the circulation of the blood, was persecuted. Dr. Gall, the discoveror of Craniology, was driven out of Vienna, his native place, at the instance of the bigoted priesthood, who feared the dawning mental light of Phrenology.

But the early Christians suffered far more than this, for accepting and teaching the sublime yet simple, beautiful, and truthful principles taught by Him who was without sin.

How was it with the Apostles? By ignorant, prejudiced bigots, they were all, with one or two exceptions, *put to death!* And how was it with the author of our holy religion? By whom was He, who revealed to a benighted world the doctrine of "faith, hope, and charity," that incomparable plan of salvation—by whom was He nailed to a cross? Was it by good men, of broad and liberal views, who were seeking to enlighten, develop, and elevate man-kind? Or was it by the ignorant rabble, set on by wicked priests, who preferred "place" to truth? Let us pause a moment and look on that spectacle, the like of which never was, and never can be surpassed. What grandeur! what majesty there is in simple truth and trust! This was the most heroic action ever performed or conceived. Let that divine example of truth, trust, and resignation be ours!

What! afraid of truth! and with such examples before our eyes, must we forever drag along in the muddy ruts of ignorance and superstition? must we ignore our reason, and submit our bodies and souls to blind bigots? *Mind* grows! The souls of MEN expand. Only bigots, moles and bats prefer the darkness of mental night.

Because some of our forefathers burned heretics and criminals at the tree or the stake, and hung men and women for witchcraft, must we do so too?

Because some men were once cannibals and savages, are we, in this era of the world's progress, not to develop into a higher civilization? Have we reached the top round of the intellectual ladder? Then why erect "scare-crows" to frighten silly people or throw impediments in the way of discovery, invention and human progress? It seems to be the nature of bigots, donkey-like, to pull back, to oppose, and take a *negative* view of all things. They persecute, threat, and throttle those who would set the world ahead. Would we enjoy liberty to think; they would take away the right. Would we have spiritual and intellectual freedom? they will have the most abject slavery Would we have peace? they will have war. Would we have the benefits of a universal education? they would have it partial, and limited to a few. Would we establish a democratic or a republican form of government, and place mankind on something like an equal footing, so far as natural rights, and privileges are concerned? they would break it up, and put a monarchy, and a Pope in the place of a President. One class is in favor of the largest liberty compatible with law and order; the other class, of liberty for the few to rule, to lord it, and to ride over the many.

One class is in favor of free religion—the right of each to worship God according to his own conscience; the other impose on the people a *state* religion, to which all must pay tribute. The one sends out exploring expeditions into the uttermost ends of the earth, periling life and limb, searching for knowledge; the other, with folded hands, and eyes sealed to all things new, growls out to the more active, enterprising, and progressive, bidding them *stop* peering into the earth, sea, and sky, lest some new discovery may upset some old theory!

The one has grown old in bigotry, and has fallen into a state of dilapidated dotage; the other is young, vigorous, spirited, and progressive. The one is hopeless, desponding, and wanting that *living* faith which animates the other, and which grows with his growth. The small mental cup of the one is full, and can hold no more. The larger vessel of the other not only holds more, but by action will expand into mind and soul, which reaches toward the Infinite.

We are no bigots, nor are we afraid of truth. By "investigation, truth is established." But there is no danger of our ever finding out the inscrutable, or that which God would not have us know. Nor will he keep anything from us which would be useful for us to know. He has given us faculties to see, to hear, to taste, to smell; to investigate, discover, invent to comprehend and to understand his laws. He has made us all alike—so far as faculties and functions are concerned—except in degree; and all are alike accountable to *Him* rather than to self-elected *persons*, of whatever "cloth."

When will blind bigots see the folly of trying to bottle up the light of Heaven, and to deal it out in homeopathic doses to a hungry, rising, growing, and progressive race? When will they learn that they, too, are only "miserable sinners," "the blind leading the blind," and in the same boat with all the rest? and when will they modestly concede that there are some things in heaven and earth which

they have not found out? "Seest thou a man wise in his own conceit; there is more hope of a fool than of him."

The most profound minds are usually the most modest and unpretentious, while the small-minded "braggarts" are generally pretenders and imposters.

Let us "live and learn," long as we may, in this world, the wisest will never know all, nor is there any possible danger of their ever penetrating very deeply into the inscrutable."
—*Phren. Journal.*

Letters and Extracts.

Notes of Missionary Labor.

BY THOMAS W. SMITH.

Left home on Friday morning, April 28th, for Pritchard Grove, Hardin Co. Rode through the rain for twenty-five miles of the way; reached Br. Clover's near sundown, wet and cold; but kind hands and warm hearts greeted us, and a generous fire and substantial supper soon made us comfortable. As no appointment had been given out for that evening, we spent several hours in conversation on Bible themes. Saturday visited several families and distributed tracts, and talked on no life out of Christ; spoke at night to a large congregation on the subject of Life only thro' the LIFE-GIVER; was listened to with much attention. Sunday spoke twice of the blessed results here and hereafter, of being *in Christ*; circulated some Heralds, and tracts; obtained one subscriber. Had several interesting conversations on weekly and yearly observance of the Lord's Supper. All with whom we conversed, after some discussion, were willing to relinquish the idea of weekly communion; several embraced the glorious doctrine of Life future and eternal only through Christ; among whom we might name Eld. Clover, an earnest and able preacher, who will henceforth preach life for life-lovers. Our meetings were interesting, and harmonious, and successful. To God be all the praise. We returned home on Monday, May 1st. Rained most of the way, and hailed severely just as we arrived home. We had to wear an overcoat because of the cold. Such was our first of May.

Alden, Iowa, May 2d.

In a later note, Br. Smith sends a subscriber, who is a minister. He says of him, "He likes the paper first rate; has given up the future torment theory, and believes in no life out of Christ. He is an earnest, able speaker, and is much liked. Doubtless he will aid the Herald. After an interesting discussion he gave up the 'weekly communion' notion, and so did several others."

STEPHEN BENTON, Middlebury, Vt., writes: I send $2. One for the Herald of Life, and one to help pay for the horse for Br. Smith, that he may be able to proclaim the glad tidings of Life only in Christ, the LIFE-GIVER. Your paper is hailed with joy; for I am alone in this place. I am looked upon as worse than an infidel by my christian neighbors. They proclaim that there are infants in hell not a span long. One good old Elder, when I was a boy, said, "Hell was lined with infants' skull bones." That was how I was taught; and now I try to tell them the error, and have them read; but not one word will they read in my paper.

JULINE FRENCH, Providence, R. I., writes:—I prize the Herald of Life next to my Bible. I rejoice in the truth it proclaims, and, also, thank God for the light I have received from perusing its columns. I can truly say, I believe there is no life out of Christ, who is our LIFE-GIVER.

AN UNKNOWN friend, Philadelphia, writes: I send you fifty cents, the first fee, or income, of a new business I have begun. Please invest it in Tracts, and send them to the "one armed preacher" we read of in your paper. May the blessing of the Lord go with them; and may they do some good in the far West. Yours in glorious hope.

DR. A. E. COLERICK, Western N. Y., passed through this city several months since, going South to spend the winter; we gave him "Life from the Dead: or, the Righteous only will live again." He now sends pay, and writes: —Those texts contained in that book were so plain and convincing that I was forced to believe in the non-resurrection of the wicked; which to me, *now*, looks like a merciful and wise plan of an all-wise Creator. Yours in hope of eternal life when our Redeemer comes.

"The Horse Stock Company."

Our friends have done nobly in providing a "Missionary Horse" for Br. Thos. W. Smith, Iowa, and the Shares are nearly all taken up. Less than $30 will complete the requisite amount, and already the Horse is on its work, as will be seen by the "NOTES" of Br. Smith in this week's Herald.

BR. S. A. KEMP, Florida, Mass., writes:—"I can truly say, it is more blessed to give than to receive. I have been considering the the subject of the Missionary Horse and have come to the conclusion that I must have a few shares in that enterprise. I will take five shares."

Now friends as the Horse is in the work for which it has been procured, let us clear off the few dollars still due for it, at once; for we wish to push forward the "Western Mission" cause next.

FRANCE has had sixty-seven queens. Eleven were divorced. Two executed. Nine died young. Seven were widowed early. Three cruelly treated. Three exiled. The rest were either poisoned or broken-hearted.

The Herald of Life.

NEW YORK, MAY 17, 1865.

THE EDITOR expects to preach in KAST HALL, Boston, Mass., next Lord's day and the one following; or, May 21 and 28. This he has consented to do by the urgent and oft repeated request of the friends there. The HERALD OF LIFE will be looked after, in his absence, by Br. J. T. CURRY. The Editor will be away about ten days. If business letters are not responded to as early as usual our friends will know the cause—*absence.*

Backbiting.

A Backbiter is a poor moralist. It is much like "Satan rebuking sin." A man professing to be your friend writes a *private* letter to one who is antagonistic to you, and tells him a certain writer in a periodical you edit "does not seem to live in hailing distance of 1 Corth. xiii, nor entertain the meekness of Christ," and that he himself, is "grieved and indignant at the manner" a "gentle explanatory note was treated by him," &c., moreover, this private letter-writer, while he takes your paper and says he helped to start it, because he believed in "no life out of Christ," has "never dared to ask any one to subscribe for it" because of the "bad spirit" of the one writer he complains of. This letter-writer has made no attempt to reform the person he complains of, but sets in motion a secret machine, which the receiver of the private communication sets in motion as if the eye of the all-seeing ONE was not upon the backbiting operation.

The person complained of may have sometimes been what is called "severe:" but that is not always a sign of lack of "the meekness of Christ." Jesus himself called some men a "generation of vipers," and denounced them as "hypocrites;" and said, "ye devour widows' houses; and for a pretense make long prayers." That class of men has always had its "brood," who under pretense of great abhorrence of "severity" cover up their own and others' sin by *private* operations, which show them to be backbiters. Paul called some men "deceitful workers, transforming themselves into the apostles of Christ," and said, it was "no marvel; for Satan himself is transformed into an angel of light," &c., Did all this import that Paul did not "live in hailing distance of 1 Corth. xiii?" or, that he did not "entertain the meekness of Christ"?

The parties for whom the foregoing is intended will understand what is meant by it. The writer of the private letter is unknown to us, as the author, and none will feel themselves intended unless they are the guilty ones: to them we commend the careful study of Psa. xv. "LORD who shall abide in thy tabernacle? who shall dwell in thy holy hill?......He that backbiteth not with his tongue [or pen], nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor: in whose eyes a vile person is contemned; but he honoreth them that fear the LORD." Let the backbiter go and learn what that meaneth; and let those who "take up" such backbiting and circulate it understand they belong to the same class.

Capture of Jeff. Davis.

The Ex-president of the defunct bogus "Confederacy," who is charged with being one of the Conspirators for the assassination of our late Chief Magistrate—President Lincoln of blessed memory—has been captured in Irwinsville, Ga., while attempting to make his escape from the officers of Justice: but justice is not so easily cheated by sinners as some seem to think. Jeff. Davis is the "Agag" of the late infamous rebellion, and let him be "hewn in pieces before the Lord," if we expect to wash out blood guiltiness from our national escutcheon. The blood of thousands and hundreds of thousands who have perished by this godless rebellion—multitudes of whom have been literally starved to death in Jeff. Davis' prison houses, by his knowledge and consent—cries for just and righteous retribution on the head of a man who is so lost to all sense of justice, mercy, and truth. Let him receive "the wages of sin" by the hands of "God's Ministers" who are His "revengers to execute wrath upon him that doeth evil." We say these things in no spirit of revenge; but in the full belief that our rulers are bound by their oaths of office, and the appointment of God, to execute the "death penalty" against such reckless sinners as Jeff. Davis and his willing associates; and not to do it, is to bring fresh judgments on the land by showing our disregard of justice, and thereby dishonoring that attribute of JEHOVAH.

The following is Gen. Wilson's official announcement of the capture of Jeff. Davis. It is dated MACON, Ga., May 13, and directed to Mr. Stanton, Secretary of War. Gen. Wilson says:

Lieutenant Colonel Harden, commanding the First Wisconsin, has just arrived from Irwinsville. He struck the trail of Davis at Dublin, Lawrence county, on the evening of the 7th, and followed him closely night and day through the pine wilderness of Alligator creek and Greek swamp, via. Cumberlandsville, to Irwinsville. At Cumberlandsville Colonel Harden met Colonel Pritchard, with one hundred and fifty picked men and horses, of the Fourth Michigan. Harden followed the trail directly south, while Pritchard, having fresh horses, pushed down the Ocmulgee towards Hopewell, and thence by House creek to Irwinsville, arriving there at midnight of the 9th. Jeff. Davis had not arrived. From a citizen Pritchard learned that his party were encamped two miles out of the town. He made dispositions of his men and surrounded the camp before day.

Harden had camped at nine P. M. within two miles, as he afterwards learned from Davis. The trail being too indistinct to follow, he pushed on at three A. M., and had gone but little more than a mile when his advance was fired upon by men of the Fourth Michigan. A fight ensued, both parties exhibiting the greatest determination. Fifteen minutes elapsed before the mistake was discovered. The firing in this skirmish was the first warning that Davis received. The captors report that he hastily put on one of his wife's dresses and started for the woods, closely followed by our men, who at first thought him a woman, but seeing his boots while he was running, they suspected his sex at once. The race was a short one, and the rebel President was soon brought to bay. He brandished a bowie knife and showed signs of battle, but yielded promptly to the persuasions of Colt's revolvers, without compelling the men to fire. He expressed great indignation at the energy with which he was pursued, saying that he had believed our government more maganimous than to hunt down women and children.

WESTERN MISSION.—If our friends in Illinois will arrange for four meetings, of three or four days each, at points where the best hearing can be had—in convenient halls, other buildings, or groves—each meeting to commence Thusday, and to hold over the following Sabbath, and let us know immediately, some preacher from the East will be there, the Lord willing, to help on the work; probably Br. J. T. Curry or the Editor of this paper. Let the first meeting commence Thursday, June 8.

Our friends who wish to help on this mission we hope will do so immediately by contributing to the MISSION & TRACT funds of their substance, as the Lord has prospered them.

We wish to send out a large quantity of Tracts into that western field.

"Thy Kingdom Come."

Not only did Jesus encourage his disciples to pray for the re-establishment of the throne of David over Israel, but he also showed them their personal interest in it. "Behold," said the ardent Peter, "we have forsaken all, and followed thee: what shall we have therefore?" The Master promptly responded—"Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 27, 28. Here Jesus gives them a clear intimation that when he takes his seat as King over Israel and over all the earth, he will not be alone in his great work. He will have associates. This enables us to appreciate the prediction of Jeremiah. "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant." Jer. xxxiii. 22. Thus far we have considered David's seed as one person—Jesus the Messiah—but now we perceive that Jesus has the authority and disposition to call *others* to share in the government. The seed of David is not only one, it is *many*. "Thus saith YAHVEH, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." Jer. xxxiii. 25, 26. The seed of Abraham, Isaac, and Jacob, will return to their own land, and the seed of David will be *rulers* over them. This seed or house of David consists of Jesus and his chosen associates. This makes certain the literal interpretation of Rev. ii 26, 27; iii. 21. "He that overcometh and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." "To him that overcometh will I grant to sit with me in my thone, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Intimations of this plurality of rulers in the future government are scattered through the Scriptures. "Then the moon shall be confounded, and the sun ashamed, when YAHVEH of hosts shall reign in Mount Zion, and before his ancients, gloriously." Isa. xxiv. 23. "Ancients" refers to magistrates—the governing class. "His ancients" are those who sit with him on his throne. "Behold, a King [Jesus] shall reign in righteousness, and princes [his ancients] shall rule in judgment." Isa. xxxii. 1. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom [a figure of companionship], and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29, 30. "Do ye not know that the saints shall judge the world?" 1 Cor. vi. 2. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God king and priests: and we shall reign over the earth." Rev. iv. 9, 10.

Jesus reigns in his kingdom an immortal being: as his associates in the government will "be like him," they must therefore be immortal. Hence "except a man be begotten from above, he cannot see the kingdom of God." John iii. 3. We obtain this present mortal life by a natural generation; the next life being immortal and spiritual is preceded by spiritual generation. "Except a man be begotten of water even the Spirit, he cannot enter into the kingdom [government] of God. That which is begotten of the flesh is flesh; and that which is begotten of the Spirit is spirit." John iii. 5, 6. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50. So that when we pray "Thy kingdom come" we ask for the coming of Jesus the Life-giver "who shall change our vile body, that it may be faishioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

The *subjects* of the future kingdom are not only restored Israel and Judah in the flesh, but "all peoples, nations, and languages" on the earth. Dan. vii. 14. All races of men will be brought under the administration of a just and holy central government. At the coming of our Lord to the earth there will be a great destruction of all who are found in wicked opposition to the Lamb. "The Lamb shall overcome them, for he is Lord of hosts, and King of kings: and they that are with him are called, and chosen, and faithful." Rev. xxii. 14. The redeemed of Israel, standing on "the sea of glass, having the harps of God," "shall sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. xx. 3, 4. These manifested judgments of God in restoring his banished and afflicted people and making bare his arm of destruction among his enemies, will be the text of the great sermon, "the everlasting gospel" which will be carried "to every nation, and kindred, and tongue, and people." "Fear God, and give glory to him; for the hour of judgment is come: and [instead of continuing the adoration of idols, and instead of the Parse worship of the sun, the Hindoo worship of the river Ganges, and other detestable superstition] worship him that *made* [all things, and that made] heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 7. "And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, YAHVEH of hosts, and to keep the feast of tabernacles." Zech. xiv. 16. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord YAHVEH will cause righteousness and praise to spring forth before all the nations." Isa. lxi. 11. In praying "Thy kingdom come," we pray for the advent of the immortal King, the immortalization of "the church of the first-born" who are to "come to Mount Zion" and are to receive "a kingdom that cannot be moved," the restoration of outcast Israel, and the introduction of the great missionary age for the benefit of all flesh who shall see the glory of YAHVEH together. Pray ye saints for the coming kingdom! "Ye that make mention of YAHVEH, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. lxii. 6, 7. J. T. C.

Christian Politics.

"What! unite Christianity with Politics—horrible!" We sympathize with you, dear friend, in your aversion to this subject. We have but just escaped from the ugly ditch of prejudice ourselves. We have been covered over with the mud of ignorance. At length we breathe freely. Shall we now give you a lift? It is our duty, so here we come.

Let us first have the requisite definitions. What is Christianity? and what is Politics? Mr. Worcester answers. Christianity is "the religion taught by Christ." Politics is "the science or the art of government, or the administration of national or public affairs; that part of ethics which consists in the knowledge or the practice of conducting the various affairs of a state or nation." Well, wherein consists the incompatibility of the two? Why shall we not unite them, and talk of Christian Politics?

"But all human governments are more or less corrupt." Granted; but is it therefore wrong to uphold the good that is in them? Is it sinful to strive to improve them? Suppose our forefathers had refused to identify themselves with human governments? When the colossal power of Spain would ride defiantly over every principle of justice and religion, they manfully opposed and eventually over threw the Papist Goliah. Were they wrong? If so, how and why? Did they sin in establishing their independence on these western shores? If so, how and why? The more we think of this subject, the more do we marvel at our stupidity in denying and opposing the clearest dictates of reason and the Bible.

"What! does the Bible countenance our identification with human governments?" We think it does. The Bible presents certain men for our respect—a Moses, a David, a Josiah, a Hezekiah—yet they were all representations of the human government. "Ah, it was Divine government as well. God presided over the Hebrew commonwealth." And yet that government was exceedingly imperfect. But waiving this, look at Daniel. He was a most estimable character, an especial favorite of the Almighty, a prophet inspired by the Holy Spirit, and yet, a politician, a prominent official under a heathen and despotic ruler. Here is a case beyond all objection. Imperfect, despotic, and godless as were the Babylonian and Medo-Persian governments, Daniel a favored child of heaven was closely connected with them. And was not Joseph prime-minister of Pharaoh? The only way out of this dilemma is to say that even these governments were ordained of God. And here we touch bottom. "There is no power but of God: the powers that be are ordained of God." Rom. xiii. 1. "He removeth kings, and setteth up kings." The Most-High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. ii. 21. iv. 17.

Governments, then, have a right to exist, for they are ordained of God. Then the subjects must respect the government. And so thought Paul. "Wherefore ye must needs be subject, not only for wrath, but also for *conscience* sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor." Rom. xiii. And so thought Peter. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Pet. ii. 13, 14.

Our brother Peter calls up another point. He speaks of "the punishment of evildoers." Then, the government has a *right* to punish evildoers. To be sure; what would it be worth without this right? This is one of the main objects of its establishment, to rebuke and keep in check the powers of evil, that well disposed people may live quietly and free from harm. But where now have we come? At this rate, the government may put down insurrection—heavily "fall on crushed rebellion." Another step and we are beyond reach of mercy (we mean the mercy of uncharitable religionists). If government has a right to punish evildoers, then it may call on its subjects as its proper instruments. This being allowed, then the government has a right to defend itself against foreign invasion, and to call on its subjects for aid. At last we have got in the very fore-front of the battle. Now, my objecting friend, when you find a flaw in this argument, it will be in order to reconsider.

"But the Bible says we must not fight." The Bible says nothing against fighting in obedience to our legitimate government. It is full of lawful fighting from Abraham down. Abraham fought and Melchisedek, priest of the Most High God, and type of Jesus Christ, blessed him on his return from the slaughter of the kings. Moses held up his hands that the enemies of Israel might be overthrown. Joshua, another type of the Messiah, was a great warrior. And so we might select instances throughout the history of the nation led by the God of hosts when no one thought of rebuking just warfare.

It may be said that what was lawful under the Mosaic dispensation is not therefore lawful under the Gospel. True, but where is there anything in the Gospel that nullifies the duty of defending lawful government? And is it not clearly upheld in the Epistle to the Hebrews? Does not the epistler set as examples those "who through faith subdued kingdoms....waxed valiant in fight, turned to fight the armies of the aliens"? We are aware that there are passages quoted as evidence that Christ forbade the use of war-weapons. We know these passages by heart. "Resist not evil," "Turn the other cheek," &c., But these commands evidently apply to social life. They no more affect governmental action and loyal obedience to government than the commandment "Thou shalt not kill" affected David when he slew Goliah, or Samuel when he commanded Israel and they "hewed Agag in pieces before the Lord."

On a candid survey of the whole ground we are firmly convinced of the importance of Christian Politics, concerning which we have some thoughts to offer in our next. "Render unto Cæsar the things that are Cæsar's." J. T. C.

A Deluge of Blessings.

REMARKS BY J. T. C.

"It never rains but it pours" is an old adage, not precisely true, and yet suggestive of what is often noticed in the course of this world. At the most unanticipated moment misfortunes "in battallions" strike dismay into our fainting hearts, or blessings crowd upon us in surfeiting profusion. Our beloved country has, for the last four years, drunken to the dregs the bitter cup of God's righteous judgment. Blow following blow in quick succession have at length forced the stubborn knees to bow and the marble hearts to soften in humble contrition before Him who governs the nations. And now the windows of heaven open and the Father of Israel pours out the treasures of his love upon us. Peace has broken upon us with the suddenness of a tropical daybreak, and amid the musical sound of broken fetters and the rise of the grateful Hallelujahs of disenthralled missions, prosperity again presides over the nation and justice sheds her approving smile on the grateful scene. Last, but not least, in the catalogue of good is the wonderful change of sentiment among the multitudes on the question of human rights. This change may well be deemed decisive when the keen glance of that sometime malignant defender of oppression—the *N. Y. Herald*—detects the inevitable tendency of the popular will, and the prompt steersman puts his helm hard down for a stretch to windward on the ocean of political reform. We can do nought but heed the mandate,—"Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." The following is is from the *N. Y. Herald* of May 6, 1865.

"The war has killed southern slavery. Let it be buried and put out of the way as soon as possible. It ends the slavery agitation. But there is yet something left for abolition capital in the negro agitation. Against this demand that as slavery is abolished, and that as the African race have powerfully assisted us in putting down the rebellion and in saving the life of the nation, they should have a share in the political right of the ballot box, what valid objection can be made? We cannot long resist this demand in view of the extinction of slavery and the services of the southern blacks during this war. With every opportunity and in every way they have been our faithful allies. We have had two hundred and fifty thousand of them in the service of the army and navy, Their battle of emancipation, involving four millions of their race, has turned the scale in our favor, and we must yield to the sagacity of President Lincoln's emancipation edicts. It is folly to argue agains established facts. We adhere to the lights of experience and common sense. Hence we would say again to President Johnson that he has nothing to fear in laboring to give the southern blacks the right of suffrage in the reconstruction of the rebellious states."

The same paper, May 11, has this editorial:

THE QUESTION OF NEGRO SUFFRAGE SETTLING ITSELF.—We print below a letter which shows how warmly the negroes in our midst feel the great interest that they have at stake in the questions in relation to them now before the country, and with what honest earnestness and graceful courtesy they appreciate and can recognize a word in their favor:—

WASHINGTON, D. C., May 9, 1865.

JAMES GORDON BENNETT, Esq:—

DEAR SIR:—Please allow me, in behalf of my race, to thank you for the generous and encouraging words which you have recently given through the HERALD to my long suffering people. Especially do I thank you for the article which appeared last week treating upon the suffrage question. Coming from a journal which exerts so great influence over the minds of the American people, we are led to indulge the hope that we are entering upon a brighter future. It affords me great pleasure to find that our conduct during the rebellion has dissipated the doubts and fears that were entertained respecting our courage and loyalty to the government. Trust us, dear sir, and I think that you will not be disappointed. We make no unreasonable requests, we wish not to be petted, nor to be exempted from labor or sacrifice but simply plead for "a fair and equal chance in the race for life." Your good words have called forth the prayers and best wishes of tens of thousands, and we pray for your long life and happiness. This note is the expression of a sincere and grateful heart, and is intended only for Mr. Bennett's private notice. I am, dear sir, your humble and obedient servant,

HENRY HIGHLAND GARNET.

Mr. Jefferson's opposition to slavery was based upon considerations of the welfare, not of the negro, but of the white man. It was his opinion that the character of thought and the conduct that the relative positions of the races induced on the part of the white tended directly to barbarize the white, and in that way injured him more than it did the negro. And Mr. Garnet's note naturally suggests the the notion that the white men of the South, while they barbarized themselves by their treatment of the slaves, did in reality beat a good proportion of their own ancient civility and suavity into the negro race. Thus natural laws give an equivalent of good for every evil.

"Spiritualizing Interpretation."

The nominal Christian Church glories in spiritualizing interpretation. It looks upon it as the height of spiritual attainment; while, all the time, it is nothing more than the 'tares' which the enemy has sown. From whence but from the Father of Lies has it come that all the magnificent promises made to the Jews, and to the earth, have been wrested from their design, and applied to the Church? and that Church not the true Church of Christ, but an imaginary thing, made up of professors of every description,—a Church established by man, and carried on by external human mechanism. From whence but from the Father of Lies has it come that the Kingdom of Heaven, which means the reign of Christ over the earth, is now understood to mean nothing more than the rude, imperfect, feeble Christianity, which we find scattered here and there over the world?"

The foregoing we take from the last *Prophetic Times*. We bid it God speed in its efforts against "spiritualizing interpretation," but cannot refrain from saying, "Physician, heal thyself!" How about the terms "life" and "death" scattered through the scriptures? are they not literal? If so, why does the respected opponent of "spiritualizing interpretation" countenance the immortality of the soul?" From whence but from the Father of Lies has it come that the magnificent promises made to the" children of God—such as "He that believeth on the Son hath everlasting life," "If any man eat of this bread he shall live for ever," "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live," "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day,"—"have been wrested from their design" and made to harmonize with the doctrine that *every man* "hath everlasting life," that *every man* "shall live for ever," that *every man* "though he were dead, yet shall he also live," that Jesus will raise *every man* "up again at the last day"? Will the *Times explain?* J. T. C.

THE French Emperor is suffering from indisposition. He was observed to stand up with great difficulty during mass recently.

The Non-ressurrection of the Wicked.

The *Millennial Harbinger*, May 3, contains an attempt to prove that the direct non-ressurrection assertions of the Bible do not affect "actual transgressors of the Law of God." The writer's theory is that while all transgressors of known law will be raised from the dead, "the heathen who have not had the opportunity of developing a character by the Law of God, either by obedience or disobedience, will remain in the congregation of the dead." By this view several positive non-ressurrection texts are disposed of. But the writer has swept at least two passages too many in his drag-net. The forty-ninth psalm claims a release from unjustifiable capture. The writer says that the psalmist in verse 15, "places his ressurrection in contrast with the non-ressurrection of the heathen lords and nobles who had ruled over his people." But unfortunately for this statement, the psalmist expressly addresses himself to "all peoples," to "all inhabitants of the world, both low and high, rich and poor together." It would be a singular thing if the principal nation, the one that possessed the solemn record, should not be affected by the message. Indeed with such interpretaion we defy any one to get the truth from the Bible. Any unbiased mind must be convinced by a single perusal of that straightforward announcement of the Psalmist that it covers not merely the nations of the earth in general, but the nation which had the record in possession in particular.

The other text which for the same cause claims immunity from the service of our theorist is Prov. xxi. 16, not directly quoted to be sure, but partly used in the first extracted sentence above. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." By what law of common sense is this text applied to "the heathen" while the people addressed by the royal teacher are utterly excluded from its dictation? What a grand reversal of Scripture is this? The text is not "to the Jew first, and also to the Gentile;" but "to the Gentile first, and to the Jew not at all." From all such attempts to escape legitimate conclusions we hope to be safely delivered.

Another consideration doubles the condemnation of this ephemeral theory. In both the passages referred to, the condemnation consists in an opposition to "understanding." "Man that is in honor, and understandeth not" is condemned in the first case, and "the man that wandereth out of the way of understanding," is condemned in the second case. Here is certainly a clear "development of character by disobedience," and the penalty of transgression is to perish like the beasts; to remain in the congregation of the dead. As the writer criticized denies that the heathen develop character and are affected by penalty, it follows that according to his own position he is not justified in the use of the cited texts. His "little discrimination between the relative position of heathen and actual sinners," instead of "avoiding," as he hopes, "the figuring away, mystifying, or denying plain Bible statement," has actually dropped him in that very pit. May he speedily get out.

J. T. C.

The Soul.

"And the Lord God formed man *of* the dust of the ground." How much of a man was Adam at this stage of the processof his creation? Was he a mere conglomerate of dust or clay? or did he not at that instant present the same physical appearance that he did when "the breath of lives," afterward imparted to him, was withdrawn from him, nine hundred and thirty years later? In short, was he not, at this time, a *fleshly*—though inanimate—body? This granted, then were not the organs of sense and intellection (which all philosophers allow to be necessary to rational existence) in common with other physical organs, perfect within him? Were not the faculties of memory, imagination, reason, perception, and the rest, or at least the physical structure dependent on which these subsist, as entire within the material corpse, as afterward they were in the animated Adam? Mind you, I do not assume that there was any remembering, or conceiving, or reasoning, or perceiving, or willing, or any activity, spiritual or material, in the as yet uninspired Adam; but only that the corporeal conditions of such activity were as complete prior to as subsequent to the inbreathing of "the breath of lives."

"And breathed into his nostrils the breath of lives; and man became a living soul." If the view just presented respecting the physical mechanism of man prior to his animation be a correct one, then the divine act described in this last quoted clause was one purely of of *vitalization*. In this second and finishing stroke, God did not augment the creature's already perfect structure, but only brought into contact with it the motive element, by virtue of which its capacity and powers became operative. Before the act of inspiration, man was a dead soul, and by this act he became not any more a soul than before, but only that soul in exercise. We hold, then, on the ground of our original hypothesis, that "the breath of lives," which was breathed into man in common with all animated nature, possessed no intelligence-giving or psycologic unction; but that it was merely the actuating influence, the motive power, which, operating upon the already perfect organism, evolved thought, feeling, conation and physical activity: in a word, that "the breath of lives," was only *atmospheric* air.

Let us illustrate this idea. Picture to yourself a steam engine without steam. There it stands—piston-rod, fly-wheel, governor, valves, etc.: a complete piece of machinery. No part is wanting, or out of place; and yet, so far as its accomplishing any useful function is concerned, in its present inert state, it is as inefficient, as the original one of which it was made. Yet we call it an engine—a perfect engine. Such, I apprehend, was man before endowed with life—a perfect specimen of human machinery. Now open a valve and let into the engine a current of steam, and lo! a moving, living, effective, engine. But what have you added to the material structure of the engine? Any part which it did not have prior to the ingress of the steam? Certainly not. What then is the office of the steam? Evidently merely that of a motive element—that is, it is "the breath of life" of the engine.

But you will observe, that this contact of material and aeriform parts, has been productive of a new and compound element, viz., *power*. The engine without steam was not power, and had it remained in this state, never could have become even an element of power. Neither was the steam power; for if permitted to escape into space rather than into the engine, it could never have been instrumental in effecting those all but intelligent revolutions which, when in contact with the machinery, it does effect. But if neither the iron frame, nor the subtile steam are power, what then is power? I answer, the *unique resultant* of both, without either of which it could never have been, and with a loss of either of which it must cease to be.

Apply this statement to man's case. We used the adjective *dead* and *living* in a preceding sentence in connection with soul, but neither is strictly admissible; for there can be no soul apart from the principle of life; hence *dead* is inapplicable, and *living* redundant. Now was the physically finished but inoperative body of Adam a soul? I reply, no. Was the "breath of lives" a soul? Again I answer, no: for we have no knowledge nor can we conceive of intelligent being existing in unorganized, aeriform substance, or rather *non*substance. What then is the soul? I answer; a *unique resultant* of corporeal and incorporeal elements. It isn't dust, nor yet breath; for if the latter, I may add that the Bible accords such souls to every living creature; but it is that mysterious,—not more mysterious, however, than the element of power—dissimilar, outgrowth of both these; and which, independent of either of these, does not, and cannot exist.

I am well aware that this view will at once be branded by some as degrading to man's high orgin, and as a *materialism*; which term to many expresses as much as sophism or diabolism. First, is it insulting to man's nature to term "the breath of lives" atmospheric air? True, its constant presence is apt to depreciate it, for we respire it freely and unconsciously. But exhaust it from around us, and what would be left of life? Then in its deprivation we recognize it to be one of the most essential elements of our being, our creation, and our destiny, and hence one of the benignest gifts of the Maker. Secondly is this view of man's soul a material one? I ask, are virtue, love, power, wisdom, goodness, and the like, material? You reply in the negative. But virture, love, and so forth, are the ligitimate offspring of material elements, as much as is the soul according to our view. The soul is the man, the self, the *ego*. But what is the man? His carcass? His breath? Neither: but these are only material elements accessible to us. What then is the man? I answer that the man or the soul—the two being identical—is (whether material or not I know not) that which loves, hates, wills, wishes, thinks, reasons, and etc., and which, so long as its conditions of being are maintained, namely, body and breath, exists, but which when they separate, also dissolves into its original unknown. Beyond and paramount to these mere philosophical considerations is this; Is this view of the soul consonant with the view of it as revealed in the word of God? I reply, I have yet to meet a passage which in any wise conflicts with it, or which may not be made luminous by it.

N. K. R.

Emancipation Demanded.

"The old construction of these texts [Isa. lxvi. 24; Mark ix. 44—48; Rev. xiv. 11; xx. 10], which has come down to us from the church of Rome, will not stand an enlightened criticism. Our habits of thought and education have been much influenced by papal theology. It is time we were emancipated from those views of God and His word that only fill us with agony, and embrace those that are in harmony with God's parential character, as well as His word."

Thus speaks the Editor of the *Voice of the West*. The emancipation commended can be *fully* experienced only by embracing the anti-future-life-torment doctrine of Life only in Christ. The notion of raising sinners from death to a miserable temporary future existence, savors very much of "papal theology." The "old construction" of the Scripture texts that are supposed to teach it, "will not stand an enlightened criticism." God's "word" is against the torment theory advocated by the *Voice*, and so is His "parental character." Hence "it is time" that that paper should make one more advance.

R W.

Anisteemi—Its Meaning.

By a misprint in my article of last week, Robinson's Lexicon is misrepresented, and a point of some importance is thereby conceded to the doctrine of the revival of the wicked dead. In reference to *anisteemi*, I am made to say: "Often it does refer to the resurrection of the dead; but, according to Dr. Robinson, its proper and literal sense is *to wake up, to rise up* 'from a sitting posture.'" The last clause, corrected, should read as follows:—its proper and literal sense is "*to make stand up, to raise up*" "from a sitting posture."

The word "believe"—printed in Italic in the last paragraph but one—should, to make any sense, read "*believed.*"

R. W.

An Exposition of John xi. 26.

"Whosoever liveth and beliveth in me shall never die."

My conviction is, that the commonly received exposition, that Christ here refers exclusively to those who are alive and remain unto his coming, is incorrect. While it is a fact that those who are Christ's at his coming who are alive, will not die, yet I am fully persuaded that in the text before us, Christ does not refer to that portion of his followers only, but to his followers then living, and all who ever live after them. One text will at once give us the true exposition, and that is in John viii. 51,—"Verily, verily, I say unto you, if a man keep my saying he shall never see death." Every one that keeps Jesus' saying, who believes that he is "the Christ, the Son of God, which should come into the word," "shall never see death."

There is an apparent discrepancy, when comparing these statements of Christ with the words he uttered in the 25th verse, which are, "He that believeth in me, though he were dead, yet shall he live." Yet Christ does not contradict himself, and prayer, study and thought will, through the Holy Spirit, remove all difficulty in the matter.

All are willing to admit that the words "perish" and "perisheth" have a restricted sense, and an absolute sense also. When applied to the wicked, as in the text, "The wicked shall perish," we understand the word has its fullest or absolute sense. It is the punishment, or end of the wicked. But in the texts, "there is a just man that perisheth in his righteousness;" "The righteous perisheth and no man layeth it to heart;" we understand the words to be used in their restricted sense; because the righteous will not perish as the wicked: for Christ says plainly, "I give unto them eternal life; and they shall never perish."

So with the words "die," "death" and "dead." When applied to the righteous they are to be understood in their restricted, or accommodated sense. The case of Jairus' daughter illustrates this point. Christ said, "The maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead." See Luke viii. 53. Also, Luke xx. 37, 38,—"Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for they all live unto him." Hence there is a wide difference between "the death of the righteous," and of "the soul that sinneth." One is temporal, the other eternal. Thus the first is used in the restricted sense, the other in its absolute.

The language in the text was addressed by Jesus to Martha, the sister of Lazarus. Lazarus believed that Jesus was "the Christ, the Son of God, which should come into the world," hence, according to the promise of Jesus, he should "not see death." There was another class, who would not believe, to whom Jesus said, "Ye shall die in your sins." John viii. 24, 51. When the sisters of Lazarus sent word concering the sickeness of their brother, Christ answered, "This sickness is not unto death, but that the Son of God may be glorified thereby." Jesus remained two days longer in that place, then went with his disciples into Judea, saying unto them, our friend Lazarus sleepeth. I go that I may awake him out of sleep." His disciples, weak in the faith, "thought that he had spoken of taking of rest in sleep." "Then said Jesus unto them plainly, Lazarus is dead." Doubtless Christ used the word in its accommodated sense. At the grave, Jesus said, "Thy brother shall rise again. Martha said unto him, I know that he shall rise in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this? She saith unto him, yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world."

By reading all of the eighth, ninth, tenth and eleventh chapters, we get the whole truth of the matter, as I have endeavored to explain. Hence the dead believer "is not dead" in the absolute sense of the term, "but sleepeth." And those who are living, and believers in Jesus, "shall never die;" "shall never see death," for though we fall asleep, yet "all live unto him."

F. H. Burbank.

Philadelphia.—World's Crisis.

THE ASSASSINATION IN ENGLAND.

The steamship Asia arrived at Halifax the 10th inst. The English press teems with news of meetings of sympathy and condolence. London, Liverpool, Birmingham, the whole country joins with America in grief. The public meeting in London must have been intensely interesting. We give an abstract of the report.

London, April 30, 1865.

On Saturday evening, 29th of April, an immense public meeting convened, under the auspices of the Emancipation Society, in St. James Hall, to express feelings of grief and and horror at the assassination of President Lincoln, and sympathy with the government and people of the United States and with Mrs. Lincoln, Mr. Seward and family.

The galleries of the hall were draped in black. Over the end of the gallery hung the American flag. The hall was crowded with an audience who manifested not merely their warm admiration of the character and capacity of the late President, and sincere sympathy with the people of the United States in the loss sustained, but their hearty approval of the great cause Mr. Lincoln represented.

The platform contained an array of Parliamentary gentlemen and many leading citizens of the metropolis. Many ladies were present, a majority of whom were in mourning.

Various resolutions were carried, not merely with unanimity, but with an intense feeling rarely seen at public meetings.

The chair was occupied by William Evans, President of the Emancipation Society. Messrs. Forstor, Stansfield, Leathern, Taylor, Potter, Baxter and Baines, members of Parliament, commenced the proceedings with expressions of deep sympathy with the American government and people, and entire confidence in the administration of President Johnson.

The Chairman was supported by twenty influential members of Parliament, and a large array of distinguished presidents, representing every section of the community.

Letters of sympathy were received from Sir Charles Lyell, Lord Houlton and others.

W. E. Forster, member of Parliament, moved the first resolution, that this meeting desires to give utterance to the feelings of grief and horror with which it has heard of the assassination of President Lincoln, and the murderous attack on Mr. Seward, and to convey to Mrs. Lincoln, and the United States government and people the expression of its profound sympathy and heartfelt condolence.

Mr. Forster said this was the time when the tie of blood binding Englishmen to Americans was indeed truly felt. A thrill of grief, horror and indignation which had passed through the length and breadth of Europe, and especially possessed the heart of every Englishman as though some painful calamity had fallen on himself. (Cheers.) This meeting would send by the ship which left their their shores that night its sympathy with the widow and orphans and country who had not lost their faith for the future. He was confident in the belief that they had so learned the lesson of common history that they would prove what strength free and Christian people have to bear up against every blow like this, though it be such a blow as had rarely ever fallen upon any commonwealth. He expressed his convictions that President Johnson would continue President Lincoln's work of restoring peace to the country and insuring freedom to all who dwell in it. (Great cheering.)

P. A. Taylor, M. P., seconded the resolution. He expressed deep sympathy with the American nation, which had lost a worthy successor of Washington. Lincoln's great task had been fulfilled. He had crushed the rebellion of the slaveholders. Time, the destroyer, had not withered one leaf in the chaplet of his glory. He had no fear that the government of the United States would fall into the career of revengeful retribution. He asked the audience to remember that for years portions of the press and people had heaped every epithet of abuse on Lincoln, and were now trying to do the same thing by Johnson. (Shame.) He felt confident that the efforts of the new government would be continued in the same direction as Lincoln's and that it would soon effect the complete restoration of the Union, with the complete emancipation of the negro. Lincoln died for that principle; but his death was not the symbol of its defeat, but of its glorions triumph. (Cheers.)

Mr. Stanfield, M. P., moved the next resoltion, viz:—That this meeting desires to express its entire confidence in the determination and power of the people and government of the United States to carry out to the fullest extent the policy of which Abraham's Lincoln's Presidential career was the embodiment, and establish free institutions throughout the whole American republic. Mr. Stanfield said they had met not only to give an expression of their horror at a deed so foul that history could produce no parallel, but to show sympathy for a cause which begins by being honorable and great to be righteous, and which, by the acts and by the life and death of its martyr President, had now become sacred in their eyes. (Loud cheers.) The South had been fighting for the avowed and deliberate purpose of promoting and perpetuating human slavery. It attempted to found its subsistence upon a national crime, and had met the deserved fate of those who set themselves against the laws of God and man. The North had been fighting for a common country, which they would share, but which they would not allow to to be torn assunder. Step by step the North rose to the height of the great and holy argument on which their cause was founded. Each delay, each defeat seemed but to make their resolve firmer, and higher and purer their policy. When the South finally abolished slavery throughout its States then victory would finally crown the cause. Throughout all this period Lincoln guided his country with honor. If anything could strengthen the States in their trial, it would be the deep felt, spontaneous and universal sympathy which was now travelling to them from Europe. He was sure all prayed that the government and people might be true to the example of him who was the guide of their cause.

Mr. J. B. Potter, M. P., seconded the motion. He said he now stood in Parliament as successor of Richard Cobden, whose object it was, equally with that of Lincoln, to dignify labor. Lincoln destroyed slavery in America. It should be their wish to destroy serfdom at home. And he trusted the result of the conflict in America would be to give an impetus to the cause of reform in Europe.

Mr. Caird, M. P., moved that copies of the foregoing resolutions be placed in the hands of Mr. Adams for transmission to the President of the United States, Mrs. Lincoln and Mr. Seward. He paid a warm compliment to the American Minister, whose moderation and firmness and conciliation had been the best preservation of peace between the two countries.

Large numbers of Germans in London also presented an address to Mr. Adams.

APPOINTMENTS.

S. W. Bishop will preach in

Newark, N. J., Sunday, May 21.
Eatontown, N. J., Evening, May 24.
Oceanport, N. J. Evening May 25.
New Haven, Conn., Sunday, May 28.
Boston, Kast Hall, Sunday, June 4.

Dodworth Hall.

Joseph T. Curry will preach in Dodworth Hall, 806 Broadway, N. Y., next Lord's day, (May 21). A. M. "Life only in Christ;" in the evening, The Israelitish origin of the Anglo-Saxons, and their work.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Israelitish Origin.—A work on Prophecy. It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustainiug a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Note.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted intheir design by *votes* of persons adverse to its object.—Ed. of Her.

BUSINESS MATTERS.

Subscription Moneys Received.

Two dollars each *from* Juline French, O F Stewart, Jas A Norton.

One dollar each *from* Dr A E Colerick, S Benton, Eld Lott Clover, Wm Chapin, Polly G Pitts.

Various Sums.—Ira Bradley, $3; T H Landon, $4; G A Harvey, 50 cts.

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Receipts	$106 00
S Benton, Middlebury, Vt	1 00
S A Kemp, Florida, Mass	5 00

Tract Fund.

Previous Receipts	$497 00
S A Kemp, Florida, Mass	1 00

Of this fund $450 have been expended; but some $200 worth of Books, Pamphlets, and Tracts are on hand, published by said fund; yet more is needed to keep up the stock and to supply calls.

Advertisements.

Notice.

We wish, through the Herald of Life, to notify the Brethren, generally, that we are publishing a work, containing about 250 12mo pages, showing that the second personal appearing of our Lord and Saviour Jesus Christ, will take place no later than 1867, and probably in the spring of that year.

The work will contain an exposition of all the periods relating to the time of that event both in the prophecies of Daniel and Revelation.

It will contain seven different expositions of Revelation alone, which are so plain, we think, as to be within the reach of the understanding of every child of God.

We propose to send the work to all who may desire it, on receiving six cents to pay the postage, leaving it entirely to them to pay for it or not, as they shall feel disposed after reading it. The work is expected to be ready for mailing about the 20th of the present month.

To the Brethren we would say send in your orders, at once, and get the book. We want you to have it, pay or no pay, for we are confident that you can not fail to see, if you read it *through* with a prayerful heart, that it contains the *truth* on this all important subject.

The price of the book, to those who may feel disposed to pay for it after reading it, will be seventy-five cents. To those unable to pay, "without money and without price."

S. W. Bishop,
A. Decker.

All orders must be addressed to—Dr. A. Decker, Newark, N. J.

DR. S. B. BARLOW.

62 East Twenty-First Street

Near Fourth Avenue.

Office Hours, { From 8 to 9, A. M; " 1 to 2, P. M. " 6 to 7, P. M.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Argument from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known talented clergyman, was selected by certain ters and others, in New England, to write a Essay on Immortality, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Lettea in relation to any of these works must be addressed,

"Geo. Storrs
Box 4658, New York.

Poetry.

THE GOSPEL FEAST.

BY MRS. L. R. K. BISHOP.

Love hath prepared her feast,
  Her table spread;
Said to each bidden guest,
  'Come and be fed!

You'll *perish* where you are,
  Amid earth's strife:
The "bread of God" alone,
  Can give you life!

Provision rich and rare,
  Boundless and free;
Poor famished soul! is made
  For such as thee.

The "*righteous*," and the "*whole*,"
  Can have no share;
But needy "*sinners*," all,
  Thrice welcome are!

The living manna, yea,
  The bread of heaven
(The *only source of life.*)
  To thee is given!

Eat, and your soul shall live;
  Refuse, and die!
Why will you perish thus?
  O sinner! Why?

A crown of life, awaits
  Thine aching brow;
The glittering pearly gates,
  Are open now;

Inviting thy worn feet,—
  Why longer roam,
And starve in foreign lands?
  Sinner! come home!

Thy Father bids thee come!
  He'll pardon speak;
And press the kiss of peace,
  Upon thy cheek.

"The fatted calf" he'll kill,—
  "The best robe" bring,—
Put on thy feet the "shoes",—
  Thy hand, the "ring!"

A harp of burnished gold,
  He'll give to thee;
And teach thee how to wake
  Its melody!

Then leave the gates of death,
  Nor more be sad.
Take hold of life and peace;
  "LET US BE GLAD!"

Warner, N. H.

CHRISTIANITY AND THE WAR POWER.

Now that the war against the slaveholder's rebellion has so nearly come to an end, it may be proper that our readers be more fully instructed on the right of civil government to defend itself against such as wickedly attempt to undermine and destroy it. To us it seems clear that many sincere christians have very imperfect views of their obligations to support lawful government in its struggles against invasions of its authority. No doubt there are hypocritical pretenders to non-resistance who hold such views from a cowardly spirit, or a disregard of all human authority; but there are also sincere persons, who really think christianity prohibits all war, whatever the cause. To such we commend the following article from the *Methodist Quarterly Review* for April 1865.—ED.

The times in which we live naturally suggest inquiries relative to the lawfulness and morality of war. Taught as we are, and rightly too, that the tendency of Christianity is to produce "peace on earth and good-will toward men," there will arise unbidden the doubtings of a tender conscience, and the fear lest in grasping the "carnal weapon" at the call of his government a man should be doing violence to the principles of that "holy evangel," in whose provisions and precepts he hopes to find "the way of life," and to secure endless felicity. Opinions on this subject greatly vary. With reference thereto, men of equal conscientiousness have assumed antagonistic positions. In the same community, and oftentimes in the same family, from whence will go forth with brave heart the men of stalwart frame to do battle even to the death against armed foemen, there may be found those who, while sympathizing with the objects to be accomplished, will by no means voluntarily enter upon active warfare, nor suffer their resources, except under distraint, to be applied to the support of the Government in its struggle to maintain "by force and arms" its legitimate authority, its national status, or the integrity of its domain. Now, by whatsoever number of such men there may be in any country, by so much is the military arm of the nation weakened. And this weakness consists not merely in the abstraction of that number from military duty, but in the moral influence which such may exert upon the minds of others who go forth to the combat. For, claiming to be actuated wholly by considerations of a moral and religious nature, and being chiefly men of real worth and integrity, sincere and honest in their profession and belief, it cannot but be that with reference to those who are cognizant of their opinions, and have respect for their persons and character, the influence exerted will be calculated to fill the mind with doubt, and by so much unnerve the arm as it would strike the blow for the vindication of national right and honor, even though it may not avail to prevent their going into the service of their country. Every doubt of right is traitor to the accomplishment of an intended purpose. It may, therefore, be subserving a purpose of value—"*operæ pretium*"—to our struggling nationality, if we calmly examine the question as to the rightfulness of the claim of a government to declare and wage a war, to use the military force of its people in defense of its rights and honor, or for the suppression of a rebellion against its legitimate authority.

By those who contend against the lawfulness of war, it is alleged that absolute non-resistance is the doctrine of Holy Scripture. And this it is said is the rule for both nationality and the individual; both for the authorities of a civil government acting in their official capacity, and the individual subjects of those authorities. But we apprehend that this is not a correct presentment of Scripture doctrine. The "non-resistance" of Scripture applies not, as may be shown, to the government, but is strictly personal, applies simply to the individual. It may be at once admitted that "resistance" is forbidden to the individual under certain circumstances and conditions. Thus, for example, it is doubtless prohibited when by such resistance there could not be secured personal safety, or could not be obtained deliverance from impending evils, or could not be prevented a repetition or aggravation of personal injury. Whenever the objects proposed to be accomplished by such resistance as we can offer are beyond the bounds of human probability or possibility of attainment, then resistance being vain may well be conceived to be forbidden. Hence there is no difficulty whatever in accounting for Christ's prohibition of any attempt on the part of Peter to prevent, by violence, his own arrest by the Jewish authorities; even though we leave out of view the obvious principle to which it may be referred, of our constant duty to submit to the constituted civil authorities, acting in accordance with recognized law, to resist whom it is to resist the ordinance of God. For, humanly speaking, contravention of the purpose of the authorities was in that case improbable, if not impossible, and the result must have been an aggravation of the injury, and perhaps the involving of the entire discipleship in destruction and ruin. True, if Jesus had chosen to use his own supernatural power, and called for the "legions of angels," his arrest might have been prevented; but in that case the swords of his terrestial adherents would have been unnecessary, wholly useless. In the view now presented there is seen also the force of the reason which Jesus gave for the prohibition: "They that take the sword shall perish by the sword." For it cannot be that Christ intended to say that all who in any circumstances should take up the sword should perish by the sword, since such an interpretation is forbidden by the facts of history, and would imply ignorance or falsehood on the part of Christ. It must be interpreted with reference to the particular case, and is applicable only to similar occurrences. We must understand him simply to mean that they who, in such cases as this, and against the legitimately constituted authorities in the full and untrammeled exercise of the powers accorded them, shall attempt resistance, shall perish by the sword of its power, that such resistance is hopeless and vain, and can but result in the destruction of those who enter upon it. Thus this prohibition is defended as well on the principles of religion as upon the ground of common sense and common prudence.

It may be further admitted that resistance is forbidden when such resistance would partake rather of the nature of revenge than of simple self-protection and defense, or the assertion and vindication of legitimate right. As a rule for judicial action and decision the doctrine "an eye for an eye and a tooth for a tooth," may perhaps be admitted. But as a rule for private life and for personal individual action, it is distintly repudiated by the author of our religion. It was to the abuse of the "public law," in its illegitimate application and indiscriminate use "by private" parties, that Christ was directing attention when he uttered the injunction, "Resist not (*antistenai*, that is, retaliate not upon the) evil" (person). Matt. v. 39, etc. The several illustrations of the doctrine thus enounced show that it was intended only for matters which affected solely the personal feelings and property of the individual. To make this clear, we have only to advert to each of the instances which he proceeds to cite, not one of which seems to be a case which could permanently affect the well-being of the individual, much less his life; and by no fair interpretation can any of them be made to apply to the affairs of a government or a state.

His first instance is that of a personal insult and indignity: the "smiting (*rapizei*, a quick smart slap upon) the cheek," in which case rather than get into a personal brawl in in the effort to retaliate or avenge ourselves, we are taught to endure even a repetition of the injury or insult as a matter of but trivial importance and affecting only ourselves. But in proof that such acts are not to be suffered to pass without rebuke, we have the example of Jesus, who, when struck by the officer near him, because of the supposed rudeness of his response to the high priest, answered with sufficient curtness and spirit: "If I have spoken evil, then bear witness of that evil; but if well, why smitest thou me?" John xviii. 22, 23. The same spirit was also manifested by Paul when smitten by command of the high priest, and in this instance there is also inculcated the lesson that expressions of rebuke and severity which may be proper in response to indignity or suffering put upon us by a private individual, are not so proper when that individual is fully understood to be "a ruler of the people." Acts xxii. 2, 3.

The second instance is the case of a private lawsuit, the evil which may be done us by a litigious or quarrelsome person. The instance implies at lest dispute, and on the one side or other doubt as to how the matter might be determined in a court of law. In such cases the teaching is that it is better to give to the litigious person the benefit of his doubt. The subject of dispute, it is to be noted, "a coat," indicates a matter of comparitively trivial importance, affecting only for the moment the well-being of the injured party. There is further inculcated also a disposition to even do more than is demanded to satisfy the asserted claim, if that be necessary to restore amity and good will.

The third instance is the case of a compulsory exaction of service by one in authority; needlessly it may be, and working temporary and personal injury, yet the service is to be performed not grudgingly, and with intent of vexatiously annoying the authorities in retaliation by a niggardly and rigid interpretation according to its letter rather than its spirit, but with the manifestation of a willingness to do with alacrity not only the literally demanded service, but a much greater one if required to accomplish the purpose of the demand. "If compelled to go a mile" with the intent of accomplishing a certain end, "go with him twain," if by the one mile the end is not attained. It may receive passing illustration in the noble and generous spirit of the mass of the American people, who, compelled to bear the burdens of a heavy taxation and the drain of men for the prosecution of the purpose of the Government, the suppression of the cruel rebellion, not only do this, but with cheerfulness and unexampled patriotic devotion are contributing of their wealth in such benevolent enterprises as those of the Christian and Sanitary Commissions; and by private and munificent bounties relieving the necessitous, and encouraging those who are engaged in the actual conflict.

The fourth illustration is drawn from private and personal charity, and teaches that it is better to relieve the alleged wants of those who apply to us, even though thus we are sometimes imposed upon by the unworthy, than to demand that every one who shall appeal to us for our benevolence shall be rigidly compelled to show that he possesses all the characteristics by which he would be entitled to relief on principles as strict as those involved in the precept "an eye for an eye and a tooth for a tooth:" the exact measure of relief to be in the exact and rigid measure of the characteristic and necessity. The evident design was to teach that a rule which was intended for judicial cases must not be made the absolute rule of private life, and that the disposition of benevolent love, the charity that "thinketh no evil and worketh no ill to one's neighbor," is a better guide for individual life and personal intercourse, than the determination and effort in every case unfeelingly to exact the demands of a rigid and unbending justice.

Similarly must we interpret the apostle's injunction, "Avenge not yourselves, but rather give place unto wrath," *(dote topon to orgee,)* to the wrath, that is, of God, or the constituted authorities, who are God's ministers, and by whom vengeance will be executed as far as is consistent with the true interests of the individual and the purposes of good government. "For vengence is mine, I will repay it, saith the Lord." It is simply a prohibition of all private and personal revenge, and the direction to transfer the vindication of private and personal right to God and his authoritative representatives upon earth, which right is indeed pre-existent in God, and the transfer is implied in the very organization of all governments; and thus there is also intimated the ground for such non-resistance as is taught in Scripture, namely: the existence of God, in whom by original sovereignty inheres the right of vengeance and protection, and the existence of government, his representative on earth, in which, subordinately to himself, he has vested this right.

In cases dissimilar and other than those which come under the priciples now named, it is apprehended that resistance is not disapproved. This, indeed, seems to be intimated in the declaration of Jesus, "I came not to send peace on earth, but a sword." Matt. xx. 34. For in the conflicts and variances which were to arise by reason of the introduction of the Gospel kingdom, it can hardly be supposed that its promulgators and professors were always to yield their rights without an assertion of them by such means as were in their power; and, indeed, somewhat of right to appeal to the sword seems implied in the instruction which he gave his disciples just before he was betrayed: "He that hath no sword, let him sell his garment and buy one." Luke xxii. 36. The additional remark may here also be made, that on a comparison of the narratives of the different evangelists it will be found that Peter was prohibited the use of the sword, not from the consideration of the sinfulness of such use, but simply from the inappositeness of time and circumstances, and the necessity for his arrest and death to fulfil prophecy, and accomplish to the full "love's redeeming work."

It is clear, then, that these passages and those of like character are not applicable to the authorities of a nation acting for it in their official capacity. There is, therefore, nothing in them nor in the true scripture notion of non-resistance which can interfere with the right of a government to wage and conduct war.

[TO BE CONTINUED]

THAT faith which is counted for righteousness, consists not in believing without evidence, but in being open to evidence; not in believing without good reason, but in listening to reason.—*Whately.*

EXPOSITIONS OF SCRIPTURE PROPHECY.

"Christ's Second Coming; is it Pre-millennial or Post-millenial?" is the title of a work by the Rev. Richard Cunningham Shimeall, just published for the author by John Trow and Edward Brinkerhoff, of this city. The title of the work indicates veryfully its subject.

It is remarkable that whenever events of great interest and importance are taking place among the nations, the attention of commentators on the Scriptural books is especially turned to the exposition of the prophetical part. When the kingdoms of Europe were engaged in the mighty wars of Napoleon, and old dynasties were overthrown and new ones set up in their places, and more than half the civilized world was convulsed by revolutions, there appeared a great number of elaborate works aiming to expound the prophecies in such a manner as to apply them to contemporary events. The great civil war of our own republic, with the change of institutions of which it is the cause, seems to have a like effect. We have already noticed one or two works of this nature, and that before us is one of the most remarkable for its research and the care with which it is written. Mr. Shimeall has given to the subject of his work the study of many years. His treatise bears evidence not only of the zeal with which he maintains his own view of the subject, but of the diligence with which he has explored the writings of others. In regard to the second advent of the Messiah, he has collected all the differeut theories which have been proposed, stated the arguments in their favor, and replied to them in all instances in which he does not accept them.

The majority of the Christian church at the present day, as is truly stated by Mr. Shimeall, hold that the second coming of Christ is a spiritual or allegorical coming. They believe that this coming will consist in the diffusion of religious truth, and the extirpation of religious error, in the conversion of the heathen, the universal acceptance of the gospel, and the general conformity of the lives of men to its precepts. Mr. Shimeall includes all this in his interpretation of the prophecies, but he goes further, and holds that there will be a personal and corporal coming of the Messiah, that the risen Saviour will return to earth in the body in which he left the grave—in his glorified humanity—to dethrone all powers adverse to the spirit of the Gospel, to destroy Anti-Christ and his armies, to rule in person over all the nations of the earth, and to inaugurate a reign of justice, mercy and truth. This second coming of Christ, according to Mr. Shimeall's view, is to precede and usher in the millenium. It will prepare the way for that age of innocence, peace and love which is to succeed the present age of dissension, bloodshed and crime, and to which the Milenarians look with earnest longings for its immediate arrival. Although Mr. Shimeall acknowledges himself in a minority, he gives the names of various eminent persons, both of ancient and modern times, who have adopted views similar to those set forth in this work.

A part of the volume is taken up with a reply to Professor Shedd, of the Union Theological Seminary in this city, who, in his History of Christian Doctrine, affirms that Millenarianism, by which he means similar views to those held by Mr. Shimeall, had never been the recognized doctrine of the Christian church. Mr. Shimeall takes issue with him on this point, and brings forward many examples of persons in the early ages of the church, and the middle ages, and in modern times, who were Millenarians. Lest the view taken by Mr. Shimeall should be confounded with what is called Millerism, he takes care to show wherein he differs from the Millerites. In the first place, he denies the possibility of fixing the day and hour of Christ's second coming, though he holds that there are certain symptoms from which its near approach is to be inferred. In the second place, he maintains that the conflagration of the world is not, as the Millerites hold, contemporaneously with this second advent of the Messiah, since the promised reign of Christ on earth could not in that event take place.

The reader may not accept Mr. Shimeall's conclusions, but he cannot look over the book without being interested in the discussion of a question which has engaged the thought of many eminent men in every age of the Christian era, which could occupy such a mind as that of Newton, and which has so strong an attraction for persons of a lively imagination when studying the prophetic books of Scripture.—*N. Y. Evening Post.*

THE RESURRECTION STATE.

Our Swedenborgian friends are happy in knowing so much. Where Christ and the apostles spoke only in general terms, they talk of all the circumstances and particulars. The future is even more clear to them than the past or present. If they understand anything perfectly, it is the process of the resurrection, and the condition of the soul in the spiritual world. Hear the Rev. Chauncey Giles in one of his recent lectures in this city:

"During the process of his resurrection from the material body, man is in a state of total unconsciousness. He falls into a profound sleep, and wakes in the spiritual world. He has no power to effect his resurrection himself. His soul does not escape from the body as gas from a vessel, by its comparative levity. His spiritual body must be withdrawn from the material body; and this separation is effected by the Lord through the ministry of angels by a spiritual attraction. And when the delicate task is fully accomplished, without any pain or consciousness on the part of him who is undergoing the change, he is gradually and gently awakened, and he finds himself among angels and friends in the spiritual world. He is in the same form, and he does not even know that he is dead until he reflects upon what he sees around him. He has all the bodily organs he ever had.* He sees, hears, and uses all his senses the same as he ever did. He talks with those present, and walks from place to place, as he did when in this world. Indeed, there has been no more change in his mind or bodily form and organization than there would have been by going from one house to another in this world.

"No change in his intellectual or moral character has been effected by his death and resurrection. He knows no more and no less; he is no better and no worse. Every one takes all his memory, and all his mental faculties act the same as before. He loves, hopes, fears, reasons, desires, reflects, forms opinions and expresses them. In a word, he is the same person, and he knows it."

"It must be observed," says Burke, in his *Enquiry into our ideas of the Sublime and Beautiful*, "that the power of the imagination is incapable of producing anything absolutely new; it can only vary the disposition of those ideas which it has received from the senses." Hence it happens that our Swedenborgians's future is little more than the present state repeated. We are to have the same form, the same bodily organs, we are to walk and talk as we do here, and so on to the end. This may all be so, but we do not know. We will wait a little and see!—*Christian Ambassador.*

* We have never seen a finer exhibition of the ludicrous, which so naturally arises out of the theory of an immortal soul in man, as the one here presented. This fancied resurrection man "does not even know he *is dead* until he reflects on what he sees around him"! It is thus assumed that the man "is dead," and yet so perfectly alive that he does not know he is dead only by reflecting on what he sees. The Scriptures affirm, "The dead know not any thing:" but the folly of man's being dead, and yet so alive as not to know he is dead, remained to be invented by men wiser than prophets, inspired seers, apostles or Jesus Christ himself. Truly, we have been spoiled by the traditions of men after the rudiments of the old serpent, who said, "Ye shall not surely die." May Heaven kindly deliver us from the corrupting influences of immortal soul philosophy.—ED. HER. OF LIFE.

Children's Department.

TRUST IN GOD.

The following circumstance occurred in the state of Massachusetts when I was a child, but I distinctly remember the impression it made upon my mind at the time. From my native town to an adjoining one there had been a new road made. It was a much shorter and more level route than the old one, but part of the way was very lonely, there being no houses near it for nearly two miles. For a considerable distance the road ran between a river on the one hand and a range of hills on the other, once thickly wooded. The trees were cut down and the ground burned over, giving it a very doleful appearance.

In the town of W. there lived a very pious, godly man. He was poor in this world's goods but rich in faith, and all who knew him believed him to be a Christian. He had occasion at one time to come to the town in which I lived, on business. As he was riding through the lonely place referred to, he remembered that his business would probably detain him until nearly night, and he thought, "what a place this would be for a robbery." Under the impression which the thought gave him he stopped, and cutting quite a cudgel, placed it in his wagon and rode on, thinking no more of it.

It was as he expected nearly night before he started for home. While riding along he meditated on the goodness of God until his heart was filled with love and gratitude to him for his mercy, and for the blessed hope which was all his support and comfort. He had come into the lonely place, but did not think of it, and if he had would probably have felt no fear. Suddenly a man jumped from behind a clump of bushes and, stopping his horse, presented a pistol, demanding "his money or his life." Without a moment's hesitation he replied, "I am a poor man and have but very little money which I need for my family; and as for my life," said he, raising his voice with earnestness, "you *can not have that*, for it is hid with Christ in God." Astonished beyond measure, and unable to move or speak, the robber stood before him, trembling from head to foot, while prompted and aided by the Spirit of God, he faithfully reproved him, warning him to flee from the wrath to come, and seek for mercy and pardon. The young man, for so he proved to be, burst into tears, asked forgiveness for his wrong and his prayers in his behalf. He said this was his first offence of the kind, and should be the last. After promising to pray for him, the good man went on his way rejoicing, believing more strongly than ever, that "the angel of the Lord encampeth round about them that fear him, and delivereth them." All this time his cudgel lay forgotten in the wagon. But his trust was in him whose arm is stronger than that of flesh.

Surely "it is better to trust in the Lord than to put confidence in man." We may all of us so love and believe in him that we may ever have him for our friend and protector.

AUNT LOUISA.

AN APPEAL TO MOTHERS' BOYS.

My dear little brothers, and you who are older:—Are you "mother's boys"? and do you ever cause that tender heart of hers the anguish of seeing the one she holds as dear as her own life, going in the way of sinners? Do your precious feet tread the broad way which leadeth to destruction? If you do, O stop and consider! Remember the one who, in your infant moments, was your joy and support. She, whom you once loved with all the devotion a young and innocent nature is capable of. Think how sin has hardened those tender feelings; has learned you to despise her loving face; and even to scorn her gentle entreaties. Are you following the sinful and reckless? Ah, think, my brother, when you assemble with the enemies of God, that they are also your enemies. They are taking away all the good of life, dragging you step by step down the fearful chasm of darkness and death. Think, as you may assemble nightly in the gaily lighted saloons and witness the amusements of sin, think of the meek One who suffered and died to keep your feet from the way of death: think (O my Father help them to think!) of the devil who is drawing, blinding, and facinating you with all the glitter of sight and sound. Let me draw back the curtain which covers his hideous face, and let you see that that which so facinates you is but the glistning eye of the serpent, with his fangs ready to fasten upon you as soon as you are wholly within his power. O, I warn you, be not deceived. Most cruelly has he enticed the noblest hearts God ever gave to men; changed their fair brows, their speaking eyes, and lightsome forms, to ruin and decay, and sent them to eternal silence and death. How he chuckles over his spoils, and thirsts with fiendish hatred for more. His eye is on you; *dare you face it?* It will allure you. O fly to the rock of ages; hide your trembling soul beneath the wing of the Almighty. Look not on sin; "touch not, taste not, handle not." Let your soul be bathed in the blood of Jesus: that alone will drive the tempter in shame from you. Nothing else will save you from destruction. Wait not till to-morrow; come now, and be saved; for why will you die?

A word before I close to fathers and mothers. Have you a son or sons who are fast being drawn from your home circles by the allurements of sin? Are you awake? Do you know where your dear ones are to-night? Are you a christian, having faith in God as all powerful, and willing to give you whatever you ask; and yet suffer the darlings of your bosom to perish and die? Arouse you! and call upon your God mightily, that he may deliver you. Bestir yourselves. Sleep not on your easy beds while the loved ones are in the snare of satan: follow hard after them, and make the rooms of iniquity and death, which now ring with profanity and mirth, ring with warning and entreaties. Then will your God hear and save, not only yours, but others as precious. You can not excuse yourselves. God will require their lives of you. If their lives are lost, the expense must be the loss of your own, unless your lives are pleasing in the sight of your heavenly Father. You was not made simply to earn your bread. God made you for a nobler work; to live for the good of others. Are you doing it? Beware, you who lack faith in God, least he destroy you in a moment you think not. Be up and doing, fighting manfully every day against the powers of darkness: and they shall tremble. God has said so. Do you believe it? Then show your faith by your works. Be not discouraged, humble, praying mother; your sighs and tears are known to God. Be humble, obedient servants to your Father, and He will work for you gloriously in his own good time. Trust Him, seek the good of others, and his reward is as sure as himself.

A YOUNG SISTER.

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The Herald of Life

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

A PROMISE HARD TO KEEP.

The Editor of the *Crisis*, by visiting Rabbi Noot, during the late discussion, to consult him on Daniel xii. 2, got himself into a really embarrassing predicament. He asked the Rabbi for exegetical "bread," from which the notion of the revival of the wicked dead might derive sustenance, but the learned Israelite gave him instead a "stone" of the most indigestible kind. At that time, and even for some days afterwards, my brother seemed to think he had received veritable bread. Vain was the effort of the affirmative to undeceive him, and so the illusion clung to him long enough to find a record in the first of the two articles that have appeared in the *Crisis* in relation to the debate. There is reason, however, for believing that the negative got his eyes open before he had completed his second article. His zeal to connect the verb "awake" with the "shame and everlasting contempt" of the passage in Daniel, led him into a theological pitfall that will look deeper and deeper to him the more he explores it. And he will find—if he has not already found—that deliverance from his situation can only come from the doctrine of the non-resurrection of the wicked. The alternative of either remaining in his present plight, or accepting the view just named, may be a disgreeable one, but there is no help for it. The case is very plain and simple, and too interesting to be kept from our readers. A statement of it will show, that a fact, which was a "fish" in the hands of the affirmative, became, in those of the negative, a troublesome "scorpion." Dismissing the figures, let us look at the facts.

In the *Crisis* account of his interview with Dr. Noot, Br. Grant—in reference to the belief of the PHARISEES—says:—

> "They believed in the resurrection 'of the just and unjust,' but not of the notoriously wicked. The information gathered from the Jew helped us to understand Paul's language in Acts xxiv. 15, better than ever before. This we will notice in due time."

It would appear, from the forgoing, that, prior to the debate, Br. G.'s understanding of Acts xxiv. 15 was not perfect. This is unquestionably true, and the admission of the fact is worth something. Now, then, what discoveries does his "better" acquaintance with the passage comprehend? An analysis of his statement furnishes the desired answer to this question. 1. According to Br. G., the Pharisees held to the resurrection of those termed the "UNJUST" in Acts xxiv. 15. 2. They believed that the "notoriously wicked" would *not* be raised. Here, then, Br. G. stands squarely committed, by the remorseless logic of his own assertions, to the position that there will never be a resurrection of the "notoriously wicked." But since—according to Br. G. and the Pharisees—the "UNJUST," named in the passage in Acts, are *better* persons than the "notoriously wicked," the resurrection of the former class must, by every dictate of reason, be held to be not a *curse*, but a *blessing*. But if it be a blessing, it should secure salvation—ETERNAL SALVATION; and *that*—according to the information derived by Br. G. from the Rabbi—is precisely what the Phaisees believed it would secure. The conclusion, therefore, of the whole matter is this: Br. Grant's "better" understanding of Acts xxiv. 15, results exclusively from his having discovered that the "*notoriously wicked*," are not in the passage at all, and that the "UNJUST," whom it does mention, are a class that are to be SAVED. This is the platform on which my brother's article places him. If he does not occupy it in fact, let him tell his readers, if he can, in what way his conference with "the Jew" helped him to a "better" comprehension than he previously had of "Paul's language in Acts xxiv. 15."

"A Promise Hard to Keep"—stands at the head of this article. Its import will now be explained. It will be seen that, in reference to his new light on "Paul's language in Acts xxiv. 15," Br. Grant says—"THIS WE WILL NOTICE IN DUE TIME." Here is a promise to his readers, and it relates to what he designed to do in his article of the succeeding week, wherein he introduced the passage from Acts to show "that the wicked would as certainly arise as the just." But the promise was not kept. The "due time" arrived, and with it an editorial on "The Discussion in Boston," but with them the looked-for "notice" did *not* come. Nor has it come yet. My conviction is, that the promise is one that *cannot* be fulfilled, inasmuch as what Br. G. learned from the Rabbi is not in favor of the revival and subsequent destruction of any of the dead, but utterly against that view. His ommission to allude to the matter when the "due time" came, justifies the inference that he discovered how unavailable the faith of the Pharisees would be for the purposes of his argument. He is perfectly excusable for not doing an impossible thing; but he is fairly bound, it seems to me, to withdraw a pledge which he finds himself unable to keep. It may be a little humiliating to do so, but what of that? The truth of God is ten thousand times more important than the concealment of our blunders can possibly be. If we always evince a cheerful readiness to confess our mistakes, one good at least will result from our having made them. This willingness to retreat when we are wrong, gives weight to our opinions when we are right.

It will give me great pleasure, "in due time," to show how the faith of the Pharisees enforces the doctrine which the affirmative contended for in the debate. This will come up in connection with Acts xxiv. 15.

R. W.

VEHAMASKILIM YABINU,

"AND THE WISE WILL UNDERSTAND."—Dan. xii. 10.

Thus it is translated in our English Bible, aud also in most other translations, the Hebrew not excepted. We shall endeavor to show that this translation is, to say the least, incorrect, and no other mistranslation of any other passage in Scripture has been so injurious to many good people, Jews and Christians, as that with which we headed this article. By virtue of that mistranslation, and, consequently, misunderstood declaration of the angel to Daniel, the Jews of old tried to make out the time of their final deliverance by the Messiah, and were, too often, misled by false pretenders of the Messiah, and thousands, nay, tens of thousands came to a miserable end. The disappointment of one generation was by no means sufficient to make the following one wiser, the sad experience of the people in one country was not able to teach the people of another country to be on their guard; they fell into the same fatal error and perished likewise. Each successive generation entertained the idea that the former misunderstood the prophecies of Daniel, and their calculations of the times and seasons mentioned in that highly figurative book were wrong, while they, the present generation, understood the book perfectly, and cannot be mistaken as concerning the exact time of the Advent of Messiah. In such days, then, any shrewd deceiver or fanatic could succeed in misguiding the unfortunate people, and their end was the same as that of their ancestors. The Rabbies, finally, put a stop to these unfortunate and destructive occurrences, by prohibiting the study of the book of Daniel, and threatened all who should dare to disregard their decree with excommunication.

Not less fatal, though perhaps, not so destructive, was that mistranslation and misinterpretation to many Christians in almost every century of the present era. In addition to the book of Daniel, Christians have that of John, called the "Revelation" which is even more figurative than the former. We shall not stop to speak of the many disappointments in past centuries, when, misguided, either by deceivers or fanatics, Christians expected the second advent of Jesus, the Messiah, but would only make mention of events which have taken place in our days and in this country. No man ever doubted the piety and sincerity of Mr. Miller, who calculated, out of those two books that Messiah must come again, the second time, in 1843; but, at the same time, every man knows that he and all who believed with him were sadly disappointed, and that many lost all they possessed, and many gave up all hope, not only in the speedy coming of Christ, but in the whole plan of redemption, and turned infidels. Many, however, believed that Mr. Miller was mistaken on certain points, which they now discovered, and set down the time to 1854 and made their preparation to welcome the king at his coming. These too were disappointed; and yet there are now learned and pious men who squander their time, their talents and their energy in studying chronology in connection with the books of Daniel and John, in order the find and appoint the times and seasons which the *Father* has kept for himself.

"Blessed is he who readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Thus the Divine introduces his prophecy. We do not think that the Prophet here indicates that any one who readeth and keeps—at heart—which he readeth should be able to find out the appointed time when these things, which he marks by "shortly" shall come to pass. Daniel, on the other hand, received the exact time when Messiah should come the first time, and when He should be cut off, but not for himself, that is, not for any sin of his own, but the time of the end, that is, the second advent of Messiah, in his kingdom to reign supremely over all the earth, was not revealed to him, though he was shown in a vision, how the Father, the Ancient of Days, will deliver the kingdom to his Son.

Moreover, there were shown unto John as well as unto Daniel, most stirring events which will precede the advent of the glorious king, and by which those that read and keep the words of prophecy should become aware of the approach of the greatest of all events, namely, the appearance of the King to occupy the throne of His father. This, and not more, is it what Gabriel said to Daniel, that the "Maskilim" should understand. "Maskilim" are those who consider the events passing around them, and apply them to that which they read in the books of prophecy, and only they will understand what they indicate.

No prophecy, wrapped in a figurative or highly poetical language, was ever understood until that prophecy became a historical fact; and even then, it was only understood by the "considerate ones" while the world at large did not. Isaiah prophecied the birth of Messiah, of his Divine titles and attributes, of his sufferings and humiliation; of his death and resurrection and of his final exaltation and glory; but who of the people understood these sublime predictions? none; and even when the child of Bethlehem was born, when he entered upon his great mission and received publicly the testimony of John the Baptist whom the people believed to be a prophet, and the testimony of the voice from heaven: "Thou art my beloved Son in thee I am well pleased," people did not understand the prophecies of the princely Isaiah. John only, and a few mere "considerate ones" understood. Signs were hung around the birth of the Messiah which should have identified him as the child born and the son given; but their eyes were closed to these signs; they perceived them not. They crucified their king, and at last the Romans came and destroyed the city and sanctuary, and that indignation spoken of in Daniel commenced, and which will not end till the appointed end. Thus, events which shall come to pass before the second coming of Christ were revealed to Daniel and John, and through them to us, so that when these events will become historical facts we shall understand their meaning, lift up our heads and look for the speedy advent of our glorious King. To the world at large, however, these events will be like all other events in the world's drama, the world will, even then, not understand that the end of this dispensation is near, and to them therefore, Christ will appear, as a thief in the night," unawares, but not unto us, not the "Maskilim" the "considerate ones," who read the words of prophecy and keep it. The heart of the "considerate ones," is comforted with the assurance that there is *a time* appointed; *a set time*, when the Lord shall return to reign and all his saints with him.

Let us, therefore, not calculate the times and seasons, but watch the march of events in the world's history; when we discover that they are those shown by visions to the prophets of old, the men of God, let us rejoice; but, should these events not take place in our days, let us, notwithstanding be prepared and our lamps trimmed. For, what Gabriel said unto Daniel is also said to us and to us all: "But go thou thy way till the end be, for thou shalt rest and stand up in thy lot at the end of days."

The exact time of the end was not even revealed unto Daniel, the beloved; for when he cried out: "O my Lord, what shall be the end of these things?" he received the following answer: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white and tried; but the wicked—the world at large—shall do wickedly, and none of the wicked shall understand—the passing events—but the *considerate ones* shall understand."—*Israelite Indeed.*

ISRAEL AND THE JEWS.

THE CASE OF THE SO CALLED LOST HOUSE OF ISRAEL AS CONTRASTED WITH THAT OF THE JEWS.

That the land of Israel, was given to Israel and not merely to the Jews, would seem to require but liltle proof. It is true that the Jews, or inhabitants of Jerusalem, did say of old to the ten tribes, Ezek. xi., "Get you far from the Lord; unto us is this land given in possession." But did the LORD approve of this denial of their brethern? Did he allow the justice of their claim? Most decidedly not. Repeatedly does he impress upon the prophet, the truth that they were still his brethern, and they where "All the house of Israel," even they whose expatriation was thus rejoiced in by the Jews. For the Jews had their wish gratified, so far as that the house which is called "All Israel," was removed from beside them, and taken away by the Assyrians into the north country; where they have lost the very name of Israel, and whence they are supposed never to have returned to contest the right of the Jews to the whole possession of the land appointed to the twelve tribes of Israel. But what, at the same time saith the LORD to their being sent far off from him? He saith, "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a Little Sanctuary in the countries unto which they shall come." So he was to be more to Israel in their outcast state, than he has promised to be to the Jews in their dispersion: for these were to seek him and not to find him, until the time of his return; whereas those shall be found of him, and he shall be to them as a Little Sanctuary, and that previous to their restoration, and when they are yet in the countries into which they should come. Thus would he be to them, before they were brought back into their own land which hath been so long lying desolate without them. But their restoration to the land shall also take place. Not only did the LORD say with regard to the Jews—"I will even gather you from the people, and assemble you out of the countries where ye have been csattered; and I will give you the land of Israel," but with regard to their outcast brethren of the house of Israel, he said: "And they shall come thither, and shall take away all the detestable things thereof, and all the abominations thereof from thence." Israel's heart has been divided, but Judah's requires to be renewed; "and I will give them one heart, and I will put a new spirit within you." Israel's heart shall cease from being hardened against his own flesh of the house of Judah: "And I will take the stony heart out of their flesh, and I will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances and do them: And they shall be my people, and I will be their God."—*Time of the End.*

MOROSENESS REBUKED.

The rebuke of moroseness contained in Matt. vi. 16—18, should be well pondered by every Christian. Surely he, of all men on earth, ought to be cheerful. How can he, who has God for his friend and the kingdom of God for his home, indulge in sullenness and gloom? Come what may, he knows that "it shall be well with the righteous." He may lose children, friends, health, reputation, property, still he knows that "all things work together for his good." Let him, then, show forth his cheerfulness and "contentment," as well as his "Godliness," that others may get "great gain" from his example. The moroseness and austerity of semi-professed Christians have done much injury to the cause of the Redeemer, and brought reproach upon His religion. The sour countenance of Pharisaic disciples has often made the young regard Christianity as the embodiment of all that is dismal and lugubrious; and thus a stone of stumbling has been thrown in the way of the youthful and light-hearted.

Historians tell us that the ribaldry, buffoonery and gross licentiousness during the reign of Charles II. of England, were brought about in good part by the cant, nasal tones, long prayers and sour visages of the Puritans. Those who could not appreciate the bright and noble qualities of the Puritans, could ridicule their dress and manner. Had the purest and best men that the world has ever produced been more cheerful, more joyous, more courteous, and more conciliating, England might have been spared the ignominy of the disgraceful reigns of Charles II. and James II.

The fact is, that the Puritans at the outset never could have gained a party sufficiently strong to overthrow the throne of Charles I., but for the popularity of their great leader, John Hampden. All know how much of his popularity was due to that "natural cheerfulness, vivacity, and flowing courtesy to all men," of which Clarendon speaks. The broad and genial humor of John Bunyan makes him more read than any other author. Our Saviour, though "a man of sorrows, and acquainted with grief," yet mixed freely with the people in kind and cheerful conversation. He honored a marriage by his presence. He eat with publicans and sinners. He talked with a poor, ignorant woman by the well of Samaria. He wept with the bereaved sisters at the grave of their brother Lazarus. All this shows a disposition the farthest removed from the sullen and selfish gloom of morbid religion. *Major Hill.*

THE TRANSFIGURATION ON THE MOUNT.

This vision, which opened to the gaze of the three disciples the appearance of their master in his glorified state, was the fulfilment of a promise which he gave them but a few days before. Luke ix. 27, "But I tell you of a truth, there are some standing here who shall not taste of death till they see the kingdom of God," says our authorized version. Other learned men, however, translate it: "God's Royal Majesty." In the transfiguration, then, Jesus showed the three how he will appear when he comes the second time, and establishes the kingdom of God on the earth. If, as it is asserted, the kingdom of God, or the reign of Messiah, had been set up on the Mount of Transfiguration, it must be there now, because, when once established, this kingdom is to stand forever and ever. Is the kingdom of God on the Mount, or anywhere on the earth? If the kingdom of God is already set up on the earth, how is it that all peoples, nations and languages do not render obedience to its king, the Messiah? It is said that those among the nations who believe in Messiah, constitute his kingdom. To this we object, for two reasons: first, the true and faithful believers, the saints, are comparatively very few; while we are assured by the unerring word of truth, that all people will serve and obey Him to whom the everlasting government is given. Secondly, even these few saints, the best of them, render but a very imperfect obedience to their king, and need continually the mediation of the Great High Priest who now sits on the throne of his Father in heaven, or else he would not find even one co-ruler when he comes to reign over the earth.

"My kingdom is not of this age," says Jesus to Pilate; and what He says is true; and therefore he taught us to pray—Thy kingdom come: which, indeed, we still do pray; all Christians pray it every day. But what those who believe the kingdom of God to be already on the earth do mean by it, we cannot understand.

The same is the case with the passage in Luke xvii. 20, which is generally referred to by those who believe the kingdom of God is in the hearts of the faithful disciples. "The kingdom of God is within you," is the translation in the authorized version; while the literal translation reads thus: "For God's Royal Majesty is among you." It is evident, from the context, that Christ did not say, "the kingdom of God is within you;" for he speaks to unbelieving Pharasees, within whom the kingdom of God could not dwell, even if it were in the heart of believers—*Israelite Indeed.*

WEIGHING THE EVIDENCE.—A clerical correspondent of the Presbyterian relates an account of a recently deceased jurist, which is interesting. This man had been for many years a Judge of the Supreme Court of a southwestern State. His learning, sagacity, integrity, and morality gave him a very high position in the community. But, while an attentive hearer of the gospel, he was not a professor of religion. On one occasion the clergyman who had had some previous acquaintance with him, having concluded his call, was about to withdraw, when the Judge said to him, with emotion, "Sir, I have good news for you. Although I feel myself the unworthiest of them all, I am I trust, one of the children of God." As he spoke, his eyes filled with tears, and he proceeded to give me a narrative of his case. He had been for years undecided, if not skeptical in regard to the Bible. Feeling himself advancing in age, he determined to decide the case for himself once and forever. He gave one year to an investigation of scripture, and the evidence for and against it exactly as he would have done a complicated and important case laid before him as Judge of the Supreme Court. After a full, calm, impartial examination, he deliberately decided that the Bible was from God—was all it professed to be. He then felt the clear obligation to believe and to act upon its teachings. A little while he hesitated in regard to what was faith in Christ—puzzled by its very simplicrty. But the Holy Spirit completed his work by opening his eyes to see and acknowledge Christ as his Saviour; and after some months of serious consideration of that part of Christian duty also, he became a member of the Presbyterian Church in the place in which he lived. If all skeptics would only thus weigh the evidence, how surely would they attain the like precious faith of God's elect!—*Christian Intel.*

THE JEWS AND JERUSALEM.—The following from the *Revival*, shows that there is a great movement on foot in reference to the Jewish people and the holy city. A correspondent thus writes:—

"In January last there was a notice in the *Times* to the effect that the Emperor of the French desired a conference of the leaders of the Jewish nation to be held in Paris, and the Prefect of Paris had issued notices accordingly; and I have very recently learned that the conference will be in the summer, and probably about the month of June. The Rothschild family are taking a very active part in this movement; and the object of the meeting is, the taking into consideration the immediate preparation of Jerusalem. Deeming this to be a very remarkable sign of the times, I thought you might wish to make use of such information for the benefit of the Lord's people in general."

SALUTARY THOUGHT.—When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him as to why he did it—told him he gave too much, and said it would be to his disadvantage. Now mark the answer of this excellent man. "God almighty has permitted me but one journey through the world; and when I am gone, I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

☞ To dare to believe less, or to pretend to understand more, than God has expressly revealed, is equally profane presumption.—*Whately.*

GLORY, HONOR, IMMORTALITY.

"God will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life."—Rom. ii. 6, 7.

1. "GLORY."—Greek, *doxan*. The term glory, is one often used, and generally includes in the mind the ideas of excellence and happiness: or some thing splendid connected with much enjoyment. As the glory spoken of in the text is some thing to be attained in the future, and after effort on our part in the present time, it is worth while to endeavor to get as clear a conception of it as may be.

We regard it as that "change," of which the Scriptures speak, to be experienced by the saints at the second advent of Christ. Or, in other words, that change to be wrought at the resurrection from among the dead, viz.: the resurrection of the just. Paul informs us, 1 Cor. xv. 43: "They are sown in dishonor, they arise in glory."—Syriac.

The present state of man is one of dishonor, because one of corruption. Great pains are now taken to adorn our persons—to make ourselves look beautiful; i. e., glorious. But after all the labor and toil, corruption prevails—the most beautiful form and countenance is changed, its appearance becomes offensive, and we willingly lay it away out of our sight. "They are sown in dishonor." But the followers of Christ will be raised in glory.

How shall we obtain an idea of the glory to be attained? Paul informs us, Phil. iii 21, that "Our LIFE-GIVER, the Lord Jesus Christ," will come "from heaven;" and that then he shall change our vile body, (or, body of our abasement—Syriac) that it may be fashioned like unto his glorious body," (or the body of his glory.—Syriac.) But how can we get an idea of that glory which Jesus possesses? Paul has, in this text, given us the pattern of the glory, and Peter shall give us the clue to its full discovery; 2 Peter i. 16–18. Peter says,—"We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well-pleased: and this voice which came from heaven we heard, when we were with him in the holy mount." Another eye-witness of the same manifestation, viz., John, says,—"We beheld his glory, the glory as of the only begotten of the Father." John i. 14.

We will now turn to the manifestation of that glory, as recorded by Matthew, chap. xvii. 1: "Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them, (Syriac—was changed before them,) and his face did shine as the sun, and his raiment was white as the light." Here, in this vision, was the manifestation of "his glorious body," like unto which, Paul tells us, "our vile bodies shall" be "changed" when Christ "comes from heaven." Surely here is glory enough to satisfy our largest desires. The sight of it in vision, made Peter say, "Lord, it is good for us to be here." O, how satisfying the sight, and so much more so the realization when "vision" will be swallowed up in the reality. Such is the glory presented as one of the benefits of the gospel of Jesus Christ.

2.—"HONOR"—Greek, *timeen*. "A state of honor, dignity: a distinguished mark of favor." Such is the state to which the followers of Christ are to be exalted. "A Royal Priesthood;" to be "kings and priests unto God and the Lamb," to "reign on the earth, and over the nations." This is what Christ has promised those who obey him; and the Scriptures everywhere confirm the same thing. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Rev. iii. 21. Christ's own throne is "the throne of his father David," which Jehovah has sworn to give him, and which will be bestowed upon him when the judgment is executed, or in process of execution upon the "fourth" dynasty of rulers on earth, symbolized by a "dreadful and terrible beast." That beast is to be slain—the body of rulers overthrown and destroyed; then one is seen coming in the "clouds of heaven," who is "like the Son of Man;" and he "came to the Ancient of days, ... and there was given him dominion, and glory, and a kingdom, that all people, nations, and tongues, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. This dominion and kingdom is that in which Christ has promised his followers a share: and "judgment" is to be "given to the saints of the Most High," when the time has come "that the saints possess the kingdom;" verse 22: then "the kingdom and dominion, and the greatness of the kingdom, (or the greatness of the kings—Septuagint,) under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

Such is the royal honor presented to our

HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—JESUS.

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GEORGE STORRS : : : EDITOR.

A PROMISE HARD TO KEEP.

The Editor of the *Crisis*, by visiting Rabbi Noot, during the late discussion, to consult him on Daniel xii. 2, got himself into a really embarrassing predicament. He asked the Rabbi for exegetical "bread," from which the notion of the revival of the wicked dead might derive sustenance, but the learned Israelite gave him instead a "stone" of the most indigestible kind. At that time, and even for some days afterwards, my brother seemed to think he had received veritable bread. Vain was the effort of the affirmative to undeceive him, and so the illusion clung to him long enough to find a record in the first of the two articles that have appeared in the *Crisis* in relation to the debate. There is reason, however, for believing that the negative got his eyes open before he had completed his second article. His zeal to connect the verb "awake" with the "shame and everlasting contempt" of the passage in Daniel, led him into a theological pitfall that will look deeper and deeper to him the more he explores it. And he will find—if he has not already found—that deliverance from his situation can only come from the doctrine of the non-resurrection of the wicked. The alternative of either remaining in his present plight, or accepting the view just named, may be a disgreeable one, but there is no help for it. The case is very plain and simple, and too interesting to be kept from our readers. A statement of it will show, that a fact, which was a "fish" in the hands of the affirmative, became, in those of the negative, a troublesome "scorpion." Dismissing the figures, let us look at the facts.

In the *Crisis* account of his interview with Dr. Noot, Br. Grant—in reference to the belief of the PHARISEES—says:—

"They believed in the resurrection 'of the just and unjust,' but not of the notoriously wicked. The information gathered from the Jew helped us to understand Paul's language in Acts xxiv. 15, better than ever before. This we will notice in due time."

It would appear, from the forgoing, that, prior to the debate, Br. G.'s understanding of Acts xxiv. 15 was not perfect. This is unquestionably true, and the admission of the fact is worth something. Now, then, what discoveries does his "better" acquaintance with the passage comprehend? An analysis of his statement furnishes the desired answer to this question. 1. According to Br. G., the Pharisees held to the resurrection of those termed the "UNJUST" in Acts xxiv. 15. 2. They believed that the "notoriously wicked" would *not* be raised. Here, then, Br. G. stands squarely committed, by the remorseless logic of his own assertions, to the position that there will never be a resurrection of the "notoriously wicked." But since—according to Br. G. and the Pharisees—the "UNJUST," named in the passage in Acts, are *better* persons than the "notoriously wicked," the resurrection of the former class must, by every dictate of reason, be held to be not a *curse*, but a *blessing*. But if it be a blessing, it should secure salvation—ETERNAL SALVATION; and *that*—according to the information derived by Br. G. from the Rabbi—is precisely what the Phaaisees believed it would secure. The conclusion, therefore, of the whole matter is this: Br. Grant's "better" understanding of Acts xxiv. 15, results exclusively from his having discovered that the "*notoriously wicked*," are not in the passage at all, and that the "UNJUST," whom it does mention, are a class that are to be SAVED. This is the platform on which my brother's article places him. If he does not occupy it in fact, let him tell his readers, if he can, in what way his conference with "the Jew" helped him to a "better" comprehension than he previously had of "Paul's language in Acts xxiv. 15."

"A Promise Hard to Keep"—stands at the head of this article. Its import will now be explained. It will be seen that, in reference to his new light on "Paul's language in Acts xxiv. 15," Br. Grant says—"THIS WE WILL NOTICE IN DUE TIME." Here is a promise to his readers, and it relates to what he designed to do in his article of the succeeding week, wherein he introduced the passage from Acts to show "that the wicked would as certainly arise as the just." But the promise was not kept. The "due time" arrived, and with it an editorial on "The Discussion in Boston," but with them the looked-for "notice" did *not* come. Nor has it come yet. My conviction is, that the promise is one that *cannot* be fulfilled, inasmuch as what Br. G. learned from the Rabbi is not in favor of the revival and subsequent destruction of any of the dead, but utterly against that view. His ommission to allude to the matter when the "due time" came, justifies the inference that he discovered how unavailable the faith of the Pharisees would be for the purposes of his argument. He is perfectly excusable for not doing an impossible thing; but he is fairly bound, it seems to me, to withdraw a pledge which he finds himself unable to keep. It may be a little humiliating to do so, but what of that? The truth of God is ten thousand times more important than the concealment of our blunders can possibly be. If we always evince a cheerful readiness to confess our mistakes, one good at least will result from our having made them. This willingness to retreat when we are wrong, gives weight to our opinions when we are right.

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VEHAMASKILIM YABINU,

"AND THE WISE WILL UNDERSTAND."—Dan. xii. 10.

Thus it is translated in our English Bible, aud also in most other translations, the Hebrew not excepted. We shall endeavor to show that this translation is, to say the least, incorrect, and no other mistranslation of any other passage in Scripture has been so injurious to many good people, Jews and Christians, as that with which we headed this article. By virtue of that mistranslation, and, consequently, misunderstood declaration of the angel to Daniel, the Jews of old tried to make out the time of their final deliverance by the Messiah, and were, too often, misled by false pretenders of the Messiah, and thousands, nay, tens of thousands came to a miserable end. The disappointment of one generation was by no means sufficient to make the following one wiser, the sad experience of the people in one country was not able to teach the people of another country to be on their guard; they fell into the same fatal error and perished likewise. Each successive generation entertained the idea that the former misunderstood the prophecies of Daniel, and their calculations of the times and seasons mentioned in that highly figurative book were wrong, while they, the present generation, understood the book perfectly, and cannot be mistaken as concerning the exact time of the Advent of Messiah. In such days, then, any shrewd deceiver or fanatic could succeed in misguiding the unfortunate people, and their end was the same as that of their ancestors. The Rabbies, finally, put a stop to these unfortunate and destructive occurrences, by prohibiting the study of the book of Daniel, and threatened all who should dare to disregard their decree with excommunication.

Not less fatal, though perhaps, not so destructive, was that mistranslation and misinterpretation to many Christians in almost every century of the present era. In addition to the book of Daniel, Christians have that of John, called the "Revelation" which is even more figurative than the former. We shall not stop to speak of the many disappointments in past centuries, when, misguided, either by deceivers or fanatics, Christians expected the second advent of Jesus, the Messiah, but would only make mention of events which have taken place in our days and in this country. No man ever doubted the piety and sincerity of Mr. Miller, who calculated, out of those two books that Messiah must come again, the second time, in 1843; but, at the same time, every man knows that he and all who believed with him were sadly disappointed, and that many lost all they possessed, and many gave up all hope, not only in the speedy coming of Christ, but in the whole plan of redemption, and turned infidels. Many, however, believed that Mr. Miller was mistaken on certain points, which they now discovered, and set down the time to 1854 and made their preparation to welcome the king at his coming. These too were disappointed; and yet there are now learned and pious men who squander their time, their talents and their energy in studying chronology in connection with the books of Daniel and John, in order the find and appoint the times and seasons which the *Father* has kept for himself.

"Blessed is he who readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Thus the Divine introduces his prophecy. We do not think that the Prophet here indicates that any one who readeth and keeps—at heart—which he readeth should be able to find out the appointed time when these things, which he marks by "shortly" shall come to pass. Daniel, on the other hand, received the exact time when Messiah should come the first time, and when He should be cut off, but not for himself, that is, not for any sin of his own, but the time of the end, that is, the second advent of Messiah, in his kingdom to reign supremely over all the earth, was not revealed to him, though he was shown in a vision, how the Father, the Ancient of Days, will deliver the kingdom to his Son.

Moreover, there were shown unto John as well as unto Daniel, most stirring events which will precede the advent of the glorious king, and by which those that read and keep the words of prophecy should become aware of the approach of the greatest of all events, namely, the appearance of the King to occupy the throne of His father. This, and not more, is it what Gabriel said to Daniel, that the "Maskilim" should understand. "Maskilim" are those who consider the events passing around them, and apply them to that which they read in the books of prophecy, and only they will understand what they indicate.

No prophecy, wrapped in a figurative or highly poetical language, was ever understood until that prophecy became a historical fact; and even then, it was only understood by the "considerate ones" while the world at large did not. Isaiah prophecied the birth of Messiah, of his Divine titles and attributes, of his sufferings and humiliation; of his death and resurrection and of his final exaltation and glory; but who of the people understood these sublime predictions? none; and even when the child of Bethlehem was born, when he entered upon his great mission and received publicly the testimony of John the Baptist whom the people believed to be a prophet, and the testimony of the voice from heaven: "Thou art my beloved Son in thee I am well pleased," people did not understand the prophecies of the princely Isaiah. John only, and a few mere "considerate ones" understood. Signs were hung around the birth of the Messiah which should have identified him as the child born and the son given; but their eyes were closed to these signs; they perceived them not. They crucified their king, and at last the Romans came and destroyed the city and sanctuary, and that indignation spoken of in Daniel commenced, and which will not end till the appointed end. Thus, events which shall come to pass before the second coming of Christ were revealed to Daniel and John, and through them to us, so that when these events will become historical facts we shall understand their meaning, lift up our heads and look for the speedy advent of our glorious King. To the world at large, however, these events will be like all other events in the world's drama, the world will, even then, not understand that the end of this dispensation is near, and to them therefore, Christ will appear, as a thief in the night," unawares, but not unto us, not the "Maskilim" the "considerate ones," who read the words of prophecy and keep it. The heart of the "considerate ones," is comforted with the assurance that there is *a time* appointed; *a set time*, when the Lord shall return to reign and all his saints with him.

Let us, therefore, not calculate the times and seasons, but watch the march of events in the world's history; when we discover that they are those shown by visions to the prophets of old, the men of God, let us rejoice; but, should these events not take place in our days, let us, notwithstanding be prepared and our lamps trimmed. For, what Gabriel said unto Daniel is also said for us and to us all: "But go thou thy way till the end be, for thou shalt rest and stand up in thy lot at the end of days."

The exact time of the end was not even revealed unto Daniel, the beloved; for when he cried out: "O my Lord, what shall be the end of these things?" he received the following answer: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white and tried; but the wicked—the world at large—shall do wickedly, and none of the wicked shall understand—the passing events—but the *considerate ones* shall understand."—*Israelite Indeed.*

ISRAEL AND THE JEWS.

THE CASE OF THE SO CALLED LOST HOUSE OF ISRAEL AS CONTRASTED WITH THAT OF THE JEWS.

That the land of Israel, was given to Israel and not merely to the Jews, would seem to require but liltle proof. It is true that the Jews, or inhabitants of Jerusalem, did say of old to the ten tribes, Ezek. xi., "Get you far from the Lord; unto us is this land given in possession." But did the LORD approve of this denial of their brethern? Did he allow the justice of their claim? Most decidedly not. Repeatedly does he impress upon the prophet, the truth that they were still his brethern, and they where "All the house of Israel," even they whose expatriation was thus rejoiced in by the Jews. For the Jews had their wish gratified, so far as that the house which is called "All Israel," was removed from beside them, and taken away by the Assyrians into the north country; where they have lost the very name of Israel, and whence they are supposed never to have returned to contest the right of the Jews to the whole possession of the land appointed to the twelve tribes of Israel. But what, at the same time saith the LORD to their being sent far off from him? He saith, "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a Little Sanctuary in the countries unto which they shall come." So he was to be more to Israel in their outcast state, than he has promised to be to the Jews in their dispersion: for these were to seek him and not to find him, until the time of his return; whereas those shall be found of him, and he shall be to them as a Little Sanctuary, and that previous to their restoration, and when they are yet in the countries into which they should come. Thus would he be to them, before they were brought back into their own land which hath been so long lying desolate without them. But their restoration to the land shall also take place. Not only did the LORD say with regard to the Jews—"I will even gather you from the people, and assemble you out of the countries where ye have been csattered; and I will give you the land of Israel," but with regard to their outcast brethren of the house of Israel, he said: "And they shall come thither, and shall take away all the detestable things thereof, and all the abominations thereof from thence." Israel's heart has been divided, but Judah's requires to be renewed; "and I will give them one heart, and I will put a new spirit within you." Israel's heart shall cease from being hardened against his own flesh of the house of Judah: "And I will take the stony heart out of their flesh, and I will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances and do them: And they shall be my people, and I will be their God."—*Time of the End.*

MOROSENESS REBUKED.

The rebuke of moroseness contained in Matt. vi. 16—18, should be well pondered by every Christian. Surely he, of all men on earth, ought to be cheerful. How can he, who has God for his friend and the kingdom of God for his home, indulge in sullenness and gloom? Come what may, he knows that "it shall be well with the righteous." He may lose children, friends, health, reputation, property, still he knows that "all things work together for his good." Let him, then, show forth his cheerfulness and "contentment," as well as his "Godliness," that others may get "great gain" from his example. The moroseness and austerity of semi-professed Christians have done much injury to the cause of the Redeemer, and brought reproach upon His religion. The sour countenance of Pharisaic disciples has often made the young regard Christianity as the embodiment of all that is dismal and lugubrious; and thus a stone of stumbling has been thrown in the way of the youthful and light-hearted.

Historians tell us that the ribaldry, buffoonery and gross licentiousness during the reign of Charles II. of England, were brought about in good part by the cant, nasal tones, long prayers and sour visages of the Puritans. Those who could not appreciate the bright and noble qualities of the Puritans, could ridicule their dress and manner. Had the purest and best men that the world has ever produced been more cheerful, more joyous, more courteous, and more conciliating, England might have been spared the ignominy of the disgraceful reigns of Charles II. and James II.

The fact is, that the Puritans at the outset never could have gained a party sufficiently strong to overthrow the throne of Charles I., but for the popularity of their great leader, John Hampden. All know how much of his popularity was due to that "natural cheerfulness, vivacity, and flowing courtesy to all men," of which Clarendon speaks. The broad and genial humor of John Bunyan makes him more read than any other author. Our Saviour, though "a man of sorrows, and acquainted with grief," yet mixed freely with the people in kind and cheerful conversation. He honored a marriage by his presence. He eat with publicans and sinners. He talked with a poor, ignorant woman by the well of Samaria. He wept with the bereaved sisters at the grave of their brother Lazarus. All this shows a disposition the farthest removed from the sullen and selfish gloom of morbid religion. *Major Hill.*

THE TRANSFIGURATION ON THE MOUNT.

"This vision, which opened to the gaze of the three disciples the appearance of their master in his glorified state, was the fulfilment of a promise which he gave them but a few days before. Luke ix. 27, "But I tell you of a truth, there are some standing here who shall not taste of death till they see the kingdom of God," says our authorized version. Other learned men, however, translate it: "God's Royal Majesty." In the transfiguration, then, Jesus showed the three how he will appear when he comes the second time, and establishes the kingdom of God on the earth. If, as it is asserted, the kingdom of God, or the reign of Messiah, had been set up on the Mount of Transfiguration, it must be there now, because, when once established, this kingdom is to stand forever and ever. Is the kingdom of God on the Mount, or anywhere on the earth? If the kingdom of God is already set up on the earth, how is it that all peoples, nations and languages do not render obedience to its king, the Messiah? It is said that those among the nations who believe in Messiah, constitute his kingdom. To this we object, for two reasons: first, the true and faithful believers, the saints, are comparatively very few; while we are assured by the unerring word of truth, that all people will serve and obey Him to whom the everlasting government is given. Secondly, even these few saints, the best of them, render but a very imperfect obedience to their king, and need continually the mediation of the Great High Priest who now sits on the throne of his Father in heaven, or else he would not find even one co-ruler when he comes to reign over the earth.

"My kingdom is not of this age," says Jesus to Pilate; and what He says is true; and therefore he taught us to pray—Thy kingdom come: which, indeed, we still do pray; all Christians pray it every day. But what those who believe the kingdom of God to be already on the earth do mean by it, we cannot understand.

The same is the case with the passage in Luke xvii. 20, which is generally referred to by those who believe the kingdom of God is in the hearts of the faithful disciples. "The kingdom of God is within you," is the translation in the authorized version; while the literal translation reads thus: "For God's Royal Majesty is among you." It is evident, from the context, that Christ did not say, "the kingdom of God is within you;" for he speaks to unbelieving Pharasees, within whom the kingdom of God could not dwell, even if it were in the heart of believers—*Israelite Indeed.*

WEIGHING THE EVIDENCE.—A clerical correspondent of the Presbyterian relates an account of a recently deceased jurist, which is interesting. This man had been for many years a Judge of the Supreme Court of a southwestern State. His learning, sagacity, integrity, and morality gave him a very high position in the community. But, while an attentive hearer of the gospel, he was not a professor of religion. On one occasion the clergyman who had had some previous acquaintance with him, having concluded his call, was about to withdraw, when the Judge said to him, with emotion, "Sir, I have good news for you. Although I feel myself the unworthiest of them all, I am I trust, one of the children of God." As he spoke, his eyes filled with tears, and he proceeded to give me a narrative of his case. He had been for years undecided, if not skeptical in regard to the Bible. Feeling himself advancing in age, he determined to decide the case for himself once and forever. He gave one year to an investigation of scripture, and the evidence for and against it exactly as he would have done a complicated and important case laid before him as Judge of the Supreme Court. After a full, calm, impartial examination, he deliberately decided that the Bible was from God—was all it professed to be. He then felt the clear obligation to believe and to act upon its teachings. A little while he hesitated in regard to what was faith in Christ—puzzled by its very simplicrty. But the Holy Spirit completed his work by opening his eyes to see and acknowledge Christ as his Saviour; and after some months of serious consideration of that part of Christian duty also, he became a member of the Presbyterian Church in the place in which he lived. If all skeptics would only thus weigh the evidence, how surely would they attain the like precious faith of God's elect!—*Christian Intel.*

THE JEWS AND JERUSALEM.—The following from the *Revival*, shows that there is a great movement on foot in reference to the Jewish people and the holy city. A correspondent thus writes:—

"In January last there was a notice in the *Times* to the effect that the Emperor of the French desired a conference of the leaders of the Jewish nation to be held in Paris, and the Prefect of Paris had issued notices accordingly; and I have very recently learned that the conference will be in the summer, and probably about the month of June. The Rothschild family are taking a very active part in this movement; and the object of the meeting is, the taking into consideration the immediate preparation of Jerusalem. Deeming this to be a very remarkable sign of the times, I thought you might wish to make use of such information for the benefit of the Lord's people in general."

SALUTARY THOUGHT.—When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him as to why he did it—told him he gave too much, and said it would be to his disadvantage. Now mark the answer of this excellent man. "God almighty has permitted me but one journey through the world; and when I am gone, I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

To dare to believe less, or to pretend to understand more, than God has expressly revealed, is equally profane presumption.—*Whately.*

GLORY, HONOR, IMMORTALITY.

"God will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life."—Rom. ii. 6, 7.

1. "GLORY."—Greek, *doxan*. The term glory, is one often used, and generally includes in the mind the ideas of excellence and happiness: or some thing splendid connected with much enjoyment. As the glory spoken of in the text is some thing to be attained in the future, and after effort on our part in the present time, it is worth while to endeavor to get as clear a conception of it as may be.

We regard it as that "change," of which the Scriptures speak, to be experienced by the saints at the second advent of Christ. Or, in other words, that change to be wrought at the resurrection from among the dead, viz.: the resurrection of the just. Paul informs us, 1 Cor. xv. 43: "They are sown in dishonor, they arise in glory."—Syriac.

The present state of man is one of dishonor, because one of corruption. Great pains are now taken to adorn our persons—to make ourselves look beautiful; i. e., glorious. But after all the labor and toil, corruption prevails—the most beautiful form and countenance is changed, its appearance becomes offensive, and we willingly lay it away out of our sight. "They are sown in dishonor." But the followers of Christ will be raised in glory.

How shall we obtain an idea of the glory to be attained? Paul informs us, Phil. iii 21, that "Our LIFE-GIVER, the Lord Jesus Christ," will come "from heaven;" and that then he shall change our vile body, (or, body of our abasement—Syriac) that it may be fashioned like unto his glorious body," (or the body of his glory.—Syriac.) But how can we get an idea of that glory which Jesus possesses? Paul has, in this text, given us the pattern of the glory, and Peter shall give us the clue to its full discovery; 2 Peter i. 16–18. Peter says,—"We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well-pleased: and this voice which came from heaven we heard, when we were with him in the holy mount." Another eye-witness of the same manifestation, viz., John, says,—"We beheld his glory, the glory as of the only begotten of the Father." John i. 14.

We will now turn to the manifestation of that glory, as recorded by Matthew, chap. xvii. 1: "Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them, (Syriac—was changed before them,) and his face did shine as the sun, and his raiment was white as the light." Here, in this vision, was the manifestation of "his glorious body," like unto which, Paul tells us, "our vile bodies shall" be "changed" when Christ "comes from heaven." Surely here is glory enough to satisfy our largest desires. The sight of it in vision, made Peter say, "Lord, it is good for us to be here." O, how satisfying the sight, and so much more so the realization when "vision" will be swallowed up in the reality. Such is the glory presented as one of the benefits of the gospel of Jesus Christ.

2.—"HONOR"—Greek, *timeen*. "A state of honor, dignity: a distinguished mark of favor." Such is the state to which the followers of Christ are to be exalted. "A Royal Priesthood;" to be "kings and priests unto God and the Lamb," to "reign on the earth, and over the nations." This is what Christ has promised those who obey him; and the Scriptures everywhere confirm the same thing. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Rev. iii. 21. Christ's own throne is "the throne of his father David," which Jehovah has sworn to give him, and which will be bestowed upon him when the judgment is executed, or in process of execution upon the "fourth" dynasty of rulers on earth, symbolized by a "dreadful and terrible beast." That beast is to be slain—the body of rulers overthrown and destroyed; then one is seen coming in the "clouds of heaven," who is "like the Son of Man;" and he "came to the Ancient of days, ... and there was given him dominion, and glory, and a kingdom, that all people, nations, and tongues, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. This dominion and kingdom is that in which Christ has promised his followers a share: and "judgment" is to be "given to the saints of the Most High," when the time has come "that the saints possess the kingdom;" verse 22: then "the kingdom and dominion, and the greatness of the kingdom, (or the greatness of the kings—Septuagint,) under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

Such is the royal honor presented to our

HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

A PROMISE HARD TO KEEP.

The Editor of the *Crisis*, by visiting Rabbi Noot, during the late discussion, to consult him on Daniel xii. 2, got himself into a really embarrassing predicament. He asked the Rabbi for exegetical "bread," from which the notion of the revival of the wicked dead might derive sustenance, but the learned Israelite gave him instead a "stone" of the most indigestible kind. At that time, and even for some days afterwards, my brother seemed to think he had received veritable bread. Vain was the effort of the affirmative to undeceive him, and so the illusion clung to him long enough to find a record in the first of the two articles that have appeared in the *Crisis* in relation to the debate. There is reason, however, for believing that the negative got his eyes open before he had completed his second article. His zeal to connect the verb "awake" with the "shame and everlasting contempt" of the passage in Daniel, led him into a theological pitfall that will look deeper and deeper to him the more he explores it. And he will find—if he has not already found—that deliverance from his situation can only come from the doctrine of the non-resurrection of the wicked. The alternative of either remaining in his present plight, or accepting the view just named, may be a disgreeable one, but there is no help for it. The case is very plain and simple, and too interesting to be kept from our readers. A statement of it will show, that a fact, which was a "fish" in the hands of the affirmative, became, in those of the negative, a troublesome "scorpion." Dismissing the figures, let us look at the facts.

In the *Crisis* account of his interview with Dr. Noot, Br. Grant—in reference to the belief of the PHARISEES—says:—

"They believed in the resurrection 'of the just and unjust,' but not of the notoriously wicked. The information gathered from the Jew helped us to understand Paul's language in Acts xxiv. 15, better than ever before. This we will notice in due time."

It would appear, from the forgoing, that, prior to the debate, Br. G.'s understanding of Acts xxiv. 15 was not perfect. This is unquestionably true, and the admission of the fact is worth something. Now, then, what discoveries does his "better" acquaintance with the passage comprehend? An analysis of his statement furnishes the desired answer to this question. 1. According to Br. G., the Pharisees held to the resurrection of those termed the "UNJUST" in Acts xxiv. 15. 2. They believed that the "notoriously wicked" would *not* be raised. Here, then, Br. G. stands squarely committed, by the remorseless logic of his own assertions, to the position that there will never be a resurrection of the "notoriously wicked." But since—according to Br. G. and the Pharisees—the "UNJUST," named in the passage in Acts, are *better* persons than the "notoriously wicked," the resurrection of the former class must, by every dictate of reason, be held to be not a *curse*, but a *blessing*. But if it be a blessing, it should secure salvation—ETERNAL SALVATION; and *that*—according to the information derived by Br. G. from the Rabbi—is precisely what the Phaaisees believed it would secure. The conclusion, therefore, of the whole matter is this: Br. Grant's "better" understanding of Acts xxiv. 15, results exclusively from his having discovered that the "*notoriously wicked*," are not in the passage at all, and that the "UNJUST," whom it does mention, are a class that are to be SAVED. This is the platform on which my brother's article places him. If he does not occupy it in fact, let him tell his readers, if he can, in what way his conference with "the Jew" helped him to a "better" comprehension than he previously had of "Paul's language in Acts xxiv. 15."

"A Promise Hard to Keep"—stands at the head of this article. Its import will now be explained. It will be seen that, in reference to his new light on "Paul's language in Acts xxiv. 15," Br. Grant says—"THIS WE WILL NOTICE IN DUE TIME." Here is a promise to his readers, and it relates to what he designed to do in his article of the succeeding week, wherein he introduced the passage from Acts to show "that the wicked would as certainly arise as the just." But the promise was not kept. The "due time" arrived, and with it an editorial on "The Discussion in Boston," but with them the looked-for "notice" did *not* come. Nor has it come yet. My conviction is, that the promise is one that *cannot* be fulfilled, inasmuch as what Br. G. learned from the Rabbi is not in favor of the revival and subsequent destruction of any of the dead, but utterly against that view. His ommission to allude to the matter when the "due time" came, justifies the inference that he discovered how unavailable the faith of the Pharisees would be for the purposes of his argument. He is perfectly excusable for not doing an impossible thing; but he is fairly bound, it seems to me, to withdraw a pledge which he finds himself unable to keep. It may be a little humiliating to do so, but what of that? The truth of God is ten thousand times more important than the concealment of our blunders can possibly be. If we always evince a cheerful readiness to confess our mistakes, one good at least will result from our having made them. This willingness to retreat when we are wrong, gives weight to our opinions when we are right.

It will give me great pleasure, "in due time," to show how the faith of the Pharisees enforces the doctrine which the affirmative contended for in the debate. This will come up in connection with Acts xxiv. 15.

R. W.

VEHAMASKILIM YABINU,

"AND THE WISE WILL UNDERSTAND."—Dan. xii. 10.

Thus it is translated in our English Bible, aud also in most other translations, the Hebrew not excepted. We shall endeavor to show that this translation is, to say the least, incorrect, and no other mistranslation of any other passage in Scripture has been so injurious to many good people, Jews and Christians, as that with which we headed this article. By virtue of that mistranslation, and, consequently, misunderstood declaration of the angel to Daniel, the Jews of old tried to make out the time of their final deliverance by the Messiah, and were, too often, misled by false pretenders of the Messiah, and thousands, nay, tens of thousands came to a miserable end. The disappointment of one generation was by no means sufficient to make the following one wiser, the sad experience of the people in one country was not able to teach the people of another country to be on their guard; they fell into the same fatal error and perished likewise. Each successive generation entertained the idea that the former misunderstood the prophecies of Daniel, and their calculations of the times and seasons mentioned in that highly figurative book were wrong, while they, the present generation, understood the book perfectly, and cannot be mistaken as concerning the exact time of the Advent of Messiah. In such days, then, any shrewd deceiver or fanatic could succeed in misguiding the unfortunate people, and their end was the same as that of their ancestors. The Rabbies, finally, put a stop to these unfortunate and destructive occurrences, by prohibiting the study of the book of Daniel, and threatened all who should dare to disregard their decree with excommunication.

Not less fatal, though perhaps, not so destructive, was that mistranslation and misinterpretation to many Christians in almost every century of the present era. In addition to the book of Daniel, Christians have that of John, called the "Revelation" which is even more figurative than the former. We shall not stop to speak of the many disappointments in past centuries, when, misguided, either by deceivers or fanatics, Christians expected the second advent of Jesus, the Messiah, but would only make mention of events which have taken place in our days and in this country. No man ever doubted the piety and sincerity of Mr. Miller, who calculated, out of those two books that Messiah must come again, the second time, in 1843; but, at the same time, every man knows that he and all who believed with him were sadly disappointed, and that many lost all they possessed, and many gave up all hope, not only in the speedy coming of Christ, but in the whole plan of redemption, and turned infidels. Many, however, believed that Mr. Miller was mistaken on certain points, which they now discovered, and set down the time to 1854 and made their preparation to welcome the king at his coming. These too were disappointed; and yet there are now learned and pious men who squander their time, their talents and their energy in studying chronology in connection with the books of Daniel and John, in order the find and appoint the times and seasons which the *Father* has kept for himself.

"Blessed is he who readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Thus the Divine introduces his prophecy. We do not think that the Prophet here indicates that any one who readeth and keeps—at heart—which he readeth should be able to find out the appointed time when these things, which he marks by "shortly" shall come to pass. Daniel, on the other hand, received the exact time when Messiah should come the first time, and when He should be cut off, but not for himself, that is, not for any sin of his own, but the time of the end, that is, the second advent of Messiah, in his kingdom to reign supremely over all the earth, was not revealed to him, though he was shown in a vision, how the Father, the Ancient of Days, will deliver the kingdom to his Son.

Moreover, there were shown unto John as well as unto Daniel, most stirring events which will precede the advent of the glorious king, and by which those that read and keep the words of prophecy should become aware of the approach of the greatest of all events, namely, the appearance of the King to occupy the throne of His father. This, and not more, is it what Gabriel said to Daniel, that the "Maskilim" should understand. "Maskilim" are those who consider the events passing around them, and apply them to that which they read in the books of prophecy, and only they will understand what they indicate.

No prophecy, wrapped in a figurative or highly poetical language, was ever understood until that prophecy became a historical fact; and even then, it was only understood by the "considerate ones" while the world at large did not. Isaiah prophecied the birth of Messiah, of his Divine titles and attributes, of his sufferings and humiliation; of his death and resurrection and of his final exaltation and glory; but who of the people understood these sublime predictions? none; and even when the child of Bethlehem was born, when he entered upon his great mission and received publicly the testimony of John the Baptist whom the people believed to be a prophet, and the testimony of the voice from heaven: "Thou art my beloved Son in thee I am well pleased,' people did not understand the prophecies of the princely Isaiah. John only, and a few mere "considerate ones" understood. Signs were hung around the birth of the Messiah which should have identified him as the child born and the son given; but their eyes were closed to these signs; they perceived them not. They crucified their king, and at last the Romans came and destroyed the city and sanctuary, and that indignation spoken of in Daniel commenced, and which will not end till the appointed end. Thus, events which shall come to pass before the second coming of Christ were revealed to Daniel and John, and through them to us, so that when these events will become historical facts we shall understand their meaning, lift up our heads and look for the speedy advent of our glorious King. To the world at large, however, these events will be like all other events in the world's drama, the world will, even then, not understand that the end of this dispensation is near, and to them therefore, Christ will appear, as a thief in the night," unawares, but not unto us, not the "Maskilim" the "considerate ones," who read the words of prophecy and keep it. The heart of the "considerate ones," is comforted with the assurance that there is *a time* appointed; *a set time*, when the Lord shall return to reign and all his saints with him.

Let us, therefore, not calculate the times and seasons, but watch the march of events in the world's history; when we discover that they are those shown by visions to the prophets of old, the men of God, let us rejoice; but, should these events not take place in our days, let us, notwithstanding be prepared and our lamps trimmed. For, what Gabriel said unto Daniel is also said for us and to us all: "But go thou thy way till the end be, for thou shalt rest and stand up in thy lot at the end of days."

The exact time of the end was not even revealed unto Daniel, the beloved; for when he cried out: "O my Lord, what shall be the end of these things?" he received the following answer: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white and tried; but the wicked—the world at large—shall do wickedly, and none of the wicked shall understand—the passing events—but the *considerate ones* shall understand."—*Israelite Indeed.*

ISRAEL AND THE JEWS.

THE CASE OF THE SO CALLED LOST HOUSE OF ISRAEL AS CONTRASTED WITH THAT OF THE JEWS.

That the land of Israel, was given to Israel and not merely to the Jews, would seem to require but liltle proof. It is true that the Jews, or inhabitants of Jerusalem, did say of old to the ten tribes, Ezek. xi., "Get you far from the Lord; unto us is this land given in possession." But did the LORD approve of this denial of their brethern? Did he allow the justice of their claim? Most decidedly not. Repeatedly does he impress upon the prophet, the truth that they were still his brethern, and they where "All the house of Israel," even they whose expatriation was thus rejoiced in by the Jews. For the Jews had their wish gratified, so far as that the house which is called "All Israel," was removed from beside them, and taken away by the Assyrians into the north country; where they have lost the very name of Israel, and whence they are supposed never to have returned to contest the right of the Jews to the whole possession of the land appointed to the twelve tribes of Israel. But what, at the same time saith the LORD to their being sent far off from him? He saith, "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a Little Sanctuary in the countries unto which they shall come." So he was to be more to Israel in their outcast state, than he has promised to be to the Jews in their dispersion: for these were to seek him and not to find him, until the time of his return; whereas those shall be found of him, and he shall be to them as a Little Sanctuary, and that previous to their restoration, and when they are yet in the countries into which they should come. Thus would he be to them, before they were brought back into their own land which hath been so long lying desolate without them. But their restoration to the land shall also take place. Not only did the LORD say with regard to the Jews—"I will even gather you from the people, and assemble you out of the countries where ye have been csattered; and I will give you the land of Israel," but with regard to their outcast brethren of the house of Israel, he said: "And they shall come thither, and shall take away all the detestable things thereof, and all the abominations thereof from thence." Israel's heart has been divided, but Judah's requires to be renewed; "and I will give them one heart, and I will put a new spirit within you." Israel's heart shall cease from being hardened against his own flesh of the house of Judah: "And I will take the stony heart out of their flesh, and I will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances and do them: And they shall be my people, and I will be their God."—*Time of the End.*

MOROSENESS REBUKED.

The rebuke of moroseness contained in Matt. vi. 16—18, should be well pondered by every Christian. Surely he, of all men on earth, ought to be cheerful. How can he, who has God for his friend and the kingdom of God for his home, indulge in sullenness and gloom? Come what may, he knows that "it shall be well with the righteous." He may lose children, friends, health, reputation, property, still he knows that "all things work together for his good." Let him, then, show forth his cheerfulness and "contentment," as well as his "Godliness," that others may get "great gain" from his example. The moroseness and austerity of semi-professed Christians have done much injury to the cause of the Redeemer, and brought reproach upon His religion. The sour countenance of Pharisaic disciples has often made the young regard Christianity as the embodiment of all that is dismal and lugubrious; and thus a stone of stumbling has been thrown in the way of the youthful and light-hearted.

Historians tell us that the ribaldry, buffoonery and gross licentiousness during the reign of Charles II. of England, were brought about in good part by the cant, nasal tones, long prayers and sour visages of the Puritans. Those who could not appreciate the bright and noble qualities of the Puritans, could ridicule their dress and manner. Had the purest and best men that the world has ever produced been more cheerful, more joyous, more courteous, and more conciliating, England might have been spared the ignominy of the disgraceful reigns of Charles II. and James II.

The fact is, that the Puritans at the outset never could have gained a party sufficiently strong to overthrow the throne of Charles I., but for the popularity of their great leader, John Hampden. All know how much of his popularity was due to that "natural cheerfulness, vivacity, and flowing courtesy to all men," of which Clarendon speaks. The broad and genial humor of John Bunyan makes him more read than any other author. Our Saviour, though "a man of sorrows, and acquainted with grief," yet mixed freely with the people in kind and cheerful conversation. He honored a marriage by his presence. He eat with publicans and sinners. He talked with a poor, ignorant woman by the well of Samaria. He wept with the bereaved sisters at the grave of their brother Lazarus. All this shows a disposition the farthest removed from the sullen and selfish gloom of morbid religion. *Major Hill.*

THE TRANSFIGURATION ON THE MOUNT.

This vision, which opened to the gaze of the three disciples the appearance of their master in his glorified state, was the fulfilment of a promise which he gave them but a few days before. Luke ix. 27, "But I tell you of a truth, there are some standing here who shall not taste of death till they see the kingdom of God," says our authorized version. Other learned men, however, translate it: "God's Royal Majesty." In the transfiguration, then, Jesus showed the three how he will appear when he comes the second time, and establishes the kingdom of God on the earth. If, as it is asserted, the kingdom of God, or the reign of Messiah, had been set up on the Mount of Transfiguration, it must be there now, because, when once established, this kingdom is to stand forever and ever. Is the kingdom of God on the Mount, or anywhere on the earth? If the kingdom of God is already set up on the earth, how is it that all peoples, nations and languages do not render obedience to its king, the Messiah? It is said that those among the nations who believe in Messiah, constitute his kingdom. To this we object, for two reasons: first, the true and faithful believers, the saints, are comparatively very few; while we are assured by the unerring word of truth, that all people will serve and obey Him to whom the everlasting government is given. Secondly, even these few saints, the best of them, render but a very imperfect obedience to their king, and need continually the mediation of the Great High Priest who now sits on the throne of his Father in heaven, or else he would not find even one co-ruler when he comes to reign over the earth.

"My kingdom is not of this age," says Jesus to Pilate; and what He says is true; and therefore he taught us to pray—Thy kingdom come: which, indeed, we still do pray; all Christians pray it every day. But what those who believe the kingdom of God to be already on the earth do mean by it, we cannot understand.

The same is the case with the passage in Luke xvii. 20, which is generally referred to by those who believe the kingdom of God is in the hearts of the faithful disciples. "The kingdom of God is within you," is the translation in the authorized version; while the literal translation reads thus: "For God's Royal Majesty is among you." It is evident, from the context, that Christ did not say, "the kingdom of God is within you;" for he speaks to unbelieving Pharasees, within whom the kingdom of God could not dwell, even if it were in the heart of believers—*Israelite Indeed.*

WEIGHING THE EVIDENCE.—A clerical correspondent of the Presbyterian relates an account of a recently deceased jurist, which is interesting. This man had been for many years a Judge of the Supreme Court of a southwestern State. His learning, sagacity, integrity, and morality gave him a very high position in the community. But, while an attentive hearer of the gospel, he was not a professor of religion. On one occasion the clergyman who had had some previous acquaintance with him, having concluded his call, was about to withdraw, when the Judge said to him, with emotion, "Sir, I have good news for you. Although I feel myself the unworthiest of them all, I am I trust, one of the children of God." As he spoke, his eyes filled with tears, and he proceeded to give me a narrative of his case. He had been for years undecided, if not skeptical in regard to the Bible. Feeling himself advancing in age, he determined to decide the case for himself once and forever. He gave one year to an investigation of scripture, and the evidence for and against it exactly as he would have done a complicated and important case laid before him as Judge of the Supreme Court. After a full, calm, impartial examination, he deliberately decided that the Bible was from God—was all it professed to be. He then felt the clear obligation to believe and to act upon its teachings. A little while he hesitated in regard to what was faith in Christ—puzzled by its very simplicrty. But the Holy Spirit completed his work by opening his eyes to see and acknowledge Christ as his Saviour; and after some months of serious consideration of that part of Christian duty also, he became a member of the Presbyterian Church in the place in which he lived. If all skeptics would only thus weigh the evidence, how surely would they attain the like precious faith of God's elect!—*Christian Intel.*

THE JEWS AND JERUSALEM.—The following from the *Revival*, shows that there is a great movement on foot in reference to the Jewish people and the holy city. A correspondent thus writes:—

"In January last there was a notice in the *Times* to the effect that the Emperor of the French desired a conference of the leaders of the Jewish nation to be held in Paris, and the Prefect of Paris had issued notices accordingly; and I have very recently learned that the conference will be in the summer, and probably about the month of June. The Rothschild family are taking a very active part in this movement; and the object of the meeting is, the taking into consideration the immediate preparation of Jerusalem. Deeming this to be a very remarkable sign of the times, I thought you might wish to make use of such information for the benefit of the Lord's people in general."

SALUTARY THOUGHT.—When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him as to why he did it—told him he gave too much, and said it would be to his disadvantage. Now mark the answer of this excellent man. "God almighty has permitted me but one journey through the world; and when I am gone, I cannot return to rectify mistakes." Think of this. But *one journey* through the world!

To dare to believe less, or to pretend to understand more, than God has expressly revealed, is equally profane presumption.—*Whately.*

GLORY, HONOR, IMMORTALITY.

"God will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life."—Rom. ii. 6, 7.

1. "GLORY."—Greek, *doxan.* The term glory, is one often used, and generally includes in the mind the ideas of excellence and happiness: or some thing splendid connected with much enjoyment. As the glory spoken of in the text is some thing to be attained in the future, and after effort on our part in the present time, it is worth while to endeavor to get as clear a conception of it as may be.

We regard it as that "change," of which the Scriptures speak, to be experienced by the saints at the second advent of Christ. Or, in other words, that change to be wrought at the resurrection from among the dead, viz.: the resurrection of the just. Paul informs us, 1 Cor. xv. 43: "They are sown in dishonor, they arise in glory."—Syriac.

The present state of man is one of dishonor, because one of corruption. Great pains are now taken to adorn our persons—to make ourselves look beautiful; i. e., glorious. But after all the labor and toil, corruption prevails—the most beautiful form and countenance is changed, its appearance becomes offensive, and we willingly lay it away out of our sight. "They are sown in dishonor." But the followers of Christ will be raised in glory.

How shall we obtain an idea of the glory to be attained? Paul informs us, Phil. iii 21, that "Our LIFE-GIVER, the Lord Jesus Christ," will come "from heaven;" and that then he shall change our vile body, (or, body of our abasement—Syriac) that it may be fashioned like unto his glorious body," (or the body of his glory.—Syriac.) But how can we get an idea of that glory which Jesus possesses? Paul has, in this text, given us the pattern of the glory, and Peter shall give us the clue to its full discovery; 2 Peter i. 16–18. Peter says,—"We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well-pleased: and this voice which came from heaven we heard, when we were with him in the holy mount." Another eye-witness of the same manifestation, viz., John, says,—"We beheld his glory, the glory as of the only begotten of the Father." John i. 14.

We will now turn to the manifestation of that glory, as recorded by Matthew, chap. xvii. 1: "Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them, (Syriac—was changed before them,) and his face did shine as the sun, and his raiment was white as the light." Here, in this vision, was the manifestation of "his glorious body," like unto which, Paul tells us, "our vile bodies shall" be "changed" when Christ "comes from heaven." Surely here is glory enough to satisfy our largest desires. The sight of it in vision, made Peter say, "Lord, it is good for us to be here." O, how satisfying the sight, and so much more so the realization when "vision" will be swallowed up in the reality. Such is the glory presented as one of the benefits of the gospel of Jesus Christ.

2.—"HONOR"—Greek, *timeen.* "A state of honor, dignity: a distinguished mark of favor." Such is the state to which the followers of Christ are to be exalted. "A Royal Priesthood;" to be "kings and priests unto God and the Lamb," to "reign on the earth, and over the nations." This is what Christ has promised those who obey him; and the Scriptures everywhere confirm the same thing. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Rev. iii. 21. Christ's own throne is "the throne of his father David," which Jehovah has sworn to give him, and which will be bestowed upon him when the judgment is executed, or in process of execution upon the "fourth" dynasty of rulers on earth, symbolized by a "dreadful and terrible beast." That beast is to be slain—the body of rulers overthrown and destroyed; then one is seen coming in the "clouds of heaven," who is "like the Son of Man;" and he "came to the Ancient of days, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and tongues, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. This dominion and kingdom is that in which Christ has promised his followers a share: and "judgment" is to be "given to the saints of the Most High," when the time has come "that the saints possess the kingdom;" verse 22: then "the kingdom and dominion, and the greatness of the kingdom, (or the greatness of the kings—Septuagint,) under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

Such is the royal honor presented to our

faith, as one of the grand motives to a right course of action in our present state of trial. Men are amazingly influenced by what they call "a sense of honor;" and to occupy some important post of trust where their honor can be conspicuous, is the ambition of many minds. No sacrifice, no suffering, no effort is spared, if they have evidence of the possibility of attaining the desired eminence. What an honor, in their estimation, to be President of the United States, though the term of office is a few short years, and though they may die even before that short period terminates; while the honor proffered the followers of Christ, is an honor never pass to away, nor to be changed into other hands, or to cease by death, as we shall shortly see. Let us suppose that all the honor ever possessed by kings, emperors, governors, and presidents, could be concentrated on one man, and that his life could be prolonged to a period equal to the combined years that have been occupied by the entire race of Adam; even then in splendor and duration it would fall infinitely short of that one saint who shall become a king in the Empire of Jesus Christ! Let then the men of earth, or worldly men, seek their dying honors, which so soon fade away; the Christian has a "far more exceeding," even "an eternal weight of honor," reserved in store, soon to be conferred upon him, if found possessing the required characteristics. Here then is motive sufficient to stimulate the most desponding child of God. Take courage, brother: you are shortly to wear a kingly crown, and wear it for ever and ever. Lift up thy head, then, and faint not at any trials or sufferings you may be called to endure now.

3. "Immortality."—Greek, *aphtharsian*. "Incorruptibility:" a state opposed to our present state, which is corruptible, mortal, dying. This incorruptible state, proffered in our text, is essential to confirm us in the glory and honor previously noticed. Without this, that glory might fade away—that honor have an end. With this, they are both eternal.

The apostle here clearly shows that men are not possessed of immortality by creation, or birth; and he shows also that it is a favor to be conferred on those who pursue a defined course. He had stated in the previous chapter, that men "professing themselves wise, became fools, and changed the glory of an uncorruptible God into an image made like to corruptible man," &c. Little did he then know of the folly which was to be developed in after times, by an attempt to make it appear that man is incorruptible, like God. Such "changing the truth of God into a lie," by which "the creature" is "worshipped and served more than the Creator," remained to be developed as the Man of Sin should begin to be manifested. Now, men affirm that they are "immortal"—incorruptible like God! True, they admit their bodies will die; but the essential man, they affirm, is "immortal, and can never die;" thus making "void the word of God through their tradition."

Man is not inherently immortal, or incorruptible, in whole or in part. Not one solitary text in the Bible affirms any such thing, but the reverse. Let that fact satisfy the believer in the Scriptures. Immortality is a gift, dependent on the will of the giver—God, and on the action of him who shall partake of it. Paul informs us when it will be conferred, and how; viz., "At the last trump," and by "the resurrection," for, saith he, "the trumpet shall sound, and the dead shall be raised incorruptible"—*aphtharsian;* the same word employed in our text. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 52–54. And this victory, which "God giveth," is "through our Lord Jesus Christ." Here is the true source of immortality, and the time when it will be attained. Let all remember this and lay aside that pride which possesses men's hearts from a fancied notion of immortality.

A Psalm for the Times.

We reproduce the eighty-third psalm, as appropriate not only to the defeated despots of the South, but of "all the nations that forget God," who will speedily be destroyed, and that without remedy. J. T. C.

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: the tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Do unto them as unto the Midianites; as to Sisera, as to Jabin at the brook of Kison; who perished at Endor: they became as dung for the earth. Make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and as Zalmunna: who said, let us take to ourselves the houses of God in possession. O my God, make them like the chaff, as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may consider thy name, O Yahveh. Let them be confounded and suddenly perish for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is Yahveh, art the Most High over all the earth."

"There is not a man that gets through life so easily and so happily as a truth-loving, truth-thinking, and truth-speaking Christian."

—*H. W. Beecher.*

The Herald of Life.

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Eternal Life.

"God will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life."—Rom. ii. 6, 7.

"Eternal life," *zoeen aionion;* "life eternal." This is the climax of the whole, and securing the whole. What corruptible, dying man, most of all needs, is life—an unending life. That is here promised to such as accept the conditions of the offered benefit.

We understand life here, in its most obvious sense, of conscious being—or that state of being appropriate to a sentient creature—a being that has the faculty of perception. To give to the term life a figurative sense without a shadow of reason, except that which originates in the traditions of men, who affirm that all men, irrespective of moral character, are in possession of existence that shall never end, we regard as a corruption of the word of God—a making void the testimony of the faithful and true Witness, who saith, "I am come that they might have life;" John x. 10; and who furthermore declares, "I am the way, the truth, and the life;" John xiv. 6; all of which is confirmed by John, who saith, "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record that God hath given unto us eternal life, and this life is in his Son;" not in ourselves, as the theory of man's natural and essential immortality affirms it to be. "He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John v. 11, 12.

To suppose that the inspired authors of the Bible almost uniformly speak in figurative language, when presenting the great crowning benefit of the work and mediation of the Son of God, is a position of fearful presumption, and an unfounded assumption. If the Holy Spirit, who inspired holy men to speak, had intended happiness, as the natural immortal soul theorists maintain, as the crowning blessing, it would have been equally easy to have used the terms *makarioi, makarismos,* as Paul does, Rom. iv. 6, 7, 8, 9; where these words are translated "blessed," and "blessedness," and have the proper signification of happy and happiness. But *zoee* is the emphatic term selected by the Holy Spirit as expressive of the glorious reward God has promised to those who obey him. This fact is sufficient to condemn forever, the perversion resorted to in keeping up the theory that man is an immortal being. Man is a dying, corruptible creature; God offers him eternal *zoee,* life; not merely *makarismos*—happiness; though having eternal life, he will be eternally happy—that follows as a matter of course.

Let learned and unlearned perverters of the testimony of the Spirit of God, cease making "God a liar," by saying he does not mean *zoee,* but *makarismos,* when he uniformly employs the former term in presenting the great climax of proffered benefits, for the encouragement of dying men, and to stimulate them to suffer, if need be, even unto death now, that they may attain unto *zoee aionion*—'life eternal.' Let the simplicity in which the Gospel approaches us, with its offered benefits, stand in all its purity and plainness, and darken no longer the counsel of God by perverting his words and making them void by traditions. Life—eternal life—to live forever—not die any more, is the grand theme with which the Gospel salutes our ears. Joyful sound to dying men. Let them hear it.

Having presented, in this and a previous article, the glorious cluster of benefits presented by the text, we proceed to notice, The means by which we may make the benefits our own.

This we shall do only so far as suggested by the text. That teaches us they are to be sought for; and informs us how to seek for them.

1. We must "seek for" them. Men do not seek for that which they have already in possession. Immortality, equally with the glory and honor, is in the future, and is to be attained only by those who seek for it. The idea of the original is—to acquire by labor, or work. It is not an idle wish, that will give us possession of those glorious, benefits, but earnest application; which leads us to notice,

2. How we are to seek for them. (1.) By "well-doing." It is not all doing that will give us a title; it is a specific kind of effort: it is working "the work of God;" or that which he has assigned to us, and not the work which our fancy or imagination has pictured out. The first step in the work is, "to believe on him whom God hath sent," viz., Jesus: John vi. 29. Believing on him he becomes the source of that energy by which we labor; he becomes the pattern after which we are to labor, and by which our work is to be tested. This makes faith not that unmeaning and indefinite matter which seems to characterize much of the theology of the religionists of this age. Their faith is, in fact, a do-nothing faith: a faith which gives them license to live as they list, or according to their worldly desires. It includes little of daily self-denial and study, to possess the mind of Christ—walking as he also walked—who spent his life in doing good; and for the joy that was set before him, endured the cross—or death by crucifixion—despising the shame. A religion whose greatest study is to be respectable, and to make an appearance that shall divest it of reproach, is not the religion of Jesus the Messiah. His heart was set on doing good to men: not as the cant is—"to their souls;" but to men as men. Their present want and sufferings moved his compassionate heart, and invariably called forth his exertions for their relief. His life was spent in doing good. Let us, in like manner, labor to benefit men, by instructing them, and ministering to their necessities, both of body and mind. Only in this way can we be engaged in "well-doing" or doing the work God demands of us, and to which the proffered benefits are promised.

(2.) There must be a "continuance in well doing." It is not doing well now and then, or under some exciting sermon or missionary speech, when talent is enlisted to force out, as it were, action! No: a dead body may show signs of life under the action of a galvanic battery; but the life-principle must have a permanent existence in the man who works the work that God requires and will accept; and such a principle continues its life-motions in well-doing.

(3.) But there must be a "*patient* continuance in well-doing" to secure the proffered benefits. A disposition of mind that does not faint at discouragements, nor cease efforts because left to struggle alone. The idea conveyed by the original, is that of "remaining or staying behind when others have departed." It imports that there are discouragements—that most have passed on in their pursuits of profit, pleasure, or sensual gratification; and no longer heed the calls of injured or suffering humanity; then he who is seeking for glory, and honor, and immortality, eternal life, remains behind to do good; even tho' left of all, and though tempted with the strong current that has passed him, to join in their pursuits. Yea, though he may be ridiculed as being over-scrupulous, and too nice in his discriminations, he heeds the voice of God which falls on his ear above the foaming waves that rush by him, and hearing that voice remains behind the multitude to do the work of God—that he may be Christ like; and so attain the proffered glory. Worldly-minded professed christians, and sensualists may count him a fool, but he has learned, "if any man will be wise" he is to "become a fool that he may be wise." "Patience" characterises his course, and he has the approbation of God, which outweighs all the censures of men. Shortly will he be exalted to this promised inheritance he has so earnestly and perseveringly sought for.

We see that there is an ample motive set before us to induce any thoughtful and reflective mind to lead a Christ-like life. If this motive fails we can conceive no other which could be effectual. The exhaustless storehouse of God is opened before our minds, and we are permitted to gaze on glory, honor, immortality, and endless life, to arouse us to patient continuance in well-doing. "Glory" that is unending—"honor" that is "unfading"—incorruptibility, "immortality" never to be succeeded by corruption—a life to the utmost bound of which thought can never fly, because it is absolutely boundless! O, what a prize is here! Stop, poor, dying, care-worn, and disappointed man: stop, and contemplate this boon, which High Heaven offers for your acceptance! What are all the sensual enjoyments after which you now pant? What are all the honors and treasures of earth, which now so command your energies, compared with the glory honor, immortality, eternal life, we have endeavored to set before you on God's authority: Stop, poor disappointed worldling, stop, and think on these things.

Christian, does thy zeal and activity correspond with the amazing mercy and glorious prize set before thee? O, how much reason have we to humble ourselves, that such amazing benefits no more command our thoughts, our time, our talents, and our energies in doing the work of God; and now, especially, when the prize is manifestly so near. A few days or months, at most, and Christ will come "from heaven" to crown his followers with all these glorious benefits; and life's toils, trials, sufferings, and woes, will all be passed; and glory, honor, immortality, eternal life, be entered upon by you! O, how comforting, how invigorating the thought while we are yet struggling in the mighty conflict. "Come, Lord Jesus, come quickly," and may we "be found of thee in peace, without spot and blameless." Amen.

The Prophets' Inquiring.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. i. 10, 11.

"Of which salvation"—deliverance—the perfect redemption of the whole man at the coming of Christ in his glory—"the prophets have inquired and searched diligently"—they had some light on the subject, though it was but the dim dawning of the morning; but enough to make them most anxious to learn more; and hence applied their minds by fasting, study and prayer—for all these are implied in the expression—while they "prophesied"—foretold—"of the grace"—benefit, reward—"unto you," Most anxiously did they search for fuller discoveries of the glorious inheritance, such as are now made manifest by the resurrection and glorification of Jesus Christ. This they did, "searching"—inquiring, investigating—"what, or what manner of time the Spirit of Christ [some read—"of God:" others omit both, and read simply—"the Spirit] which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

The patriarchs and prophets all looked forward to the coming of a promised seed. Without going further back we may begin with Abraham. He had promise of a peculiar seed, now known as Christ. The sufferings of that seed were prefigured to him by his own sufferings in "a horror of great darkness," and the affliction of his posterity in Egypt; Gen. 15: and in his call to offer up Isaac. In each of these cases there was a glory promised him to follow; viz., the deliverance, multiplying, and greatness to which his posterity should be advanced after their sufferings and afflictions. In all these things he was taught concerning the coming Christ, his sufferings and glory. He greatly desired—was transported with desire, to see Christ's day, so that he saw it, as we have suggested, and was glad, or rejoiced. See John viii. 56.

Passing over Jacob, Joseph, Moses, and Job, all of whom speak clearly in some form, of Shiloh, we come to David. He sees the sufferings, death and burial of Messiah: and he sees equally clear his resurrection, ascension into heaven, and the glory of his reign upon David's throne, when his enemies would be made his footstool. Isaiah saw clearly also the sufferings, death, and burial of Christ, and the glory to follow, as is distinctly seen in many chapters of his prophecy, of which we cannot speak particularly. Jeremiah is of like character; though, he, perhaps, dwells mostly on the glory to follow—or the reign of Christ. Ezekiel is also full of the same testimony. Daniel comes not behind any that had gone before. He testifies both of the sufferings and of the glory of Messiah the Prince with a clearness not to be mistaken.

The lesser prophets are not in the dark on these points. "Many prophets and righteous men"—said the Saviour to his disciples—"have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." But they searched and inquired diligently about them, notwithstanding they were subject to the trial of their faith in not seeing and hearing all they desired. They died in hope of being partakers in "the glory that should follow"—or come after—"the sufferings of Christ." Not the hope of going to heaven at death; for, that would have been a glory *before* the sufferings of Christ: and "David is not ascended into the heavens"—mark that: Acts ii. 37. The hope and the faith to which those prophets and righteous men attained was, that, before the revealed glory, others would have clearer manifestations of these matters than they ever enjoyed; and that ultimately the sleeping saints would "awake from the dust of the earth," and Messiah, having received the throne of his father David, would reign over all the earth, his dominion being universal over all kindreds, tongues, and nations. Prior to such reign they foresaw a work of the Spirit, such as had never before been known; but in which they were to have no part.

The Absent Editor.

Our readers are prepared for the Editor's "absence" this week, according to announcement. And yet he is here, "present in spirit," though "absent in body." He is on the outside of our paper, calling us to the consideration of the "glory" and "honor" laid up for the faithful ones. He is on the inside, telling of that which stereotypes forever the glory and honor, even "immortality." And he leads off in the editorial columns with "eternal life, the climax of the whole." No unbiased spiritual mind can read these two articles—or one in two—without conviction of the truth. And O, how refreshing, elevating, inspiring, the calm yet resistless statement of "the means by which we may make the benefits our own"! And what a fitting conclusion of the whole commences with "O what a prize is here!" A prize indeed; how little do we appreciate its value! J. T. C.

Christian Politics.

Our active relation to human government is not only established by the Scriptures, but by the obvious laws of responsibility. The field of human duty is always measured by our opportunities.

"Who does the best his circumstance allows,
Does well, acts nobly; angels could no more."

And he who fails to make a proper use of the talents committed to his keeping is condemned by the same principle of duty defined by circumstance. Those who have small advantages are accounted worthy if they improve what they have, while the waster of exalted privileges is liable to a censure proportionate to the waste. The world of responsibility has but one law for all its inhabitants—Do what you can. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

In the light of these principles, what is our duty to the government under which we live? If the government were a despotic one little would be required of us—subjection, obedience, loyalty—a passive duty; but as it is a liberal one, we have an active relation to sustain. The more worthy the government, the more extensive our vantage ground—the greater our obligations. Our government is democratic: the people rule. Every man is interested in the general welfare, is responsible as one of the legislators. If the powers that be are ordained of God, then is our republican government ordained of God; and if our republican government is ordained of God, then its administrators are responsible to Him; and as the people are the government, and are the administrators thereof by means of agents appointed by them, therefore every citizen of the United States is under obligation to perform his whole duty in the premises. If his fellow-citizens call him to office, he is bound to perform his duty as unto God; if he is not called to office then he has a duty, a necessary duty, a solemn duty—the careful exercise of his suffrage. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety." Christian politics is ordained of God.

In the performance of our political obligations, we are bound to support all that is good, and to oppose all that is evil; and the faithful opposition to evil is the most effective way of supporting the good. In politics, as in the church, we must set our faces as a flint against iniquity. "They that forsake the law praise the wicked; but such as keep the law contend with them." "He that justifieth the wicked, and he that condemeth the just, even they both are abomination to Yahveh."

The first excellence of our government is its basis—freedom. "All men are equal" is the key-note of the Declaration of '76. To uphold and perpetuate this freedom was the intent of the men who framed the Constitution of the United States. The demon of slavery, with subtle ingenuity, managed to nullify these great principles for three-score years, and good men have wept before God at the sight. At length the appointed limit was was reached and Israel's God awoke to vengeance and reform. The red arm of judgment has been bared, the golden calf before which a nation bowed has been ground to powder, and its bitter ashes drunk to the dregs. "For there was not a house where there was not one dead." And now righteous counsels prevail, and the great corner-stone of the government is re-consecrated. Again we are free. It is the work of Christian politicians to protect and foster this freedom. Is the work not honorable, yea, God-like?

The Master says, "Occupy till I come." Will he not be well pleased to find us engaged in the practical exhibition of love to our neighbor? The Apostle Paul declares that if any fail to use his substance in aid of his needy relatives "he hath denied the faith, and is worse than an infidel." By parity of reasoning, he that refuses to do his part in upholding free institutions for himself, for his relations, for his fellow-men, is in the same condemnation. The duties are ours, woe to us if we turn our backs upon them! The enemies of God and religious liberty are numerous enough. It will be base recreancy if we refuse to neutralize their efforts. It is clearly evident that the atheists of the world are about to make a grand rally against Christ. But God will lift up a standard against them. "The Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Rev. xvii. 14. Let us see to it that we are "faithful" in the use of our political opportunities for the right. The sceptre of our nationality is the ballot; how can we be "faithful" to our trust and not use it?

One great cause of political wickedness in the United States is the neglect of these sacred duties by Christians. We believe that there will be a reform in this particular. The wickedness of the ungodly has culminated in rebellion and assassination. The Christians of the nation have suffered too much in the great struggle against it not to see their future path. Hereafter, the thoughtful, prayerful, faithful child of God will throw all the influence he can command in the political, as in the moral scale, and God will smile upon his conduct. May our Lord at his coming find us thus engaged! J. T. C

"What has become of Booth?"

This is not our question. So thoroughly do we detest the memory of that miscreant that we would be glad never to mention his name again. The question occurred in the Sunday notices of our metropolitan papers, the 14th inst. It read thus: "What has become of Booth in the immortal world?" A Universalist minister discoursed on it. Like many other theological questions, it assumes the desired answer. If Booth is in the immortal world, it is useless to ask what has become of him. Immortality is the attribute of the Divine Nature only. "Who only hath immortality." 1 Tim. vi. 16. Immortality also involves spirituality, glory, power, eternal felicity. Rom. ii. 7. 1 Cor. xv. 53, 54, 43, 44. So that the question, scripturally stated, is "What has become of the spiritual, glorious, powerful, immortal, divine Booth?" The statement is almost blasphemous; what shall be said of the belief which necessitates it?

The proper question is, "Is Booth in the immortal world?" If so, how did he get there? He was not immortal here, or he could not have died. Reason and Nature unite in denying that he was naturally immortal; how then did he get into the immortal world? Will some one tell us? We know that it is supposed that the Bible teaches the immortality of the soul, but we have never seen the least evidence thereof. The Bible plainly limits immortality to the Divine Nature, and it is only by being "made partakers of the divine nature" (2 Pet. 1.) that we can get immortality. "They who shall be accounted worthy to obtain that world, and the resurrection from the dead.... *cannot die any more* .... and are the *children of God,* being the children of the resurrection." Luke xx. On the other hand, the Bible unequivocally points out the doom of the ungodly. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. Popular theology antagonizes this. Instead of making "eternal life" a "gift of God," and that through Christ, this Universalist minister, supported not only by his own class, but by the banded orthodoxy of the day, publicly declares that one of the most God-defying scoundrels that ever lived, has through the innate prerogative of his own nature, escaped "the wages of sin" and is in the immortal world. Well may orthodox Prof. Mattison dispute with his Universalist opponent as to the condition of a man to whom they unite in giving the inheritance of the righteous.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life. He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. He that testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus." J. T. C.

Popular Christianity vs. God's Word.

P. C. "Booth is in the immortal world."

God's word. "No murderer hath eternal life abiding in him." "The soul that sinneth it shall die." "All the wicked will God destroy." "These as natural brute beasts shall utterly perish in their own corruption."

The Emperor's Book.

"In Louis Napoleon's "Life of Julius Cæsar" the world have another phenomenon to study, in the more than romantic, the wholly unprecedented career of Louis Napoleon. It is a stroke of letters, no less audacious that his memorable *coup d' etat,* in politics, of the 2nd December 1851; whether destined to like success, it is not for us to predict. To promote his own interests, to perpetuate his dynasty, he lays imperial contribution upon the greatest names and events of antiquity, seizing and using them as his own, with a truly magnificent assurance, to fix himself immovably, it may be, in that brilliant position to which he has climbed, as his uncle's nephew, as the successor of Napoleon, as the Emperor of France. He writes an elaborate history of Rome—an elaborate biography of Cæsar—to justify Napoleon and Napoleon's empire, and himself and the re-establishment of that empire; in short, to demonstrate that Napoleon is the Julius Cæsar and himself the Augustus of modern times."

The foregoing, from the Examiner & Chronicle, is a fair statement of Louis Napoleon's object in writing the life of Julius Cæsar. This is a fresh item of circumstantial evidence in favor of the identification of the Napoleon Dynasty with the eighth-seventh head of the beast in Rev. xvii. As if to call the world's attention to this fulfilment of the prophecy, God has put it into the Emperor's heart to write this work. The "scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns" will soon be matured. The beast is Daniel's fourth kingdom (Dan. ii. 40–43) the Roman power. Its first five heads were Kings, Consuls, Decemvirs, Dictators, Tribunes: these all existed before the Apocalypse was written. "The seven heads are seven mountains on which the woman sitteth [Rome]. And there are seven kings [or forms of government answering to to the seven heads]: five are fallen [just mentioned], and one is, [the Roman Emperorship], and the other is not yet come" [the Napoleon Dynasty].

The Roman Emperorship, or sixth head, continued in its western branch till 1806. In that year "a number of German Princes transferred their allegiance from Francis, Emperor of Germany, to Napoleon Bonaparte, Emperor of France, under whose protection they united themselves into the Confederation of the Rhine. This, in conjunction with his defeat at Austerlitz, induced the German emperor to adopt the sole title of 'Emperor of Austria,' and to renounce the title of 'Emperor of Germany and of the Holy Roman Empire." Sir. A. Alison, in his history of Europe, states that in 1806 the Emperor of Germany thus ceased to be the representative of the Empire of the Cæsars. Historians generally take the same view." *Baxter's Louis Napoleon.*

Thus the sixth head existed from B. C. 28 to A. D. 1806.

"Bonaparte was the actual Sovereign of Rome, and virtually the supreme head of most of the European monarchs when the sixth head fell.... He had been crowned Emperor of France by the Pope, in Paris, on Dec. 2, 1804; and was again crowned King of Italy and Rome, with the iron crown of Charlemagne, at Milan, on May 26, 1805, at which time the Roman States were formally annexed to France, and Rome was made the second city in his dominions, the title of the King of Rome being given to his heir-apparent. His dynasty was an entirely new head of the beast, being altogether different from any of the six preceding heads, in respect of its official title, for though in reality he occupied the position of Emperor of the Roman Empire, yet he did not, like the former German Emperors, adopt that title, but was crowned only as Emperor of France and King of Italy. If, for example, the King of Spain, instead of Bonaparte, had been supreme over Rome and a great part of the Roman Empire when the sixth head fell, then the Kingship of Spain would have become the seventh head." *Baxter's Louis Napoleon.*

The prophecy says of the seventh head,—"When he cometh, he must continue a short space." The Napoleon dynasty lasted but nine years from 1806, and came to an end at Waterloo, in 1815. It did not fall like the preceding six heads, or, as it were, die a natural death, but it was slain by the sword at Waterloo. This agrees with Rev. xiii. 3, where the same beast is brought to view. "And I saw one of his heads, as it were wounded to death." Rev. xiii. and xvii. agree in predicting the revivification of the slain head. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." "The beast that thou sawest was [1806 to 1815],

faith, as one of the grand motives to a right course of action in our present state of trial. Men are amazingly influenced by what they call "a sense of honor;" and to occupy some important post of trust where their honor can be conspicuous, is the ambition of many minds. No sacrifice, no suffering, no effort is spared, if they have evidence of the possibility of attaining the desired eminence. What an honor, in their estimation, to be President of the United States, though the term of office is a few short years, and though they may die even before that short period terminates; while the honor proffered the followers of Christ, is an honor never pass to away, nor to be changed into other hands, or to cease by death, as we shall shortly see. Let us suppose that all the honor ever possessed by kings, emperors, governors, and presidents, could be concentrated on one man, and that his life could be prolonged to a period equal to the combined years that have been occupied by the entire race of Adam; even then in splendor and duration it would fall infinitely short of that one saint who shall become a king in the Empire of Jesus Christ! Let then the men of earth, or worldly men, seek their dying honors, which so soon fade away; the Christian has a "far more exceeding," even "an eternal weight of honor," reserved in store, soon to be conferred upon him, if found possessing the required characteristics. Here then is motive sufficient to stimulate the most desponding child of God. Take courage, brother: you are shortly to wear a kingly crown, and wear it for ever and ever. Lift up thy head, then, and faint not at any trials or sufferings you may be called to endure now.

3. "IMMORTALITY."—Greek, *aphtharsian*. "Incorruptibility:" a state opposed to our present state, which is corruptible, mortal, dying. This incorruptible state, proffered in our text, is essential to confirm us in the glory and honor previously noticed. Without this, that glory might fade away—that honor have an end. With this, they are both eternal.

The apostle here clearly shows that men are not possessed of immortality by creation, or birth; and he shows also that it is a favor to be conferred on those who pursue a defined course. He had stated in the previous chapter, that men "professing themselves wise, became fools, and changed the glory of an uncorruptible God into an image made like to corruptible man," &c. Little did he then know of the folly which was to be developed in after times, by an attempt to make it appear that man is incorruptible, like God. Such "changing the truth of God into a lie," by which "the creature" is "worshipped and served more than the Creator," remained to be developed as the Man of Sin should begin to be manifested. Now, men affirm that they are "immortal"—incorruptible like God! True, they admit their bodies will die; but the essential man, they affirm, is "immortal, and can never die;" thus making "void the word of God through their tradition."

Man is not inherently immortal, or incorruptible, in whole or in part. Not one solitary text in the Bible affirms any such thing, but the reverse. Let that fact satisfy the believer in the Scriptures. Immortality is a gift, dependent on the will of the giver—God, and on the action of him who shall partake of it. Paul informs us when it will be conferred, and how; viz., "At the last trump," and by "the resurrection," for, saith he, "the trumpet shall sound, and the dead shall be raised incorruptible"—*aphtharsian;* the same word employed in our text. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 52–54. And this victory, which "God giveth," is "through our Lord Jesus Christ." Here is the true source of immortality, and the time when it will be attained. Let all remember this and lay aside that pride which possesses men's hearts from a fancied notion of immortality.

A Psalm for the Times.

We reproduce the eighty-third psalm, as appropriate not only to the defeated despots of the South, but of "all the nations that forget God," who will speedily be destroyed, and that without remedy. J. T. C.

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: the tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Do unto them as unto the Midianites; as to Sisera, as to Jabin at the brook of Kison; who perished at Endor: they became as dung for the earth. Make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and as Zalmunna: who said, let us take to ourselves the houses of God in possession. O my God, make them like the chaff, as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may consider thy name, O YAHVEH. Let them be confounded and suddenly perish for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is YAHVEH, art the Most High over all the earth."

"THERE is not a man that gets through life so easily and so happily, as a truth-loving, truth-thinking, and truth-speaking Christian."
—*H. W. Beecher.*

The Herald of Life.

NEW YORK, MAY 24, 1865.

Eternal Life.

"God will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life."—Rom. ii. 6, 7.

"ETERNAL LIFE," *zoeen aionion;* "life eternal." This is the climax of the whole, and securing the whole. What corruptible, dying man, most of all needs, is life—an unending life. That is here promised to such as accept the conditions of the offered benefit.

We understand life here, in its most obvious sense, of conscious being—or that state of being appropriate to a sentient creature—a being that has the faculty of perception. To give to the term life a figurative sense without a shadow of reason, except that which originates in the traditions of men, who affirm that all men, irrespective of moral character, are in possession of existence that shall never end, we regard as a corruption of the word of God—a making void the testimony of the faithful and true Witness, who saith, "I am come that they might have life;" John x. 10; and who furthermore declares, "I am the way, the truth, and the life;" John xiv. 6; all of which is confirmed by John, who saith, "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record that God hath given unto us eternal life, and this life is in his Son;" not in ourselves, as the theory of man's natural and essential immortality affirms it to be. "He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John v. 11, 12.

To suppose that the inspired authors of the Bible almost uniformly speak in figurative language, when presenting the great crowning benefit of the work and mediation of the Son of God, is a position of fearful presumption, and an unfounded assumption. If the Holy Spirit, who inspired holy men to speak, had intended happiness, as the natural immortal soul theorists maintain, as the crowning blessing, it would have been equally easy to have used the terms *makarioi*, *makarismos*, as Paul does, Rom. iv. 6, 7, 8, 9; where these words are translated "blessed," and "blessedness," and have the proper signification of happy and happiness. But *zoee* is the emphatic term selected by the Holy Spirit as expressive of the glorious reward God has promised to those who obey him. This fact is sufficient to condemn forever, the perversion resorted to in keeping up the theory that man is an immortal being. Man is a dying, corruptible creature; God offers him eternal *zoee*, life; not merely *makarismos*—happiness; though having eternal life, he will be eternally happy—that follows as a matter of course.

Let learned and unlearned perverters of the testimony of the Spirit of God, cease making "God a liar," by saying he does not mean *zoee*, but *makarismos*, when he uniformly employs the former term in presenting the great climax of proffered benefits, for the encouragement of dying men, and to stimulate them to suffer, if need be, even unto death now, that they may attain unto *zoee aionion*—'life eternal.' Let the simplicity in which the Gospel approaches us, with its offered benefits, stand in all its purity and plainness, and darken no longer the counsel of God by perverting his words and making them void by traditions. Life—eternal life—to live forever—not die any more, is the grand theme with which the Gospel salutes our ears. Joyful sound to dying men. Let them hear it.

Having presented, in this and a previous article, the glorious cluster of benefits presented by the text, we proceed to notice, The means by which we may make the benefits our own.

This we shall do only so far as suggested by the text. That teaches us they are to be sought for; and informs us how to seek for them.

1. We must "seek for" them. Men do not seek for that which they have already in possession. Immortality, equally with the glory and honor, is in the future, and is to be attained only by those who seek for it. The idea of the original is—to acquire by labor, or work. It is not an idle wish, that will give us possession of those glorious benefits, but earnest application; which leads us to notice,

2. How we are to seek for them. (1.) By "well-doing." It is not all doing that will give us a title; it is a specific kind of effort: it is working "the work of God;" or that which he has assigned to us, and not the work which our fancy or imagination has pictured out. The first step in the work is, "to believe on him whom God hath sent," viz., Jesus: John vi. 29. Believing on him he becomes the source of that energy by which we labor; he becomes the pattern after which we are to labor, and by which our work is to be tested. This makes faith not that unmeaning and indefinite matter which seems to characterize much of the theology of the religionists of this age. Their faith is, in fact, a do-nothing faith: a faith which gives them license to live as they list, or according to their worldly desires. It includes little of daily self-denial and study, to possess the mind of Christ—walking as he also walked—who spent his life in doing good; and for the joy that was set before him, endured the cross—or death by crucifixion—despising the shame. A religion whose greatest study is to be respectable, and to make an appearance that shall divest it of reproach, is not the religion of Jesus the Messiah. His heart was set on doing good to men: not as the cant is—"to their souls;" but to men as men. Their present want and sufferings moved his compassionate heart, and invariably called forth his exertions for their relief. His life was spent in doing good. Let us, in like manner, labor to benefit men, by instructing them, and ministering to their necessities, both of body and mind. Only in this way can we be engaged in "well-doing" or doing the work God demands of us, and to which the proffered benefits are promised.

(2.) There must be a "continuance in well doing." It is not doing well now and then, or under some exciting sermon or missionary speech, when talent is enlisted to force out, as it were, action! No: a dead body may show signs of life under the action of a galvanic battery; but the life-principle must have a permanent existence in the man who works the work that God requires and will accept; and such a principle continues its life-motions in well-doing.

(3.) But there must be a "*patient* continuance in well-doing" to secure the proffered benefits. A disposition of mind that does not faint at discouragements, nor cease efforts because left to struggle alone. The idea conveyed by the original, is that of "remaining or staying behind when others have departed." It imports that there are discouragements—that most have passed on in their pursuits of profit, pleasure, or sensual gratification; and no longer heed the calls of injured or suffering humanity; then he who is seeking for glory, and honor, and immortality, eternal life, remains behind to do good; even tho' left of all, and though tempted with the strong current that has passed him, to join in their pursuits. Yea, though he may be ridiculed as being over-scrupulous, and too nice in his discriminations, he heeds the voice of God which falls on his ear above the foaming waves that rush by him, and hearing that voice remains behind the multitude to do the work of God—that he may be Christ like; and so attain the proffered glory. Worldly-minded professed christians, and sensualists may count him a fool, but he has learned, "if any man will be wise" he is to "become a fool that he may be wise." "Patience" characterises his course, and he has the approbation of God, which outweighs all the censures of men. Shortly will he be exalted to this promised inheritance he has so earnestly and perseveringly sought for.

We see that there is an ample motive set before us to induce any thoughtful and reflective mind to lead a Christ-like life. If this motive fails we can conceive no other which could be effectual. The exhaustless storehouse of God is opened before our minds, and we are permitted to gaze on glory, honor, immortality, and endless life, to arouse us to patient continuance in well-doing. "Glory" that is unending—"honor" that is "unfading"—incorruptibility, "immortality" never to be succeeded by corruption—a life to the utmost bound of which thought can never fly, because it is absolutely boundless! O, what a prize is here! Stop, poor, dying, care-worn, and disappointed man: stop, and contemplate this boon, which High Heaven offers for your acceptance! What are all the sensual enjoyments after which you now pant? What are all the honors and treasures of earth, which now so command your energies, compared with the glory honor, immortality, eternal life, we have endeavored to set before you on God's authority: Stop, poor disappointed worldling, stop, and think on these things.

Christian, does thy zeal and activity correspond with the amazing mercy and glorious prize set before thee? O, how much reason have we to humble ourselves, that such amazing benefits no more command our thoughts, our time, our talents, and our energies in doing the work of God; and now, especially, when the prize is manifestly so near. A few days or months, at most, and Christ will come "from heaven" to crown his followers with all these glorious benefits; and life's toils, trials, sufferings, and woes, will all be passed; and glory, honor, immortality, eternal life, be entered upon by you! O, how comforting, how invigorating the thought while we are yet struggling in the mighty conflict. "Come, Lord Jesus, come quickly," and may we "be found of thee in peace, without spot and blameless." Amen.

The Prophets' Inquiring.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. i. 10, 11.

"Of which salvation"—deliverance—the perfect redemption of the whole man at the coming of Christ in his glory—"the prophets have inquired and searched diligently"—they had some light on the subject, though it was but the dim dawning of the morning; but enough to make them most anxious to learn more; and hence applied their minds by fasting, study and prayer—for all these are implied in the expression—while they "prophesied"—foretold—"of the grace"—benefit, reward—"unto you." Most anxiously did they search for fuller discoveries of the glorious inheritance, such as are now made manifest by the resurrection and glorification of Jesus Christ. This they did, "searching"—inquiring, investigating—"what, or what manner of time the Spirit of Christ [some read—"of God:" others omit both, and read simply—"the Spirit] which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

The patriarchs and prophets all looked forward to the coming of a promised seed. Without going further back we may begin with Abraham. He had promise of a peculiar seed, now known as Christ. The sufferings of that seed were prefigured to him by his own sufferings in "a horror of great darkness," and the affliction of his posterity in Egypt; Gen. 15: and in his call to offer up Isaac. In each of these cases there was a glory promised him to follow; viz., the deliverance, multiplying, and greatness to which his posterity should be advanced after their sufferings and afflictions. In all these things he was taught concerning the coming Christ, his sufferings and glory. He greatly desired—was transported with desire, to see Christ's day, so that he saw it, as we have suggested, and was glad, or rejoiced. See John viii. 56.

Passing over Jacob, Joseph, Moses, and Job, all of whom speak clearly in some form, of Shiloh, we come to David. He sees the sufferings, death and burial of Messiah: and he sees equally clear his resurrection, ascension into heaven, and the glory of his reign upon David's throne, when his enemies would be made his footstool. Isaiah saw clearly also the sufferings, death, and burial of Christ, and the glory to follow, as is distinctly seen in many chapters of his prophecy, of which we cannot speak particularly. Jeremiah is of like character; though, he, perhaps, dwells mostly on the glory to follow—or the reign of Christ. Ezekiel is also full of the same testimony. Daniel comes not behind any that had gone before. He testifies both of the sufferings and of the glory of Messiah the Prince with a clearness not to be mistaken.

The lesser prophets are not in the dark on these points. "Many prophets and righteous men"—said the Saviour to his disciples—"have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." But they searched and inquired diligently about them, notwithstanding they were subject to the trial of their faith in not seeing and hearing all they desired. They died in hope of being partakers in "the glory that should follow"—or come after—"the sufferings of Christ." Not the hope of going to heaven at death; for, that would have been a glory *before* the sufferings of Christ: and "David is not ascended into the heavens"—mark that: Acts ii. 37. The hope and the faith to which those prophets and righteous men attained was, that, before the revealed glory, others would have clearer manifestations of these matters than they ever enjoyed; and that ultimately the sleeping saints would "awake from the dust of the earth," and Messiah, having received the throne of his father David, would reign over all the earth, his dominion being universal over all kindreds, tongues, and nations. Prior to such reign they foresaw a work of the Spirit, such as had never before been known; but in which they were to have no part.

The Absent Editor.

Our readers are prepared for the Editor's "absence" this week, according to announcement. And yet he is here, "present in spirit," though "absent in body." He is on the outside of our paper, calling us to the consideration of the "glory" and "honor" laid up for the faithful ones. He is on the inside, telling of that which stereotypes forever the glory and honor, even "immortality." And he leads off in the editorial columns with "eternal life, the climax of the whole." No unbiased spiritual mind can read these two articles—or one in two—without conviction of the truth. And O, how refreshing, elevating, inspiring, the calm yet resistless statement of "the means by which we may make the benefits our own"! And what a fitting conclusion of the whole commences with "O what a prize is here!" A prize indeed; how little do we appreciate its value! J. T. C.

Christian Politics.

Our active relation to human government is not only established by the Scriptures, but by the obvious laws of responsibility. The field of human duty is always measured by our opportunities.

"Who does the best his circumstance allows,
Does well, acts nobly; angels could no more."

And he who fails to make a proper use of the talents committed to his keeping is condemned by the same principle of duty defined by circumstance. Those who have small advantages are accounted worthy if they improve what they have, while the waster of exalted privileges is liable to a censure proportionate to the waste. The world of responsibility has but one law for all its inhabitants—Do what you can. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

In the light of these principles, what is our duty to the government under which we live? If the government were a despotic one little would be required of us—subjection, obedience, loyalty—a passive duty; but as it is a liberal one, we have an active relation to sustain. The more worthy the government, the more extensive our vantage ground—the greater our obligations. Our government is democratic: the people rule. Every man is interested in the general welfare, is responsible as one of the legislators. If the powers that be are ordained of God, then is our republican government ordained of God; and if our republican government is ordained of God, then its administrators are responsible to Him; and as the people are the government, and are the administrators thereof by means of agents appointed by them, therefore every citizen of the United States is under obligation to perform his whole duty in the premises. If his fellow-citizens call him to office, he is bound to perform his duty as unto God; if he is not called to office then he has a duty, a necessary duty, a solemn duty—the careful exercise of his suffrage. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety." Christian politics is ordained of God.

In the performance of our political obligations, we are bound to support all that is good, and to oppose all that is evil; and the faithful opposition to evil is the most effective way of supporting the good. In politics, as in the church, we must set our faces as a flint against iniquity. "They that forsake the law praise the wicked; but such as keep the law contend with them." "He that justifieth the wicked, and he that condemeth the just, even they both are abomination to YAHVEH."

The first excellence of our government is its basis—freedom. "All men are equal" is the key-note of the Declaration of '76. To uphold and perpetuate this freedom was the intent of the men who framed the Constitution of the United States. The demon of slavery, with subtle ingenuity, managed to nullify these great principles for three-score years, and good men have wept before God at the sight. At length the appointed limit was was reached and Israel's God awoke to vengeance and reform. The red arm of judgment has been bared, the golden calf before which a nation bowed has been ground to powder, and its bitter ashes drunk to the dregs. "For there was not a house where there was not one dead." And now righteous counsels prevail, and the great corner-stone of the government is re-consecrated. Again we are free. It is the work of Christian politicians to protect and foster this freedom. Is the work not honorable, yea, God-like?

The Master says, "Occupy till I come." Will he not be well pleased to find us engaged in the practical exhibition of love to our neighbor? The Apostle Paul declares that if any fail to use his substance in aid of his needy relatives "he hath denied the faith, and is worse than an infidel." By parity of reasoning, he that refuses to do his part in upholding free institutions for himself, for his relations, for his fellow-men, is in the same condemnation. The duties are ours, woe to us if we turn our backs upon them! The enemies of God and religious liberty are numerous enough. It will be base recreancy if we refuse to neutralize their efforts. It is clearly evident that the atheists of the world are about to make a grand rally against Christ. But God will lift up a standard against them. "The Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Rev. xvii. 14. Let us see to it that we are "faithful" in the use of our political opportunities for the right. The sceptre of our nationality is the ballot; how can we be "faithful" to our trust and not use it?

One great cause of political wickedness in the United States is the neglect of these sacred duties by Christians. We believe that there will be a reform in this particular. The wickedness of the ungodly has culminated in rebellion and assassination. The Christians of the nation have suffered too much in the great struggle against it not to see their future path. Hereafter, the thoughtful, prayerful, faithful child of God will throw all the influence he can command in the political, as in the moral scale, and God will smile upon his conduct. May our Lord at his coming find us thus engaged! J. T. C.

"What has become of Booth?"

This is not our question. So thoroughly do we detest the memory of that misereant that we would be glad never to mention his name again. The question occurred in the Sunday notices of our metropolitan papers, the 14th inst. It read thus: "What has become of Booth in the immortal world?" A Universalist minister discoursed on it. Like many other theological questions, it assumes the desired answer. If Booth is in the immortal world, it is useless to ask what has become of him. Immortality is the attribute of the Divine Nature only. "Who only hath immortality." 1 Tim. vi. 16. Immortality also involves spirituality, glory, power, eternal felicity. Rom. ii. 7. 1 Cor. xv. 53, 54, 43, 44. So that the question, scripturally stated, is "What has become of the spiritual, glorious, powerful, immortal, divine Booth?" The statement is almost blasphemous; what shall be said of the belief which necessitates it?

The proper question is, "Is Booth in the immortal world?" If so, how did he get there? He was not immortal here, or he could not have died. Reason and Nature unite in denying that he was naturally immortal; how then did he get into the immortal world? Will some one tell us? We know that it is supposed that the Bible teaches the immortality of the soul, but we have never seen the least evidence thereof. The Bible plainly limits immortality to the Divine Nature, and it is only by being "made partakers of the divine nature" (2 Pet. 1.) that we can get immortality. "They who shall be accounted worthy to obtain that world, and the resurrection from the dead.... *cannot die any more* .... and are the *children of God,* being the children of the resurrection." Luke xx. On the other hand, the Bible unequivocally points out the doom of the ungodly. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. Popular theology antagonizes this. Instead of making "eternal life" a "gift of God," and that through Christ, this Universalist minister, supported not only by his own class, but by the banded orthodoxy of the day, publicly declares that one of the most God-defying scoundrels that ever lived, has through the innate prerogative of his own nature, escaped "the wages of sin" and is in the immortal world. Well may orthodox Prof. Mattison dispute with his Universalist opponent as to the condition of a man to whom they unite in giving the inheritance of the righteous.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life. He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. He that testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus." J. T. C.

Popular Christianity vs. God's Word.

P. C. "Booth is in the immortal world."

GOD'S WORD. "No murderer hath eternal life abiding in him." "The soul that sinneth it shall die." "All the wicked will God destroy." "These as natural brute beasts shall utterly perish in their own corruption."

The Emperor's Book.

"In Louis Napoleon's "Life of Julius Cæsar" the world have another phenomenon to study, in the more than romantic, the wholly unprecedented career of Louis Napoleon. It is a stroke of letters, no less audacious that his memorable *coup d' etat*, in politics, of the 2nd December 1851; whether destined to like success, it is not for us to predict. To promote his own interests, to perpetuate his dynasty, he lays imperial contribution upon the greatest names and events of antiquity, seizing and using them as his own, with a truly magnificent assurance, to fix himself immovably, it may be, in that brilliant position to which he has climbed, as his uncle's nephew, as the successor of Napoleon, as the Emperor of France. He writes an elaborate history of Rome—an elaborate biography of Cæsar—to justify Napoleon and Napoleon's empire, and himself and the re-establishment of that empire, in short, to demonstrate that Napoleon is the Julius Cæsar and himself the Augustus of modern times."

The foregoing, from the Examiner & Chronicle, is a fair statement of Louis Napoleon's object in writing the life of Julius Cæsar. This is a fresh item of circumstantial evidence in favor of the identification of the Napoleon Dynasty with the eighth-seventh head of the beast in Rev. xvii. As if to call the world's attention to this fulfilment of the prophecy, God has put it into the Emperor's heart to write this work. The "scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns" will soon be matured. The beast is Daniel's fourth kingdom (Dan ii. 40–43) the Roman power. Its first five heads were Kings, Consuls, Decemvirs, Dictators, Tribunes: these all existed before the Apocalypse was written. "The seven heads are seven mountains on which the woman sitteth [Rome]. And there are seven kings [or forms of government answering to to the seven heads]: five are fallen [just mentioned], and one is, [the Roman Emperorship], and the other is not yet come" [the Napoleon Dynasty].

The Roman Emperorship, or sixth head, continued in its western branch till 1806. In that year "a number of German Princes transferred their allegiance from Francis, Emperor of Germany, to Napoleon Bonaparte, Emperor of France, under whose protection they united themselves into the Confederation of the Rhine. This, in conjunction with his defeat at Austerlitz, induced the German emperor to adopt the sole title of 'Emperor of Austria,' and to renounce the title of 'Emperor of Germany and of the Holy Roman Empire." Sir. A. Alison, in his history of Europe, states that in 1806 the Emperor of Germany thus ceased to be the representative of the Empire of the Cæsars. Historians generally take the same view." *Baxter's Louis Napoleon*

Thus the sixth head existed from B. C. 28 to A. D. 1806.

"Bonaparte was the actual Sovereign of Rome, and virtually the supreme head of most of the European monarchs when the sixth head fell.... He had been crowned Emperor of France by the Pope, in Paris, on Dec. 2, 1804; and was again crowned King of Italy and Rome, with the iron crown of Charlemagne, at Milan, on May 26, 1805, at which time the Roman States were formally annexed to France, and Rome was made the second city in his dominions, the title of the King of Rome being given to his heir-apparent. His dynasty was an entirely new head of the beast, being altogether different from any of the six preceding heads, in respect of its official title, for though in reality he occupied the position of Emperor of the Roman Empire, yet he did not, like the former German Emperors, adopt that title, but was crowned only as Emperor of France and King of Italy. If, for example, the King of Spain, instead of Bonaparte, had been supreme over Rome and a great part of the Roman Empire when the sixth head fell, then the Kingship of Spain would have become the seventh head." *Baxter's Louis Napoleon.*

The prophecy says of the seventh head,—"When he cometh, he must continue a short space." The Napoleon dynasty lasted but nine years from 1806, and came to an end at Waterloo, in 1815. It did not fall like the preceding six heads, or, as it were, die a natural death, but it was slain by the sword at Waterloo. This agrees with Rev. xiii. 3, where the same beast is brought to view. "And I saw one of his heads, as it were wounded to death." Rev. xiii. and xvii. agree in predicting the revivification of the slain head. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." "The beast that thou sawest was [1806 to 1815],

faith, as one of the grand motives to a right course of action in our present state of trial. Men are amazingly influenced by what they call "a sense of honor;" and to occupy some important post of trust where their honor can be conspicuous, is the ambition of many minds. No sacrifice, no suffering, no effort is spared, if they have evidence of the possibility of attaining the desired eminence. What an honor, in their estimation, to be President of the United States, though the term of office is a few short years, and though they may die even before that short period terminates; while the honor proffered the followers of Christ, is an honor never pass to away, nor to be changed into other hands, or to cease by death, as we shall shortly see. Let us suppose that all the honor ever possessed by kings, emperors, governors, and presidents, could be concentrated on one man, and that his life could be prolonged to a period equal to the combined years that have been occupied by the entire race of Adam; even then in splendor and duration it would fall infinitely short of that one saint who shall become a king in the Empire of Jesus Christ! Let then the men of earth, or worldly men, seek their dying honors, which so soon fade away; the Christian has a "far more exceeding," even "an eternal weight of honor," reserved in store, soon to be conferred upon him, if found possessing the required characteristics. Here then is motive sufficient to stimulate the most desponding child of God. Take courage, brother: you are shortly to wear a kingly crown, and wear it for ever and ever. Lift up thy head, then, and faint not at any trials or sufferings you may be called to endure now.

3. "IMMORTALITY."—Greek, *aphtharsian*. "Incorruptibility:" a state opposed to our present state, which is corruptible, mortal, dying. This incorruptible state, proffered in our text, is essential to confirm us in the glory and honor previously noticed. Without this, that glory might fade away—that honor have an end. With this, they are both eternal.

The apostle here clearly shows that men are not possessed of immortality by creation, or birth; and he shows also that it is a favor to be conferred on those who pursue a defined course. He had stated in the previous chapter, that men "professing themselves wise, became fools, and changed the glory of an uncorruptible God into an image made like to corruptible man," &c. Little did he then know of the folly which was to be developed in after times, by an attempt to make it appear that man is incorruptible, like God. Such "changing the truth of God into a lie," by which "the creature" is "worshipped and served more than the Creator," remained to be developed as the Man of Sin should begin to be manifested. Now, men affirm that they are "immortal"—incorruptible like God! True, they admit their bodies will die; but the essential man, they affirm, is "immortal, and can never die;" thus making "void the word of God through their tradition."

Man is not inherently immortal, or incorruptible, in whole or in part. Not one solitary text in the Bible affirms any such thing, but the reverse. Let that fact satisfy the believer in the Scriptures. Immortality is a gift, dependent on the will of the giver—God, and on the action of him who shall partake of it. Paul informs us when it will be conferred, and how; viz., "At the last trump," and by "the resurrection," for, saith he, "the trumpet shall sound, and the dead shall be raised incorruptible"—*aphtharsian;* the same word employed in our text. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 52–54. And this victory, which "God giveth," is "through our Lord Jesus Christ." Here is the true source of immortality, and the time when it will be attained. Let all remember this and lay aside that pride which possesses men's hearts from a fancied notion of immortality.

A Psalm for the Times.

We reproduce the eighty-third psalm, as appropriate not only to the defeated despots of the South, but of "all the nations that forget God," who will speedily be destroyed, and that without remedy. J. T. C.

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: the tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison; who perished at Endor: they became as dung for the earth. Make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and as Zalmunna: who said, let us take to ourselves the houses of God in possession. O my God, make them like the chaff, as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may consider thy name, O YAHVEH. Let them be confounded and suddenly perish for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is YAHVEH, art the Most High over all the earth."

"THERE is not a man that gets through life so easily and so happily, as a truth-loving, truth-thinking, and truth-speaking Christian."
—*H. W. Beecher.*

The Herald of Life.

NEW YORK, MAY 24, 1865.

Eternal Life.

"God will render to every man according to his deeds: To them who by patient continuance in well-doing, seek for glory and honor, and immortality, eternal life."—Rom. ii. 6, 7.

"ETERNAL LIFE," *zoeen aionion:* "life eternal." This is the climax of the whole, and securing the whole. What corruptible, dying man, most of all needs, is life—an unending life. That is here promised to such as accept the conditions of the offered benefit.

We understand life here, in its most obvious sense, of conscious being—or that state of being appropriate to a sentient creature—a being that has the faculty of perception. To give to the term life a figurative sense without a shadow of reason, except that which originates in the traditions of men, who affirm that all men, irrespective of moral character, are in possession of existence that shall never end, we regard as a corruption of the word of God—a making void the testimony of the faithful and true Witness, who saith, "I am come that they might have life;" John x. 10; and who furthermore declares, "I am the way, the truth, and the life;" John xiv. 6; all of which is confirmed by John, who saith, "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record that God hath given unto us eternal life, and this life is in his Son;" not in ourselves, as the theory of man's natural and essential immortality affirms it to be. "He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John v. 11, 12.

To suppose that the inspired authors of the Bible almost uniformly speak in figurative language, when presenting the great crowning benefit of the work and mediation of the Son of God, is a position of fearful presumption, and an unfounded assumption. If the Holy Spirit, who inspired holy men to speak, had intended happiness, as the natural immortal soul theorists maintain, as the crowning blessing, it would have been equally easy to have used the terms *makarioi, makarismos*, as Paul does, Rom. iv. 6, 7, 8, 9; where these words are translated "blessed," and "blessedness," and have the proper signification of happy and happiness. But *zoee* is the emphatic term selected by the Holy Spirit as expressive of the glorious reward God has promised to those who obey him. This fact is sufficient to condemn forever, the perversion resorted to in keeping up the theory that man is an immortal being. Man is a dying, corruptible creature; God offers him eternal *zoee*, life; not merely *makarismos*—happiness; though having eternal life, he will be eternally happy—that follows as a matter of course.

Let learned and unlearned perverters of the testimony of the Spirit of God, cease making "God a liar," by saying he does not mean *zoee*, but *makarismos*, when he uniformly employs the former term in presenting the great climax of proffered benefits, for the encouragement of dying men, and to stimulate them to suffer, if need be, even unto death now, that they may attain unto *zoee aionion*—'life eternal.' Let the simplicity in which the Gospel approaches us, with its offered benefits, stand in all its purity and plainness, and darken no longer the counsel of God by perverting his words and making them void by traditions. Life—eternal life—to live forever—not die any more, is the grand theme with which the Gospel salutes our ears. Joyful sound to dying men. Let them hear it.

Having presented, in this and a previous article, the glorious cluster of benefits presented by the text, we proceed to notice, The means by which we may make the benefits our own.

This we shall do only so far as suggested by the text. That teaches us they are to be sought for; and informs us how to seek for them.

1. We must "seek for" them. Men do not seek for that which they have already in possession. Immortality, equally with the glory and honor, is in the future, and is to be attained only by those who seek for it. The idea of the original is—to acquire by labor, or work. It is not an idle wish, that will give us possession of those glorious, benefits, but earnest application; which leads us to notice,

2. How we are to seek for them. (1.) By "well-doing." It is not all doing that will give us a title; it is a specific kind of effort: it is working "the work of God;" or that which he has assigned to us, and not the work which our fancy or imagination has pictured out. The first step in the work is, "to believe on him whom God hath sent," viz., Jesus: John vi. 29. Believing on him he becomes the source of that energy by which we labor; he becomes the pattern after which we are to labor, and by which our work is to be tested. This makes faith not that unmeaning and indefinite matter which seems to characterize much of the theology of the religionists of this age. Their faith is, in fact, a do-nothing faith: a faith which gives them license to live as they list, or according to their worldly desires. It includes little of daily self-denial and study, to possess the mind of Christ—walking as he also walked—who spent his life in doing good; and for the joy that was set before him, endured the cross—or death by crucifixion—despising the shame. A religion whose greatest study is to be respectable, and to make an appearance that shall divest it of reproach, is not the religion of Jesus the Messiah. His heart was set on doing good to men: not as the cant is—"to their souls;" but to men as men. Their present want and sufferings moved his compassionate heart, and invariably called forth his exertions for their relief. His life was spent in doing good. Let us, in like manner, labor to benefit men, by instructing them, and ministering to their necessities, both of body and mind. Only in this way can we be engaged in "well-doing" or doing the work God demands of us, and to which the proffered benefits are promised.

(2.) There must be a "continuance in well doing." It is not doing well now and then, or under some exciting sermon or missionary speech, when talent is enlisted to force out, as it were, action! No; a dead body may show signs of life under the action of a galvanic battery; but the life-principle must have a permanent existence in the man who works the work that God requires and will accept; and such a principle continues its life-motions in well-doing.

(3.) But there must be a "*patient* continuance in well-doing" to secure the proffered benefits. A disposition of mind that does not faint at discouragements, nor cease efforts because left to struggle alone. The idea conveyed by the original, is that of "remaining or staying behind when others have departed." It imports that there are discouragements—that most have passed on in their pursuits of profit, pleasure, or sensual gratification; and no longer heed the calls of injured or suffering humanity; then he who is seeking for glory, and honor, and immortality, eternal life, remains behind to do good; even tho' left of all, and though tempted with the strong current that has passed him, to join in their pursuits. Yea, though he may be ridiculed as being over-scrupulous, and too nice in his discriminations, he heeds the voice of God which falls on his ear above the foaming waves that rush by him, and hearing that voice remains behind the multitude to do the work of God—that he may be Christ like; and so attain the proffered glory. Worldly-minded professed christians, and sensualists may count him a fool, but he has learned, "if any man will be wise" he is to "become a fool that he may be wise." "Patience" characterises his course, and he has the approbation of God, which outweighs all the censures of men. Shortly will he be exalted to this promised inheritance he has so earnestly and perseveringly sought for.

We see that there is an ample motive set before us to induce any thoughtful and reflective mind to lead a Christ-like life. If this motive fails we can conceive no other which could be effectual. The exhaustless storehouse of God is opened before our minds, and we are permitted to gaze on glory, honor, immortality, and endless life, to arouse us to patient continuance in well-doing. "Glory" that is unending—"honor" that is "unfading"—incorruptibility, "immortality" never to be succeeded by corruption—a life to the utmost bound of which thought can never fly, because it is absolutely boundless! O, what a prize is here! Stop, poor, dying, care-worn, and disappointed man: stop, and contemplate this boon, which High Heaven offers for your acceptance! What are all the sensual enjoyments after which you now pant? What are all the honors and treasures of earth, which now so command your energies, compared with the glory honor, immortality, eternal life, we have endeavored to set before you on God's authority: Stop, poor disappointed worldling, stop, and think on these things.

Christian, does thy zeal and activity correspond with the amazing mercy and glorious prize set before thee? O, how much reason have we to humble ourselves, that such amazing benefits no more command our thoughts, our time, our talents, and our energies in doing the work of God; and now, especially, when the prize is manifestly so near. A few days or months, at most, and Christ will come "from heaven" to crown his followers with all these glorious benefits; and life's toils, trials, sufferings, and woes, will all be passed; and glory, honor, immortality, eternal life, be entered upon by you! O, how comforting, how invigorating the thought while we are yet struggling in the mighty conflict. "Come, Lord Jesus, come quickly," and may we "be found of thee in peace, without spot and blameless." Amen.

The Prophets' Inquiring.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. i. 10, 11.

"Of which salvation"—deliverance—the perfect redemption of the whole man at the coming of Christ in his glory—"the prophets have inquired and searched diligently"—they had some light on the subject, though it was but the dim dawning of the morning; but enough to make them most anxious to learn more; and hence applied their minds by fasting, study and prayer—for all these are implied in the expression—while they "prophesied"—foretold—"of the grace"—benefit, reward—"unto you." Most anxiously did they search for fuller discoveries of the glorious inheritance, such as are now made manifest by the resurrection and glorification of Jesus Christ. This they did, "searching"—inquiring, investigating—"what, or what manner of time the Spirit of Christ [some read—"of God:" others omit both, and read simply—"the Spirit] which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

The patriarchs and prophets all looked forward to the coming of a promised seed. Without going further back we may begin with Abraham. He had promise of a peculiar seed, now known as Christ. The sufferings of that seed were prefigured to him by his own sufferings in "a horror of great darkness," and the affliction of his posterity in Egypt; Gen. 15: and in his call to offer up Isaac. In each of these cases there was a glory promised him to follow; viz., the deliverance, multiplying, and greatness to which his posterity should be advanced after their sufferings and afflictions. In all these things he was taught concerning the coming Christ, his sufferings and glory. He greatly desired—was transported with desire, to see Christ's day, so that he saw it, as we have suggested, and was glad, or rejoiced. See John viii. 56.

Passing over Jacob, Joseph, Moses, and Job, all of whom speak clearly in some form, of Shiloh, we come to David. He sees the sufferings, death and burial of Messiah: and he sees equally clear his resurrection, ascension into heaven, and the glory of his reign upon David's throne, when his enemies would be made his footstool. Isaiah saw clearly also the sufferings, death, and burial of Christ, and the glory to follow, as is distinctly seen in many chapters of his prophecy, of which we cannot speak particularly. Jeremiah is of like character; though, he, perhaps, dwells mostly on the glory to follow—or the reign of Christ. Ezekiel is also full of the same testimony. Daniel comes not behind any that had gone before. He testifies both of the sufferings and of the glory of Messiah the Prince with a clearness not to be mistaken.

The lesser prophets are not in the dark on these points. "Many prophets and righteous men"—said the Saviour to his disciples—"have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." But they searched and inquired diligently about them, notwithstanding they were subject to the trial of their faith in not seeing and hearing all they desired. They died in hope of being partakers in "the glory that should follow"—or come after—"the sufferings of Christ." Not the hope of going to heaven at death; for, that would have been a glory *before* the sufferings of Christ: and "David is not ascended into the heavens"—mark that: Acts ii. 37. The hope and the faith to which those prophets and righteous men attained was, that, before the revealed glory, others would have clearer manifestations of these matters than they ever enjoyed; and that ultimately the sleeping saints would "awake from the dust of the earth," and Messiah, having received the throne of his father David, would reign over all the earth, his dominion being universal over all kindreds, tongues, and nations. Prior to such reign they foresaw a work of the Spirit, such as had never before been known; but in which they were to have no part.

The Absent Editor.

Our readers are prepared for the Editor's "absence" this week, according to announcement. And yet he is here, "present in spirit," though "absent in body." He is on the outside of our paper, calling us to the consideration of the "glory" and "honor" laid up for the faithful ones. He is on the inside, telling of that which stereotypes forever the glory and honor, even "immortality." And he leads off in the editorial columns with "eternal life, the climax of the whole." No unbiased spiritual mind can read these two articles—or one in two—without conviction of the truth. And O, how refreshing, elevating, inspiring, the calm yet resistless statement of "the means by which we may make the benefits our own"! And what a fitting conclusion of the whole commences with "O what a prize is here!" A prize indeed; how little do we appreciate its value! J. T. C.

Christian Politics.

Our active relation to human government is not only established by the Scriptures, but by the obvious laws of responsibility. The field of human duty is always measured by our opportunities.

"Who does the best his circumstance allows,
Does well, acts nobly; angels could no more."

And he who fails to make a proper use of the talents committed to his keeping is condemned by the same principle of duty defined by circumstance. Those who have small advantages are accounted worthy if they improve what they have, while the waster of exalted privileges is liable to a censure proportionate to the waste. The world of responsibility has but one law for all its inhabitants—Do what you can. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

In the light of these principles, what is our duty to the government under which we live? If the government were a despotic one little would be required of us—subjection, obedience, loyalty—a passive duty; but as it is a liberal one, we have an active relation to sustain. The more worthy the government, the more extensive our vantage ground—the greater our obligations. Our government is democratic: the people rule. Every man is interested in the general welfare, is responsible as one of the legislators. If the powers that be are ordained of God, then is our republican government ordained of God; and if our republican government is ordained of God, then its administrators are responsible to Him; and as the people are the government, and are the administrators thereof by means of agents appointed by them, therefore every citizen of the United States is under obligation to perform his whole duty in the premises. If his fellow-citizens call him to office, he is bound to perform his duty as unto God; if he is not called to office then he has a duty, a necessary duty, a solemn duty—the careful exercise of his suffrage. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety." Christian politics is ordained of God.

In the performance of our political obligations, we are bound to support all that is good, and to oppose all that is evil; and the faithful opposition to evil is the most effective way of supporting the good. In politics, as in the church, we must set our faces as a flint against iniquity. "They that forsake the law praise the wicked; but such as keep the law contend with them." "He that justifieth the wicked, and he that condemeth the just, even they both are abomination to YAHVEH."

The first excellence of our government is its basis—freedom. "All men are equal" is the key-note of the Declaration of '76. To uphold and perpetuate this freedom was the intent of the men who framed the Constitution of the United States. The demon of slavery, with subtle ingenuity, managed to nullify these great principles for three-score years, and good men have wept before God at the sight. At length the appointed limit was was reached and Israel's God awoke to vengeance and reform. The red arm of judgment has been bared, the golden calf before which a nation bowed has been ground to powder, and its bitter ashes drunk to the dregs. "For there was not a house where there was not one dead." And now righteous counsels prevail, and the great corner-stone of the government is re-consecrated. Again we are free. It is the work of Christian politicians to protect and foster this freedom. Is the work not honorable, yea, God-like?

The Master says, "Occupy till I come." Will he not be well pleased to find us engaged in the practical exhibition of love to our neighbor? The Apostle Paul declares that if any fail to use his substance in aid of his needy relatives "he hath denied the faith, and is worse than an infidel." By parity of reasoning, he that refuses to do his part in upholding free institutions for himself, for his relations, for his fellow-men, is in the same condemnation. The duties are ours, woe to us if we turn our backs upon them! The enemies of God and religious liberty are numerous enough. It will be base recreancy if we refuse to neutralize their efforts. It is clearly evident that the atheists of the world are about to make a grand rally against Christ. But God will lift up a standard against them. "The Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Rev. xvii. 14. Let us see to it that we are "faithful" in the use of our political opportunities for the right. The sceptre of our nationality is the ballot; how can we be "faithful" to our trust and not use it?

One great cause of political wickedness in the United States is the neglect of these sacred duties by Christians. We believe that there will be a reform in this particular. The wickedness of the ungodly has culminated in rebellion and assassination. The Christians of the nation have suffered too much in the great struggle against it not to see their future path. Hereafter, the thoughtful, prayerful, faithful child of God will throw all the influence he can command in the political, as in the moral scale, and God will smile upon his conduct. May our Lord at his coming find us thus engaged! J. T. C.

"What has become of Booth?"

This is not our question. So thoroughly do we detest the memory of that miscreant that we would be glad never to mention his name again. The question occurred in the Sunday notices of our metropolitan papers, the 14th inst. It read thus: "What has become of Booth in the immortal world?" A Universalist minister discoursed on it. Like many other theological questions, it assumes the desired answer. If Booth is in the immortal world, it is useless to ask what has become of him. Immortality is the attribute of the Divine Nature only. "Who only hath immortality." 1 Tim. vi. 16. Immortality also involves spirituality, glory, power, eternal felicity. Rom. ii. 7. 1 Cor. xv. 53, 54, 43, 44. So that the question, scripturally stated, is "What has become of the spiritual, glorious, powerful, immortal, divine Booth?" The statement is almost blasphemous; what shall be said of the belief which necessitates it?

The proper question is, "Is Booth in the immortal world?" If so, how did he get there? He was not immortal here, or he could not have died. Reason and Nature unite in denying that he was naturally immortal; how then did he get into the immortal world? Will some one tell us? We know that it is supposed that the Bible teaches the immortality of the soul, but we have never seen the least evidence thereof. The Bible plainly limits immortality to the Divine Nature, and it is only by being "made partakers of the divine nature" (2 Pet. 1.) that we can get immortality. "They who shall be accounted worthy to obtain that world, and the resurrection from the dead . . . . *cannot die any more* . . . . and are the *children of God,* being the children of the resurrection." Luke xx. On the other hand, the Bible unequivocally points out the doom of the ungodly. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. Popular theology antagonizes this. Instead of making "eternal life" a "gift of God," and that through Christ, this Universalist minister, supported not only by his own class, but by the banded orthodoxy of the day, publicly declares that one of the most God-defying scoundrels that ever lived, has through the innate prerogative of his own nature, escaped "the wages of sin" and is in the immortal world. Well may orthodox Prof. Mattison dispute with his Universalist opponent as to the condition of a man to whom they unite in giving the inheritance of the righteous.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life. He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day He that testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus." J. T. C.

Popular Christianity vs. God's Word.

P. C. "Booth is in the immortal world."

GOD'S WORD. "No murderer hath eternal life abiding in him." "The soul that sinneth it shall die." "All the wicked will God destroy." "These as natural brute beasts shall utterly perish in their own corruption."

The Emperor's Book.

"In Louis Napoleon's "Life of Julius Cæsar" the world have another phenomenon to study, in the more than romantic, the wholly unprecedented career of Louis Napoleon. It is a stroke of letters, no less audacious that his memorable *coup d' etat* in politics, of the 2nd December 1851; whether destined to like success, it is not for us to predict To promote his own interests, to perpetuate his dynasty, he lays imperial contribution upon the greatest names and events of antiquity, seizing and using them as his own, with a truly magnificent assurance, to fix himself immovably, it may be, in that brilliant position to which he has climbed, as his uncle's nephew, as the successor of Napoleon, as the Emperor of France. He writes an elaborate history of Rome—an elaborate biography of Cæsar—to justify Napoleon and Napoleon's empire, and himself and the re-establishment of that empire in short, to demonstrate that Napoleon is the Julius Cæsar and himself the Augustus of modern times

The foregoing, from the Examiner & Chronicle, is a fair statement of Louis Napoleon's object in writing the life of Julius Cæsar This is a fresh item of circumstantial evidence in favor of the identification of the Napoleon Dynasty with the eighth-seventh head of the beast in Rev. xvii. As if to call the world's attention to this fulfilment of the prophecy, God has put it into the Emperor's heart to write this work. The "scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns" will soon be matured. The beast is Daniel's fourth kingdom (Dan ii. 40–43) the Roman power Its first five heads were Kings, Consuls, Decemvirs, Dictators, Tribunes: these all existed before the Apocalypse was written. "The seven heads are seven mountains on which the woman sitteth [Rome]. And there are seven kings [or forms of government answering to the seven heads]: five are fallen [just mentioned], and one is, [the Roman Emperorship], and the other is not yet come" [the Napoleon Dynasty].

The Roman Emperorship, or sixth head continued in its western branch till 1806 In that year "a number of German Princes transferred their allegiance from Francis, Emperor of Germany, to Napoleon Bonaparte, Emperor of France, under whose protection they united themselves into the Confederation of the Rhine. This, in conjunction with his defeat at Austerlitz, induced the German emperor to adopt the sole title of 'Emperor of Austria,' and to renounce the title of 'Emperor of Germany and of the Holy Roman Empire." Sir. A. Alison, in his history of Europe, states that in 1806 the Emperor of Germany thus ceased to be the representative of the Empire of the Cæsars. Historians generally take the same view." *Baxter's Louis Napoleon*

Thus the sixth head existed from B. C. 28 to A. D. 1806.

"Bonaparte was the actual Sovereign of Rome, and virtually the supreme head of most of the European monarchs when the sixth head fell. . . . He had been crowned Emperor of France by the Pope, in Paris, on Dec. 2, 1804; and was again crowned King of Italy and Rome, with the iron crown of Charlemagne, at Milan, on May 26, 1805, at which time the Roman States were formally annexed to France, and Rome was made the second city in his dominions, the title of the King of Rome being given to his heir-apparent. His dynasty was an entirely new head of the beast, being altogether different from any of the six preceding heads, in respect of its official title, for though in reality he occupied the position of Emperor of the Roman Empire, yet he did not, like the former German Emperors, adopt that title, but was crowned only as Emperor of France and King of Italy. If, for example, the King of Spain, instead of Bonaparte, had been supreme over Rome and a great part of the Roman Empire when the sixth head fell, then the Kingship of Spain would have become the seventh head." *Baxter's Louis Napoleon.*

The prophecy says of the seventh head,—"When he cometh, he must continue a short space." The Napoleon dynasty lasted but nine years from 1806, and came to an end at Waterloo, in 1815. It did not fall like the preceding six heads, or, as it were, die a natural death, but it was slain by the sword at Waterloo. This agrees with Rev. xiii. 3, where the same beast is brought to view. "And I saw one of his heads, as it were wounded to death." Rev. xiii. and xvii. agree in predicting the revivification of the slain head. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." "The beast that thou sawest was [1806 to 1815],

and is not [1815 to–]; and shall ascend out of the abyss, [*abyssos*—here the sea as in the sea as in Sept. of Gen. vii. 11] and go into perdition: and they that dwell on the earth shall wonder.... when they behold the beast that was, and is not, and yet is;" when Napoleon III. acquires all his uncle's power, and another confederation of European governments "give their power and strength unto the beast."

"Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of *a man*; and his number is six hundred threescore and six." The Emperor Napoleon is the only man living whose position is described by the Apocalypse. Is he not the "man" who is to be numbered? He writes a book to call the world's attention to him as the successor and representative of the Cæsars. Why not consider his number? If he is the predicted one his name will amount to 666. The Emperor's name amounts to the fatal number in five different ways. The Latin, Greek, and Hebrew languages used letters instead of Arabic figures as we do. We will take the name Louis Napoleon Bonaparte. The first is of Latin origin, hence it becomes *Ludovicus*. Two of these letters—o, s,—are ciphers; the rest in their order are numbered thus: 50, 5, 500, 5, 1, 100, 5—666. The second name is of Greek origin: translated into the dative case—To Napoleon, as it would stand in a dedicative inscription—it becomes *Napoleonti*—50, 1, 80, 70, 30, 5, 70, 50, 300, 10 666. The first two names may be thus written in Greek—*Lois Napoleon*—30, 70, 10, 200, 50, 1, 80, 70, 30, 5, 70, 50—666.

The facts concerning the third name are singular indeed. "Louis Napoleon has come forth out of Greece, because he derives his origin and is lineally descended from a Grecian family of high rank. One of his ancestors, David II., Emperor of Trebisonde, was rightful heir to the throne of Constantinople; but was put to death by Mahomed II.; his only surviving son, George Nicephor Comnene, fled to Mania in Peloponesus in 1476, and was made Protogeras over the community that was settled there. This official dignity was held by ten members of the Comnene family in succession, until 1675, when Constantine Comnene, the tenth protogeras, was induced from fear of being subjugated by the Turks, to emigrate from Mania to Italy with 3000 of his fellow-countrymen. Arriving in Genoa on Jan. 1, 1676, he attained from the Genoese Senate a grant of some tracts of land in Corsica, which were thenceforth colonized by him and his descendants. One of his sons, Calomeros Comnene, subsequently settled in Florence in Tuscany, and as the Greek word Calomeros (*kalos meros*) signifies in Italian *buona parte* [good part] the therefore adopted the name of Buonaparte." From thence the Napoleons. *L. N. Kalonmeros* figures thus: 30, 50, 20, 1, 30, 70, 50, 40, 5, 100, 70, 200—666. And the three names may be rendered into Hebrew to make the number. Thus in three languages, and in five ways, the name agrees with the number. Truly we live in a time of unparalleled interest. Let us be watchful, not rash; solemn, not fanatical; patient, not restless. Let us work while the days lasts, and wait with eager eyes for the King of glory! J. T. C.

"An Eternity of Torment."

We clip the following from the N. Y. Times of May 14, concerning Jeff. Davis.

By day and night, in heat and cold, in storm and calm, the avenging sword has been on his path. He can have known no hour of rest, no moment unbroken by alarm. He must have met the contempt and scorn, if not the direct betrayal, of his own people, for, with all their sins, the masses of the South have a high admiration for personal courage. With our troopers closing around him, the sea coast a hundred miles away, with every black face his sworn enemy, and scarcely a white one to be trusted, his past six weeks must have been an eternity of torment.

We are glad to see men waking up to a common sense view of the highly-wrought figures of the Apocalypse. "An eternity of torment" may be suffered in "six weeks" according to figurative language. As the hour draws near, yea, has already commenced, when the despots of earth—temporal and spiritual, go into torment, it is a relief to know that bad as they are there will be an end to their misery. While it lasts it may be incessant, its smoke may go up continually, but the individual victims must give way to the law of mortality, and perish. J. T. C.

Notes of Missionary Labor.

BY THOMAS W. SMITH.

I left home about noon on Friday 5th inst. Reached South Fork a little before sunset. Found that the notice of meeting for that night was not generally known; in consequence thereof but about 30 persons were at the meeting. Spoke on subject of the "Kingdom of God: its heirs and subjects." On Saturday evening spoke on same subject, reviewing the position of our opponents. On Saturday, at 11, preached on the "way of life," to show that life is obtainable only through Christ, and by virtue of a union with him. After meeting distributed Herald and tracts. Many were anxious to have them. I think several will subscribe for the Herald.

After meeting several of the neighbors called to see me, and enquire futher of these strange things. Among the party was a Mormon Elder, who said that he did not believe in inherent immortality or eternal misery, and held to the kingdom as I taught it, and also of the return of the Jews. However he thought the spirit maintained a consciousness, but did not receive the reward till Christ comes. I think he will soon embrace the whole truth. In the afternoon spoke on Rich Man and Lazarus; after which the Elder made some remarks, in a kind, christian spirit; to which I replied. Went home with one of the neighbors, and talked on the non-resurrection. Returned home the next day. The people were very desirous of more meetings, and were deeply interested in the truths presented. I think I shall return from Point Pleasant, next Sunday, and speak for them Sunday night. I have not been in a new field, for a long time, that I feel such an in as there. The prospects are very encouraging for good. Remember us in your prayers, and that much good may be done in the name of the Lord. I expect to go to Point Pleasant on the coming Saturday and Sunday.

Alden, Hardin Co. Iowa, May 11, 1865.

Letters and Extracts.

From W. Patterson.

Geo. Storrs—*My dear Brother:*—I cannot express how much I am indebted to you, as a means under God in instructing me, and making me see the beauty and harmony of the glorious truths revealed in the word of God. In my youthful days I felt anxious to know and understand the teachings of the Bible. Some of its utterances seemed unreasonable, and some of them contradictory. When I listened to its expounders,—of whom I was taught to believe they were divinely appointed and commissioned, so that their utterances were to be relied on,—my difficulties increased. Sometimes the passage they were expounding did not mean what it said, but it meant a great many other things; how then could I learn the mysteries of the Bible? They would state doctrines that seemed inconsistent with one another, and admit their incongruity, but they were always ready with a trowel of untempered mortar to daub them together, saying, "What God hath joined together, let not man put asunder;" "What we know not now, we shall know hereafter." But when we learn that the Bible is a revelation from God in plain language, for the use and benefit of plain men, that it says what it means, and means what it says; and not a book of mysteries, and hidden meanings, for the privileged few, to be dealt out to the many according to their conceits, their conflicting creeds, and discordant opinions; how glorious it appears in the simplicity of language, the harmoniousness of its utterances, its adapation to the wants of man, and the glorious unfolding of the goodwill and love of God.

Your six sermons were the first to break the crust of prejudice engendered by early education in my mind. I was led to see if this "immortal soul" had no foundation in truth, that other doctrines must fall, as they were reared and built upon that foundation. Now I rejoice to know that Jesus Christ is "the way, the truth, and the Life" the only true hope of man. I rejoice to know that those who shall "be accounted worthy to obtain that world, and the resurrection from the dead," shall be "raised in glory and honor," no more subject to death. Those who have despised the offered life in Christ "shall remain in the congregation of the dead."

Now Dear Brother, while I accord to you my obligations for your labors in the cause of truth, yet there is one question that I cannot yet see with you, and that is baptism. It seems to me as if you esteem water baptism as a carnal ordinance, especially as you esteem the baptism of the spirit the "essential baptism." Now I trust in your good nature to bear with me, while I make the supposition that Jesus Christ designed water baptism to be observed by his followers. If such be the case I see no passage to conflict with it. I admit "if we have not the Spirit of Christ we are none of his" even if we were immersed every day of our life. If the Spirit of Christ is not in us, I know of no principle that will ever quicken onr mortal bodies, and raise us to life in the glorious age to come. Paul to the Ephesians talks of the "one baptism:" if he has reference here to water baptism, I see nothing to conflict with the believer having the Spirit the gift of Jesus. Paul is exhorting the Ephesians to unity, to walk together in love, and to walk worthy of their profession, although they may differ in their gifts, they are only different members in one body, with one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." Now it seems to me if Paul had meant the Spirit baptism here, he would not have alluded to the "one Spirit" in the preceding verse.

But it may be asked what good can water baptism do if it is not the essential baptism? Let us look at another ordinance in the Church, one you approve of observing, viz; The Lord's supper. The bread an emblem of Christ's broken body; the wine an emblem of his blood shed for the remission of sins. Now we read such a passage as this: "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you"; by which we understand that as the blood of Christ cleanseth from all sin, it is through his blood alone we can have remission, and it is in Christ Jesus only we can have life; so that now we must live by faith on the Son of God. But why not object to the bread and wine, and say they can do us no good, as we do not believe in transubstantiation, it is not the essential body and blood of Christ. But is it the will of Jesus that we should show forth his love, in giving his body to be bruised, that it might become the "bread of life" to perishing mortals, and in shedding his life blood to be a fountain in which we can wash and be clean, by eating and drinking the bread and wine, emblems of his broken body and shed blood, until he come again? And may it not be his will, after we have been instructed, and feel the Lord hath been gracious to us, to make a profession of religion, in that significant highly emblematical ordinance of baptism, by that act professing our faith in the death, burial, and resurrection of Jesus. Jesus Christ set us an example that we should follow his steps. He went down into the water. He is the head; should the body not follow? The Apostles seem to have urged it as a duty. And if it is the will of Jesus that it should be an ordinance continued in the Church, those words so expressive may be full of meaning: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Yours in love and for the truth.

Delhi Del. Co, N. Y.

Remarks by J. T. C.—There are two baptisms spoken of in the gospel histories, one of water, the other of the Spirit. Our brother is correct in supposing that we "esteem water baptism as a carnal ordinance, and the baptism of the Spirit the essential baptism." The first cannot, in the nature of the case, be anything but "a carnal ordinance." In this we agree with the writer of the epistle to the Hebrews, who says that "the first tabernacle was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers baptisms [*baptismois*] CARNAL ORDINANCES [literally, ordinances of the flesh], imposed until the time of amendment." Heb. ix. 9, 10.

Carnal ordinances being typical, passed away with the typical dispensation. They were excellent in their place, but they are sure to do more or less harm out of their place. They were "imposed until the time of amendment." As water baptism was one of these imposed ordinances, it passed away with the others at the time of amendment. A minister of the law was chosen to set forth this fact. John the Baptist, impersonating the Old Covenant, used the carnal ordinance of water-baptism—not as a symbol of death, burial, and resurrection, but —as a symbol of the great purifying and regenerating agency, the clear revelation of which was reserved for the Interpreter. John particularly contrasted his typical baptism with the real one. "I indeed baptize you with water unto repentance, but he that cometh after me is greater than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and fire." Again he said,—"Behold the Lamb of God which taketh away (or beareth) the sin of the world. This is he of whom I said, After me cometh a man who is preferred before me for he was before me. And I knew him not; but that HE should be made manifest to Israel, therefore am I come baptizing *with water*.... He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Spirit." It is plain to us that the mission of John the Baptist ended at that moment when he "saw, and bare record that this is the Son of God." He passed away, and took with him the old dispensation, its forms, its ordinances. His work was merely carnal, therefore typical. The fact that water baptism was practiced thereafter no more proves its rights as a continued practice than the practice of circumcision *by the Apostles* proves its rights. God never enacted a law to do away with the latter any more than the former; he left it to the spiritual perceptions of his people. Paul was greatly opposed by the Petrine element of the Christian church for denying the essentiality of circumcision. If alive to day, he would say with regard to water baptism "Christ sent me not to baptize, but to preach the Gospel."

Our brother says of the "one baptism" in Eph. iv. 5: It seems to me if Paul had meant the Spirit baptism, he would not have alluded to the "one Spirit in the preceding verse." The apparent force of this remark disappears before examination. Paul's great theme is the Spirit. He would have the Ephesians "to keep the oneness of the Spirit in the bond of peace." The one Spirit would not exist in all without this bond, this encircling and uniting power of peace. To strengthen this idea of unity he points to the church as one body, permeated by one Spirit, having one common hope, one common Lord, one common faith, one common baptism, one God, one Father, this Heavenly Father being above all, through all, in all. It appears to us that the beauty of this would be marred by introducing a fleshly ordinance, no matter how much required as a duty. His theme is spiritual, the unity is spiritual, the body is spiritual, the bond is spiritual, the hope is spiritual, the Lord is spiritual, the faith is spiritual, the God-Father is spiritual. How did this unity begin? How was the one body created? Was it not by the Spirit? How was the one Lord recognized? "No man can say that Jesus is the Lord, but by the Holy Spirit." 1 Cor. xii. 3. How did the one faith begin? "No man can come to me except the Father who hath sent me draw him." John vi. 44. Is not this the work of the Spirit? How did the one God become the Father of all, through all, and in all? Was it not by the Spirit? Shall all these glorious "ones," the grand constellation of spiritual ideas, be mentioned, and the great cause of all be left unrecognized? What is needed to complete the hallowed circle? THE BAPTISM OF THE HOLY SPIRIT—The "one" electric flash that created the flame of heavenly oneness. Shall we extinguish it with water?

Our brother's remarks about the Lord's Supper, as being affected by the argument, are pertinent, and deserve consideration. We prefer the following translation of the words of Jesus, quoted in conclusion: "Except a man be begotten of water even the Spirit, he cannot enter the kingdom of God."

From J. Lewis.

Otto, Ill., April 11, 1865.

Dear Brethren of the Herald of Life.—We deem it proper to make a statement touching the truth in the matter as to whether we need a Tent here in this large field of labor. We doubt not if Br. Storrs or any of the Preachers from the East had traveled and preached as many years, and through as many counties, and had as many disappointments from the strong opposition that exist from different sectarian Priests, you would not think for a moment that we did not need a Tent. Take for an example: Last Friday and Saturday evenings, and Sunday at 11 o'clock and evening, we had appointments which we traveled some ten or twelve miles to fulfil: had a full house on Friday; reminded the congregation of the meetings Saturday evening and Sunday at 11 o'clock. A "Class Leader" replied, there was to be preaching by Br. H. Saturday evening. We remarked, there were several of the members present when our appointment was given out, who also said, there was no appointment to clash with mine; but as we wish no contention we will preach Sunday at 11. Another speaks up, saying, Br. So-and-so preaches at that hour. We then said, we would preach at candle-light Another one said, Br. Such-an-one had sent an appointment for Sunday evening. This was all got up to hinder my preaching there: but it is only one out of many such. The truth is, we need a Tent, and think our friends will consider it in this light and lend a helping hand We feel confident great and lasting good would result from it; for in many places we have to preach in private houses, and other places can get no place. It is true Grove-meetings prove beneficial; but not half the number will come, and especially the women for fear of rain. All here think we must have a Tent: let all then help and it will come. Then we will have a house of our own, so that when any come here to preach they will not be shut out and deprived of a place in which to proclaim the truth.

In conclusion, I would say to such as owe me for money lent them to pay for the paper, and otherwise, they will confer a confer a favor on me by sending me the amount to Otto, Fulton Co., Ill.

Polly G. Pitts, Fredericksburg, Iowa, writes:—We have removed to this place, and expect to make it our home while we stay in this vale of tears, and we want our paper sent here. We shall ever try to do for the Herald what we can; we shall send some money soon; and we shall ever pray that God may prosper you and the church of the living God, which Christ has purchased with his own blood. May God grant that we may be joined to that body, who is the pillar and ground of the truth; whose head is immortal, whose foundation is the eternal and immutable *word of the Lord*. Oh, how comforting is the living hope that we shall see each other in the kingdom of God, and be like our divine Master. Yours in the hope of life when the Life giver comes.

Appointment in Illinois.

There will be a Grove-meeting in Fulton Co., near the house of Charles Brown, (generally called, Duram Brown) to commence June 16, and hold over the following Sunday. We hope to see our brethren and sisters from a distance, as well as those nigh at hand. The distance from the rail-roads and the Illinois river is scant seven miles; to wit, seven to Lewistown; seven to Havanna, seven west of Havanna, and seven south of Lewistown. Nine east of Astora. We invite all, without distinction; preachers, lay-members, and the community at large.

In behalf of the Brethren.

J. Lewis.

P. S. Any wishing further informaiion can write to me at Otto, Fulton Co., Ills.

Western Missionary Fund.

Walter Macdonald	$5 00
W. H. Thorne	10 00
L. C. Thorne	10 00
Charles H. Sutton	10 00
Charles Gardner	5 00
Victor Varin	5 00
George Storrs	5 00
John Kemp	10 00
William Roworth	5 00
John Speirs..........Paid	5 00
A friend of truth, paid	5 00

Chief Justice Chase in Charleston.

The political Sodom of America has lately witnessed strange scenes. It has seen Garrison, Beecher, and George Thompson,—than whom three men more thoroughly hated by the ruffian slave-drivers of the South could not be found,—walking its streets in peace. The very thought of such a thing five years ago would have stirred the city to its last particle of dust, and almost imparted a galvanic rattle to the bones of Calhoun. But the crowning marvel was reserved unto May 12th, when Salmon P. Chase, the revered champion of human rights, entered Zion's church, and addressed the multitude of loyal colored people. Yes, the Chief Justice of the United States, the successor of him who wickedly judged the negro as without any rights which the white man was bound to respect, went personally to the down-trodden scattered and peeled children of Africa and recanted the detestable proposition of Roger B. Taney by declaring the right of the negro to an equal status with the white. We give a few of his admirable remarks:

"And now has the colored man borne his proper share in this struggle? If anybody has made sacrifices, he has made them. If anybody has suffered extreme ill, he has suffered it. And the victory being won, and freedom and Union now secure, who has a better right than he to partake of the fruits of both? I think the peculiar and incontestible—and it is as a simple matter of justice and right that I have advocated it. I believe that the safety of the nation as well as of individuals, consists in doing justice. I believe in that scripture which says "he that walketh uprightly walketh surely." That man and that nation which links himself or itself with justice and truth and relies on the providence of Almighty God is sure to issue safely and triumphantly; it may be that great struggles have to be gone through, great sacrifices made, great trials endured, great martyrdoms suffered; this war has seen its multitudes of martyrs, the last and noblest of them struck down by the hand of an assassin a few days ago. Great martyrdoms may yet be endured; but through them all the right cause will come out in the end triumphant and sure, for a just God is on the throne and he wills it..... I think it is best for all men—white men and black men, and brown men, if you will make that distinction—that every man who is honest and every man who is of due age shall have the right of suffrage. Because, having it, it seems to me, he will more respect himself, do more work, do more productive labor, do more to increase the wealth of the community, be more respected by his fellowmen—and a society composed of such men is always great. Hence, I am in favor of all having the ballot; but if Government should think differently and circumstances delay its action, be calm, laborious, patient, faithful, I advise you. I think it also your duty. Ordinarily, the simple performance of duty is so blessed of God that men are better off in all respects in this world by it. But if these results do not attend the performance of duty; if a man carries in his heart the consciousness that he does what is right in the sight of God, or what he believes to be right, rendering to each his due, withholding his due from none, contributing as much as he can to the general happiness and general improvement, diffusing as much enjoyment as he can in the little sphere of which he is the center—then with that consciousness he may go through life as "happy as a king," though he may never be a king, and he may end it in felicity and go where there is an end to those controversies, because there is one God and one Father to whom, all His children are equal."

APPOINTMENTS.

S. W. Bishop will preach in

New Haven, Conn., Sunday, May 28.
Boston, Kast Hall, Sunday, June 4.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for post age, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Israelitish Origin.—A work on Prophecy. It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Note.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—Ed. of Her.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, it he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wher ever it leads—can come to any other conclusion tha the one arrived at in these combined works. amine them and see if this is not so.

Man's Destiny.—Immortality: The Argument from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known talented clergyman, was selected by certain ters and others, in New England, to write a Essay on Immortality, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with nt egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"Geo. Storrs
Box 4658, New York.

CHRISTIANITY AND THE WAR POWER.

[CONCLUDED FROM NO. 30.]

If any any one allege, in opposition to the existence and exercise of the "war power," that we are "to love" our "enemies," "to do good to them that hate us and despitefully use us and persecute us," the proper and only necessary answer has already been given, namely: that these precepts are intended only for the individual, and for the regulation of private and personal conduct and relations. If any one, however, insists that they are of national application, we aver that even on this false view of them they are not of the contended-for force. For a parent must love his child. No wickedness or insubordination of the child must be allowed to lessen or do away with that love. Yet the child must not, therefore, be suffered to be without restraint. Chastisement may become not merely a proof of love, but the absolute necessary result thereof. And so, if it be so that a government is to love its enemies, it may be absolutely nessary to use this strong arm in chastisement of the wicked and rebellious, in asserting its right and authority, and for the preventing of other nationalities from having the temptation to violate the benevolent and merciful principles of Christianity by trampling upon and robbing and harassing the unresisting and weak, and by acts of violence and rapine, and finally of successful invasion and conquest, absorbing the entire government and nation.

There is sometimes also quoted in opposition to our view the language of St. James: "From whence come wars and fightings among you? Come they not hence of your lusts which war among your members?" Clearly, however, this refers not to governments, but may be referred to quarrelling and dissensions too often existent among Christian people, the members of the same "household of faith," and also, perhaps, to that inward conflict of which Christian men are cognizant in their own personal experience. Certain it is that the context and the entire connection forbid the supposition of an intention on the part of the apostle to utter any precept, or give an opinion in any way directed to the powers and operations of civil governments.

But it is said that the voice of prophecy declares that wars shall cease; that Christianity, the peaceable kingdom of "the Branch," shall at last so prevail that "the nations shall learn war no more;" that the "lion" of strife and violence shall ultimately "lie down with the lamb" of peace, and love; that they "shall not hurt nor destroy in all the "Holy Mountain" of the Lord. So let it be. To the prayer that this good time may soon come, "let all the people say Amen." O blessed day, speed thy coming! But, alas! that day is not yet. Bear witness, Sumter and Manassas, Antietam and Vicksburg, Richmond and Atlanta; ye burning cities and territories devastated, bereft wives and children orphaned; ye slaughtered tens of thousands, and ye heroic myriads in camp or field, with strong arm and valiant hearts waiting for the fray, with the crushing tramp of destiny driving rebellious hosts, and sweeping down upon the fair fields of the haughty Southron! Bear witness, O nation—in thy leniency despised, in thy forbearance accounted weak, in thy reluctancy deemed timid; insulted, robbed, hated—as, with thy gathering and marching hosts, thou proclaimest liberty to the bound and oppressed, peace and protection to the obedient and law-abiding, death to armed traitors! The ages are passing, and the day will come; but these respond that it is not yet.

And clearly the period of its coming is dependent upon the passing away of the causes which are provocative of wars, and which seem to make them necessary. When these have ceased, then and not till then can it rationally be expected that wars will cease. When the principles of the Gospel of Christ shall be accepted by every individual, and shall become the universally-obeyed rule of action, then violations of rights will no longer occur, and there will no longer exist the manifestations of inordinate and grasping evil ambition. But there is in all this no valid objection against war now, while confessedly disobedience to the principles of the Gospel is so widely prevalent, and mad ambition "like an untamed tiger wildly rages." It forms no objection to the present use of remedial agents, while human beings are liable to the attacks of disease, to say that there cometh a time when one shall not say to another, "I am sick." And so a time will come when righteousness will be everywhere prevalent; but this by no means precludes the present necessity of resisting "the devil," and of "fighting the good fight," but rather implies it, since it is thus that this prevalancy is to be secured. And so the fact that hereafter the lion and the lamb shall be on terms of intimacy does not necessitate the inference that it is now wrong for the lamb to be afraid of the lion, and to avoid him by every means in his power, but the intimacy shall hereafter take place by reason of a change wrought in the disposition of the lion. And so in the gook time predicted, wars shall have ceased, not because they are in themselves necessarily sinful, in the present condition of the nations, but because of the change which has taken place in and among men. The application of force, moreover, may be one of the great instrumentalities which Providence may employ for the removal of the causes of war, since by its waste and loss, its miseries and privations, its uncertainties and disappointments, men may be brought to reflection and repentance, and may be speedily convinced of the impolicy and folly, as well as the unrighteousness of all disobedience to the laws of God, and the beneficent and just principles of the Gospel of Christ. The more violently the storm rages, the sooner it is spent; the more swiftly the clouds are driven, in all the more brief time are they dissipated, and all the more quickly does the bright and peaceful sunshine irradiate earth....

The ground upon which this power rests is to be found in the simple proposition that governments are representative of a twofold authority. They are in their appropriate functions, and for the accomplishment of their true objects, representative on the one hand of "God as supreme." In this respect their position is somewhat analogous to that of a parent, who in a certain sense and to a limited extent is also representative of God, and may, therefore, with respect to his child, exercise an authority and perform acts, the right to do which is not in another, except as that other may have from him a delegated authority. Hence also governments are vested with the rights to do acts and exercise authority not proper to the individual man.

This fact, that "governments are representative of God," is, perhaps, too much overlooked. It is, indeed, by certain of "Humanitarians" and "Liberals," almost wholly kept out of sight; and the ignoring of it has doubtless been the occasion of much error and misconception in the views of men with respect to the rights and powers of the civil state. Christianity certainly teaches this doctrine. Thus its authoritative "word" declares that, "There is no power (*exousia*) but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. It (namely, *exousia*, the power) is the minister of God." (Rom. xiii. 1–4.) As "the minister (*diakonos*) of God," as "ordained of God," it (namely, the power, that is, the governmental authority) is representative of God, and in him and his law must be found the exemplar and the directory for the exercise of its functions as a ruling and governing authority, since he is the supreme ruler and lawgiver.

It is not of course intended by these passages or these statements to intimate that every civil government must have its organization specifically dictated as was that of Israel, and that every ruler must be personally designated by God as were Saul and David; for such demand and interpretation would have denied the legitimacy of every government on earth at the time when Paul wrote, and to illegitimate governments he could hardly have counseled submission. It is intended simply that every government having an actual and legitimate existence, has from God, under certain limitations and restrictions, delegated authority to do such acts as may be necessary to the maintenance of its powers and the performance of its appropriate functions as a government; he being, indeed, the chief and primary source whence emanate its rights....

This twofold representative character is, as we conceive, necessary to the legitimacy as well as the stability of every government, and this representative character absolutely requires that it should possess the war-making power. Without it, a government could have no power to make its authority respected and feared, and no means for the enforcing of its laws and the punishing of offenders, the disobedient, and the rebellious, and it could in no complete sense be a representative of God. Without power to do for its people what each individual in the absence of all government has a right to do for himself, namely, protect its subjects, individually and collectively, and secure to them their persons and possessions, and the enjoyment of their rights, privileges, and immunities, it could in no proper sort be the representative of the people; and yet we know that the performance of these functions is largely dependent upon the certainty which men have that the government "beareth not the sword in vain;" that underlying whatsoever of moral influence it may have, there is the power and right, as well as the will, to use the sword in sustaining its authority and vindicating its laws, and securing the integrity of its domain. Indeed, without this power in the present state of moral and intellectual culture of the human race, no government could long exist.

We say not what may be the case hereafter under a different and higher culture or status, and it matters not for our present purpose; for as we have seen, what may may be hereafter under a wholly different moral and mental status cannot be used as an argument against what may be needful in the present existent circumstaces, no more than the state of heavenly rest and peace, yet future to the believer, can be an argument to prove that he need not now in his militant pilgrimage "watch, fight, and pray." Let a nation lay aside this right; let it be understood that in no case, under no possible provocation, would it appeal to the military arm and venture the wager of either offensive or defensive battle, and its nationality must speedily disappear. It could not long be safe as against its own people or subjects. It might, perhaps, answer where every subject was a member of some religious organization, whose authority he recognized under the influence of religious and moral principle, and whose authority was identical or closely connected with the civil state, as in the partial instance of Pennsylvania; but if any one chose to throw from him the authority and sanctions of religion, and betake himself to violence under the strong temptations which non-resistance would offer, it does not appear how such a case could well be met. Hence a change in the character of its citizens did at length necessitate a change in the "peace platform" of Pennsylvania. Such a government would, indeed, be at the mercy of a bold, reckless, and lawless few. Any small and otherwise contemptible number could perpetually, and with comparative impunity, without damage to themselves, disturb, embroil, rob, and pillage an entire nation. Resistance to authority must in the nature of things become common. Government officers would become objects of mockery and contempt. It would be in such a country as in Canaan when there was "no king in Israel." Predatory, roving bands, anarchy, dismay, and confusion, must speedily bear destructive sway. Nor could it be safe against foreign nations.

It is possible that a nation of savages—where the desire for conquest and rule, ambition, is not so much the impelling or motive power as is that of revenge for injury and the desire for plunder—might abstain from warfare with a people situated as were the colonists under Penn, where they received pay for everything which they transferred to the colonists, and were not resisted in any demands which they made upon them; and such a people might, perhaps, for a time have exercised over them a civil government, at least while protected, by the military power of the nation of which they formed a part, from the aggression of nations existent and acting under the influence of our civilization; but the maintaining of this subordinate nationality must be attributed rather to their identification with a supreme government which had given incontestible proofs of its willingness to fight, and emphatic demonstrations of its power to defend its subjects from all outside or foreign aggressors. So long as there is ambition among men, so long as the the "lust of power" exists, so long as selfishness and passion may subordinate right and moral principle, in brief, so long as sin rules and reigns, so long will nations require this "war power," and find occasions for its rightful exercise.

Thus, then, a government recognizing Christianity as the religion of the land, and "Holy Scripture" as the real and ultimate rule of its proceedings, may rightfully wage a warfare for just cause. True, reason as well as Christianity demand that nations as well as individuals should "live peaceably with all men, as much as lieth in them," "if it be possible," since peace is the normal and proper condition of man, and wars should be a means to that end; but reason surely does not require that to secure peace and avoid war, every principle of right and justice shall be held in abeyance, or be abandoned, or be trampled under foot of the wicked and lawless; and that every species of indignity should be endured.

Christianity, by her own express hypothesis "if it be possible," more than intimates her conviction that after all our effort, peace with "all men" cannot be maintained, and by her own express limitation, "as much as lieth in you" may be supposed to suggest the employment of whatsoever means may lie within reach, not for purposes of vengeance—that she expressly forbids—but to secure peace and quietness, attaining thereto by moral dissuasives and influence such as it possesses, if thus it may be attained; but if not, by the use of such other means as may "lie in them," as may belong unto them. And it "lieth not" in any nation to be an unresisting and unassisting spectator of the invasion of the rights and the compulsory subjugation of those who rely upon it for protection and have committed themselves and their interests to its care. Compulsory process and military force, "as much as lieth in her," all she may possess, may be the only means whereby a stable peace can be obtained.

Thus when causeless, unjust, persistent, and otherwise invincible rebellion shall occur; a rebellion in the interest of barbarism, servitude, degradation, and sin, for the support and maintenance of the mother of harlots and abominations; shall it be admitted that Christianity, the religion of a true civilization, the assertor of human equality, the elevator, the antagonist of sin, the unyielding foe to whatsoever is abominable or maketh a lie, gives no power for its suppression, no authority to "crush it out," withholds its consent to the use of means which God and man place at its disposal applicable for this purpose, and trammels or renders futile thus the effort to defeat the nefarious designs of wicked or mistaken men? And shall we suppose that when nothing else will answer, where rebel hands have already begun the combat and struck the blow; where the power at the disposal of the government is in all human judgment sufficient, and the resources ample for the emergency and to compel the restoration of the peace which rebellion has disturbed, that Christian principle will not allow this power and these resources to be employed? This would be for God in his providence to put into our hands means to no purpose. This would be emphatically "to bear the sword in vain." We may not teach thus.

The necessities of our national existence to-day forbid such teaching. Patriotism demands that the sanctions of our holy religion shall be given to its combat for humanity, freedom, unity, and stable peace; and the strong and vigorous arms of its soldiery must not be chilled with doubts as to the religiousness of their vocation. Let us gratefully record, that the multitudes of heroic slain, whose blood flowed so freely on every battle-field of our present struggle, by their gallant uprising and their noble daring in grasping the weapons of the carnal warfare at their country's call, were not obeying commands which the nation might not rightfully issue by authority of the religion of our hope and joy. To these heroic dead—PEACE! If in the good "fight of faith," they have acquitted themselves with as much of manliness, if in other respects they have "warred as good a warfare," then for the wearing and wielding of the carnal weapon in this contest and their standing up for the mastery on these fields reddening with the blood of humanity's martyr's, under the call of their sorrowing country, the voice of "the man of sorrows" will utter no word of condemnation.

RECOVERY FROM THE EFFECTS OF WAR

Mill, in his Political Economy, speaks of the rapidity with which people recover from war, and explains the reason as follows:

"This perpetual consumption and reproduction of capital affords the explanation of what has so often excited wonder, the great rapidity with which countries recover from a state of devastation; the disappearance, in a short time, of all traces of the mischiefs done by earthquakes, floods, hurricanes, and the ravages of war. An enemy lays waste a country by fire and sword, and destroys or carries away nearly all the moveable wealth existing in it; all the inhabitants are ruined, and yet, in a few years after, everything is much as it was before. This vis medicatrix naturæ has been a subject of astonishment, or has been cited to exemplify the wonderful strength of the principle of saving, which can repair such enormous losses in such a brief interval. There is nothing at all wonderful in the matter. What the enemy have destroyed would have been destroyed in a little while by the inhabitants themselves; the wealth which they so rapidly reproduce would have needed to be reproduced, and would have been reproduced in any case, and, probably, in as short a time.

"Nothing is changed, except that, during the reproduction, they have not now the advantage of consuming what had been produced previously. The possibility of a rapid repair of their disasters mainly depends on whether the country has been depopulated. If its effective population have not been extirpated at the time, and are not starved afterwards, then, with the same skill and knowledge which they had before, with their land and its permanent improvements undestroyed, and the more durable buildings probably unimpared, or only partially injured, they have nearly all the requisites for their former amount of production. If there is as much of food left to them, or of valuables to buy food, as enables them by any amount of privation to remain alive and in a working condition, they will, in a short time, have raised as great a produce, and acquired collectively as great wealth and as great a capital as before, by the mere continuance of that ordinary amount of exertion which they are accustomed to employ in their occupations. Nor does this evince any strength in the principles of saving, in the popular sense of the term, since what takes place is not intentional abstinence, but involuntary privation."

Children's Department.

LITTLE BALLARD'S PRAYER AND RESIGNATION.

A little boy by the name of Ballard lived in Trenton N. J. During the military excitement of 1861 he became intensely anxious to possess a drum. He did not want a toy, but a large one, similar to those used in the regular service. He had no money, and his father, if willing, had not the means to apply to such a purpose. What should he do? His eldest sister, Hattie, to whom he is accustomed to reveal all his plans and troubles, was applied to. He earnestly requested her to suggest something by which he could obtain his heart's desire. She thought a little and then said: Mr. W., in S. street, is a gentleman of wealth, and much interested in military matters; perhaps if you were to go to him and state your case, he might be induced to give you a drum.

The suggestion pleased him, and he immediately asked his sister to comb his hair and arrange his clothing, and he would set out upon his mission at once. While the preparations were going on, Ballard seemed to be engaged in deep thought. Suddenly, and with great earnestness, he said: "Hattie," will it be begging?" "It will be very much like it," she replied. "Well, then, said Ballard, "I won't go." So Hattie's project fell to the ground at once.

After a little thought Ballard exclaimed: "O Hattie, I'll tell you what I'll do. Mr. B., who is a member of our church, has all kinds of drums to sell; I'll go and tell him, if he will let me have one on trust, as soon as I get big enough to work I will earn the money and pay him for it.' This plan seemed plausible, and he became intensely interested, and anxious to carry it out at once. His sister finally told him she feared Mr. B. would be unwilling to wait so long for his money, and she thought he had better give that idea up, too. Again he was troubled, and said: "What shall I do? How shall I get a drum?"

After some time he asked with much earnestness, "O Hattie, shall I pray for one?" His sister replied "Do just as you think best. If you would like to pray about it I see no objections to your doing so." At last he jumped up and said: "Yes, I will go and pray about it, and if the Lord wants me to have one he can make somebody think about it, and they will send it to me; and if I do not get one in answer to my prayer, then it will not be right for me to fret or worry any more about it."

After speaking thus, he went to his room and remained about fifteen minutes. He came back and seemed perfectly satisfied. He said he had told the Lord all about it. "Yes, Hattie, I told the Lord how high and how large round I want it; what colors I would like to have; and I told him the name of a little boy down town who has one just what I want, and now," said he, "I am going to give it all up to the Lord."

He continued to pray thus three times a day for three weeks. He then came to his sister and said very seriously, "Hattie, I guess I wont pray any more about the drum." "Why not?" she asked. "Well" said he, "I don't think the Lord wants me to have one; I have been praying three weeks, and he don't send me any, and I don't think I'll pray any-more about it, for it seems so much like worrying mother for something she don't want me to have." He then gave up the matter entirely.

The fact of Ballard's having prayed for a drum reached the ears of a friend weeks after he had ceased his importunities, and he was moved at once to do something for the little fellow. He bought a drum marked it, and gave orders where to forward. When it was taken to Ballard's home on "New Year's day," he was out with his sister. His mother received it, and set it carefully away under the counter of the little trimming store kept by his sisters. When he came home his sister, Hattie, who knew all about it, told him to fold up his things and lay them nicely away under the counter. In doing this he touched the sticks, which were lying on the top of the drum, and as they fell to the floor arrested his attention.

"What is this?" he exclaimed, in great surprise; and then discovering the object for which he had so long prayed, sat down by its side so completely overcome with emotion that for some five minutes he could not speak a word. Then, with the drum in his hands, he sprang out into the middle of the floor, his eyes swimming in tears and under the influence of great excitement, he could only exclaim, "O, mother, mother!" After he had calmed down a little he said, "Well, it is just like him!"

"Just like who?" said Hattie.

"Just like the Lord," said Ballard. Then turning it all round, and looking it over and over, he said with a seriousness and solemnity that affected his sisters to tears, "It looks just like God."

After awhile he said, "Hatttie, who gave it to me?"

"Why," replied Hattie, "I thought you said it was just like God; didn't you mean that God gave it to you?"

"Yes," he replied, "but then God wouldn't come and give it to me himself; I mean, whose heart did he put it in, to give it to me?"

"Who do you suppose sent it?" said Hattie.

"Why, it seems just like Brother—," said Ballard.

"You are right," said she, "he proposed it, and one or two others helped the purchase."

"Well," said Ballard, very seriously, "it is just like Him." Then placing his two front fingers about two inches apart, he said, 'It is about this much higher and larger round than I prayed for, but it is just like what I wanted, though I was afraid to pray for one quite so large as this.'

WHAT MONEY CANNOT BUY.

Ellen's home in the city is one of luxury and beauty. There is everything to charm the eye and please the taste. Costly furniture, rare ornaments, valuable books, and fine paintings, bespeak the wealth of the owner. There also are happiness and peace, and the bright faces of children, without which no home seems complete.

Ellen has a bright, handsome face, but not a happy one, Rarely, if ever, does a smile light up its beauty, or any soft emotion give it that charm which makes even a homely face attractive. She soon wearies of every pleasure, and forgets to be grateful to those who have sacrificed their own comfort, perhaps, for her gratification. She would like to be in a continual state of excitement, and "What shall I do now?" is the frequent cry, demanding a change of programme. In the winter she wishes it was summer, and in the summer she longs to be back in the city. So you see it would be impossible to satisfy her; and I don't suppose it ever enters her head that she interferes with any one's comfort.

The same restless disposition shows itself in whatever she undertakes. Everything new has a speciel charm, and mats, breakfast shawls, and sofa cushions in endless variety are commenced. If you could open her bureau drawer you would form some idea of the fickleness of her fancy, and her disregard of order. "I hadn't patience to finish it," is the only excuse for such a waste of material.

If she was allowed to do just exactly as she liked, I have no doubt she would be extremely good-natured; and everybody else might be miserable, if they chose; it wouldn't surely be her fault.

You have seen the waves come in on a rocky shore; one, your eye rests on, comes rolling so gracefully along, when right in front of it rises a monstrous rock, against which it dashes, and seems to say: "Now, what did you get in my way for, when I was going along so nicely?"

Last summer Ellen's parents rented a cottage near the Sound, where the waters made continual music, and boating, fishing, and bathing added to the attractions of the place. Ellen enjoyed these aquatic sports until the novelty had worn off; then they were dull and stupid enough.

One day she wished to go on the Sound. The water was rough, and the boat in need of repair, so her mother would not give her consent.

I never saw Ellen cry; she was of too hard a nature for that, but of all disagreeable fits any mortal ever had, Ellen's "sulks" were the worst. The "blues" are bad enough but "ugly sulks" is, in my opinion, a far more dangerous disease. You might talk, and coax, and reason, with about as much effect on Ellen, as if you attempted to move the statue of Washington with a hand-spike.

"Such a horrid hole as this is!" said Ellen. "I wish I'd never come here. Nothing in the world to do! Always some opposition to all my plans!"

"But you know it is for your good, my child. Your mother surely knows what is best."

"It's just to be cross; she can't bear to see me happy. I shall just write to grandma," she said spitefully. "She wants me to pay her a visit, and she's always putting herself out to please me."

"Well, there it is, Ellen. Somebody has got to put herself out, and why shouldn't it be you as well as your grandmother, who is old and feeble?"

While Ellen was doing her best to be as provoking as possible, her mother would be troubling herself for fear she had been too severe. Her love for the child, and desire to give her pleasure, often caused her to be indulgent to her various whims and caprices. Her peculiar disposition needed peculiar management, and it was frequently the cause of serious discussion whether the right course was being pursued or not.

You will think, as you read this, that there was no excuse for Ellen's conduct. A beautiful home, indulgent parents, loving brothers and sisters—what more could she want in order to be cheerful and happy?

Try to cultivate what she did not yet possess—a cheerful and contented disposition—for all the money in the world cannot buy it, and without it you are poor indeed.—*Selected.*

PRAYER HEARD.

There is the hearing of prayer, often spoken of in Scripture; and many vex themselves about it, alleging that they know nothing of it experimentally. I grant there is a favorable hearing of prayer; but we must remember it is twofold. Either—1. It is such as a man is simply to believe by way of argument on Scriptural grounds; if I have fled unto Christ, and do approach to God in him, pray according to his will, not regarding iniquity in my heart, exercising faith about the thing I pray for absolutely or conditionally, according to the nature of the thing and promises concerning it: I am obliged to believe that God heareth my prayer, and will give what is good, according to these Scriptures: "Whatsoever ye ask in my name, I will do it."—"This is our confidence, that whatsoever we ask according to his will, he heareth us."—"Believe that ye receive, and ye shall have what ye desire."—"If I regard iniquity in my heart, the Lord will not hear:" then if I regard not iniquity, I may believe that he doth hear me. Or—2. A man doth sensibly perceive that God doth hear his prayer: it is made out to his heart, without any syllogistical deduction. Such a hearing of prayer got Hannah: "Her countenance was no more sad." Surely the Lord did breathe upon her faith, and made her believe that she was heard: she could not make it out by any argument; for she had not grounds upon which to build the premises of the argument, according to Scripture, in that particular: God did stamp it some way upon her heart sensibly, and so made her believe it. This is but rarely granted, especially in cases clearly deducible in Scripture; therefore people are much to be satisfied in exercising their faith about the other, and ought to leave it to God to give of this latter what he pleaseth. A man's gracious state should not be brought into debate upon the amount of such hearing of prayer.—*Wm. Guthrie.*

THE latest news from Caprera states that General Garibaldi has perfectly recovered from his wound, and walks freely without limping, though he still uses a cane. The general is surrounded by the members of his family.

The Herald of Life

AND OF THE COMING KINGDOM.

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CHRISTIANITY AND THE WAR POWER.

[CONCLUDED FROM NO. 30.]

If any any one allege, in opposition to the existence and exercise of the "war power," that we are "to love" our "enemies," "to do good to them that hate us and despitefully use us and persecute us," the proper and only necessary answer has already been given, namely: that these precepts are intended only for the individual, and for the regulation of private and personal conduct and relations. If any one, however, insists that they are of national application, we aver that even on this false view of them they are not of the contended-for force. For a parent must love his child. No wickedness or insubordination of the child must be allowed to lessen or do away with that love. Yet the child must not, therefore, be suffered to be without restraint. Chastisement may become not merely a proof of love, but the absolute necessary result thereof. And so, if it be so that a government is to love its enemies, it may be absolutely nessary to use this strong arm in chastisement of the wicked and rebellious, in asserting its right and authority, and for the preventing of other nationalities from having the temptation to violate the benevolent and merciful principles of Christianity by trampling upon and robbing and harassing the unresisting and weak, and by acts of violence and rapine, and finally of successful invasion and conquest, absorbing the entire government and nation.

There is sometimes also quoted in opposition to our view the language of St. James: "From whence come wars and fightings among you? Come they not hence of your lusts which war among your members?" Clearly, however, this refers not to governments, but may be referred to quarrelling and dissensions too often existent among Christian people, the members of the same "household of faith," and also, perhaps, to that inward conflict of which Christian men are cognizant in their own personal experience. Certain it is that the context and the entire connection forbid the supposition of an intention on the part of the apostle to utter any precept, or give an opinion in any way directed to the powers and operations of civil governments.

But it is said that the voice of prophecy declares that wars shall cease; that Christianity, the peaceable kingdom of "the Branch," shall at last so prevail that "the nations shall learn war no more;" that the "lion" of strife and violence shall ultimately "lie down with the lamb" of peace, and love; that they "shall not hurt nor destroy in all the "Holy Mountain" of the Lord. So let it be. To the prayer that this good time may soon come, "let all the people say Amen." O blessed day, speed thy coming! But, alas! that day is not yet. Bear witness, Sumter and Manassas, Antietam and Vicksburg, Richmond and Atlanta; ye burning cities and territories devastated, bereft wives and children orphaned; ye slaughtered tens of thousands, and ye heroic myriads in camp or field, with strong arm and valiant hearts waiting for the fray, with the crushing tramp of destiny driving rebellious hosts, and sweeping down upon the fair fields of the haughty Southron! Bear witness, O nation—in thy leniency despised, in thy forbearance accounted weak, in thy reluctancy deemed timid; insulted, robbed, hated—as, with thy gathering and marching hosts, thou proclaimest liberty to the bound and oppressed, peace and protection to the obedient and law-abiding, death to armed traitors! The ages are passing, and the day will come; but these respond that it is not yet.

And clearly the period of its coming is dependent upon the passing away of the causes which are provocative of wars, and which seem to make them necessary. When these have ceased, then and not till then can it rationally be expected that wars will cease. When the principles of the Gospel of Christ shall be accepted by every individual, and shall become the universally-obeyed rule of action, then violations of rights will no longer occur, and there will no longer exist the manifestations of inordinate and grasping evil ambition. But there is in all this no valid objection against war now, while confessedly disobedience to the principles of the Gospel is so widely prevalent, and mad ambition "like an untamed tiger wildly rages." It forms no objection to the present use of remedial agents, while human beings are liable to the attacks of disease, to say that there cometh a time when one shall not say to another, "I am sick." And so a time will come when righteousness will be everywhere prevalent; but this by no means precludes the present necessity of resisting "the devil," and of "fighting the good fight," but rather implies it, since it is thus that this prevalancy is to be secured. And so the fact that hereafter the lion and the lamb shall be on terms of intimacy does not necessitate the inference that it is now wrong for the lamb to be afraid of the lion, and to avoid him by every means in his power, but the intimacy shall hereafter take place by reason of a change wrought in the disposition of the lion. And so in the gook time predicted wars shall have ceased, not because they are in themselves necessarily sinful, in the present condition of the nations, but because of the change which has taken place in and among men. The application of force, moreover, may be one of the great instrumentalities which Providence may employ for the removal of the causes of war, since by its waste and loss, its miseries and privations, its uncertainties and disappointments, men may be brought to reflection and repentance, and may be speedily convinced of the impolicy and folly, as well as the unrighteousness of all disobedience to the laws of God, and the beneficent and just principles of the Gospel of Christ. The more violently the storm rages, the sooner it is spent; the more swiftly the clouds are driven, in all the more brief time are they dissipated, and all the more quickly does the bright and peaceful sunshine irradiate earth. . . .

The ground upon which this power rests is to be found in the simple proposition that governments are representative of a twofold authority. They are in their appropriate functions, and for the accomplishment of their true objects, representative on the one hand of "God as supreme." In this respect their position is somewhat analogous to that of a parent, who in a certain sense and to a limited extent is also representative of God, and may, therefore, with respect to his child, exercise an authority and perform acts, the right to do which is not in another, except as that other may have from him a delegated authority. Hence also governments are vested with the rights to do acts and exercise authority not proper to the individual man.

This fact, that "governments are representative of God," is, perhaps, too much overlooked. It is, indeed, by certain of "Humanitarians" and "Liberals," almost wholly kept out of sight; and the ignoring of it has doubtless been the occasion of much error and misconception in the views of men with respect to the rights and powers of the civil state. Christianity certainly teaches this doctrine. Thus its authoritative "word" declares that, "There is no power (*exousia*) but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. It (namely, *exousia*, the power) is the minister of God." (Rom. xiii. 1–4.) As "the minister (*diakonos*) of God," as "ordained of God," it (namely, the power, that is, the governmental authority) is representative of God, and in him and his law must be found the exemplar and the directory for the exercise of its functions as a ruling and governing authority, since he is the supreme ruler and lawgiver.

It is not of course intended by these passages or these statements to intimate that every civil government must have its organization specifically dictated as was that of Israel, and that every ruler must be personally designated by God as were Saul and David; for such demand and interpretation would have denied the legitimacy of every government on earth at the time when Paul wrote, and to illegitimate governments he could hardly have counseled submission. It is intended simply that every government having an actual and legitimate existence, has from God, under certain limitations and restrictions, delegated authority to do such acts as may be necessary to the maintenance of its powers and the performance of its appropriate functions as a government; he being, indeed, the chief and primary source whence emanate its rights. . . .

This twofold representative character is, as we conceive, necessary to the legitimacy as well as the stability of every government, and this representative character absolutely requires that it should possess the war-making power. Without it, a government could have no power to make its authority respected and feared, and no means for the enforcing of its laws and the punishing of offenders, the disobedient, and the rebellious, and it could in no complete sense be a representative of God. Without power to do for its people what each individual in the absence of all government has a right to do for himself, namely, protect its subjects, individually and collectively, and secure to them their persons and possessions, and the enjoyment of their rights, privileges, and immunities, it could in no proper sort be the representative of the people; and yet we know that the performance of these functions is largely dependent upon the certainty which men have that the government "beareth not the sword in vain;" that underlying whatsoever of moral influence it may have, there is the power and right, as well as the will, to use the sword in sustaining its authority and vindicating its laws, and securing the integrity of its domain. Indeed, without this power in the present state of moral and intellectual culture of the human race, no government could long exist.

We say not what may be the case hereafter under a different and higher culture or status, and it matters not for our present purpose; for as we have seen, what may may be hereafter under a wholly different moral and mental status cannot be used as an argument against what may be needful in the present existent circumstaces, no more than the state of heavenly rest and peace, yet future to the believer, can be an argument to prove that he need not now in his militant pilgrimage "watch, fight, and pray." Let a nation lay aside this right; let it be understood that in no case, under no possible provocation, would it appeal to the military arm and venture the wager of either offensive or defensive battle, and its nationality must speedily disappear. It could not long be safe as against its own people or subjects. It might, perhaps, answer where every subject was a member of some religious organization, whose authority he recognized under the influence of religious and moral principle, and whose authority was identical or closely connected with the civil state, as in the partial instance of Pennsylvania; but if any one chose to throw from him the authority and sanctions of religion, and betake himself to violence under the strong temptations which non-resistance would offer, it does not appear how such a case could well be met. Hence a change in the character of its citizens did at length necessitate a change in the "peace platform" of Pennsylvania. Such a government would, indeed, be at the mercy of a bold, reckless, and lawless few. Any small and otherwise contemptible number could perpetually, and with comparative impunity, without damage to themselves, disturb, embroil, rob, and pillage an entire nation. Resistance to authority must in the nature of things become common. Government officers would become objects of mockery and contempt. It would be in such a country as in Canaan when there was "no king in Israel." Predatory, roving bands, anarchy, dismay, and confusion, must speedily bear destructive sway. Nor could it be safe against foreign nations.

It is possible that a nation of savages—where the desire for conquest and rule, ambition, is not so much the impelling or motive power as is that of revenge for injury and the desire for plunder—might abstain from warfare with a people situated as were the colonists under Penn, where they received pay for everything which they transferred to the colonists, and were not resisted in any demands which they made upon them; and such a people might, perhaps, for a time have exercised over them a civil government, at least while protected, by the military power of the nation of which they formed a part, from the aggression of nations existent and acting under the influence of our civilization; but the maintaining of this subordinate nationality must be attributed rather to their identification with a supreme government which had given incontestible proofs of its willingness to fight, and emphatic demonstrations of its power to defend its subjects from all outside or foreign aggressors. So long as there is ambition among men, so long as the the "lust of power" exists, so long as selfishness and passion may subordinate right and moral principle, in brief, so long as sin rules and reigns, so long will nations require this "war power," and find occasions for its rightful exercise.

Thus, then, a government recognizing Christianity as the religion of the land, and "Holy Scripture" as the real and ultimate rule of its proceedings, may rightfully wage a warfare for just cause. True, reason as well as Christianity demand that nations as well as individuals should "live peaceably with all men, as much as lieth in them," "if it be possible," since peace is the normal and proper condition of man, and wars should be a means to that end; but reason surely does not require that to secure peace and avoid war, every principle of right and justice shall be held in abeyance, or be abandoned, or be trampled under foot of the wicked and lawless; and that every species of indignity should be endured.

Christianity, by her own express hypothesis "if it be possible," more than intimates her conviction that after all our effort, peace with "all men" cannot be maintained, and by her own express limitation, "as much as lieth in you" may be supposed to suggest the employment of whatsoever means may lie within reach, not for purposes of vengeance—that she expressly forbids—but to secure peace and quietness, attaining thereto by moral dissuasives and influence such as it possesses, if thus it may be attained; but if not, by the use of such other means as may "lie in them," as may belong unto them. And it "lieth not" in any nation to be an unresisting and unassisting spectator of the invasion of the rights and the compulsory subjugation of those who rely upon it for protection and have committed themselves and their interests to its care. Compulsory process and military force, "as much as lieth in her," all she may possess, may be the only means whereby a stable peace can be obtained.

Thus when causeless, unjust, persistent, and otherwise invincible rebellion shall occur; a rebellion in the interest of barbarism, servitude, degradation, and sin, for the support and maintenance of the mother of harlots and abominations; shall it be admitted that Christianity, the religion of a true civilization, the assertor of human equality, the elevator, the antagonist of sin, the unyielding foe to whatsoever is abominable or maketh a lie, gives no power for its suppression, no authority to "crush it out," withholds its consent to the use of means which God and man place at its disposal applicable for this purpose, and trammels or renders futile thus the effort to defeat the nefarious designs of wicked or mistaken men? And shall we suppose that when nothing else will answer, where rebel hands have already begun the combat and struck the blow; where the power at the disposal of the government is in all human judgment sufficient, and the resources ample for the emergency and to compel the restoration of the peace which rebellion has disturbed, that Christian principle will not allow this power and these resources to be employed? This would be for God in his providence to put into our hands means to no purpose. This would be emphatically "to bear the sword in vain." We may not teach thus.

The necessities of our national existence to-day forbid such teaching. Patriotism demands that the sanctions of our holy religion shall be given to its combat for humanity, freedom, unity, and stable peace; and the strong and vigorous arms of its soldiery must not be chilled with doubts as to the religiousness of their vocation. Let us gratefully record, that the multitudes of heroic slain, whose blood flowed so freely on every battle-field of our present struggle, by their gallant uprising and their noble daring in grasping the weapons of the carnal warfare at their country's call, were not obeying commands which the nation might not rightfully issue by authority of the religion of our hope and joy. To these heroic dead—PEACE! If in the good "fight of faith," they have acquitted themselves with as much of manliness, if in other respects they have "warred as good a warfare," then for the wearing and wielding of the carnal weapon in this contest and their standing up for the mastery on these fields reddening with the blood of humanity's martyr's, under the call of their sorrowing country, the voice of "the man of sorrows" will utter no word of condemnation.

RECOVERY FROM THE EFFECTS OF WAR

Mill, in his Political Economy, speaks of the rapidity with which people recover from war, and explains the reason as follows:

"This perpetual consumption and reproduction of capital affords the explanation of what has so often excited wonder, the great rapidity with which countries recover from a state of devastation; the disappearance, in a short time, of all traces of the mischiefs done by earthquakes, floods, hurricanes, and the ravages of war. An enemy lays waste a country by fire and sword, and destroys or carries away nearly all the moveable wealth existing in it; all the inhabitants are ruined, and yet, in a few years after, everything is much as it was before. This vis medicatrix naturæ has been a subject of astonishment, or has been cited to exemplify the wonderful strength of the principle of saving, which can repair such enormous losses in such a brief interval. There is nothing at all wonderful in the matter. What the enemy have destroyed would have been destroyed in a little while by the inhabitants themselves; the wealth which they so rapidly reproduce would have needed to be reproduced, and would have been reproduced in any case, and, probably, in as short a time.

"Nothing is changed, except that, during the reproduction, they have not now the advantage of consuming what had been produced previously. The possibility of a rapid repair of their disasters mainly depends on whether the country has been depopulated. If its effective population have not been extirpated at the time, and are not starved afterwards, then, with the same skill and knowledge which they had before, with their land and its permanent improvements undestroyed, and the more durable buildings probably unimpared, or only partially injured, they have nearly all the requisites for their former amount of production. If there is as much of food left to them, or of valuables to buy food, as enables them by any amount of privation to remain alive and in a working condition, they will, in a short time, have raised as great a produce, and acquired collectively as great wealth and as great a capital as before, by the mere continuance of that ordinary amount of exertion which they are accustomed to employ in their occupations. Nor does this evince any strength in the principles of saving, in the popular sense of the term, since what takes place is not intentional abstinence, but involuntary privation."

Children's Department.

LITTLE BALLARD'S PRAYER AND RESIGNATION.

A little boy by the name of Ballard lived in Trenton N. J. During the military excitement of 1861 he became intensely anxious to possess a drum. He did not want a toy, but a large one, similar to those used in the regular service. He had no money, and his father, if willing, had not the means to apply to such a purpose. What should he do? His eldest sister, Hattie, to whom he is accustomed to reveal all his plans and troubles, was applied to. He earnestly requested her to suggest something by which he could obtain his heart's desire. She thought a little and then said: Mr. W., in S. street, is a gentleman of wealth, and much interested in military matters; perhaps if you were to go to him and state your case, he might be induced to give you a drum.

The suggestion pleased him, and he immediately asked his sister to comb his hair and arrange his clothing, and he would set out upon his mission at once. While the preparations were going on, Ballard seemed to be engaged in deep thought. Suddenly, and with great earnestness, he said: "Hattie," will it be begging?" "It will be very much like it," she replied. "Well, then, said Ballard, "I won't go." So Hattie's project fell to the ground at once.

After a little thought Ballard exclaimed: "O Hattie, I'll tell you what I'll do. Mr. B., who is a member of our church, has all kinds of drums to sell; I'll go and tell him, if he will let me have one on trust, as soon as I get big enough to work I will earn the money and pay him for it.' This plan seemed plausible, and he became intensely interested, and anxious to carry it out at once. His sister finally told him she feared Mr. B. would be unwilling to wait so long for his money, and she thought he had better give that idea up, too. Again he was troubled, and said: "What shall I do? How shall I get a drum?"

After some time he asked with much earnestness, "O Hattie, shall I pray for one?" His sister replied "Do just as you think best. If you would like to pray about it I see no objections to your doing so." At last he jumped up and said: "Yes, I will go and pray about it, and if the Lord wants me to have one he can make somebody think about it, and they will send it to me; and if I do not get one in answer to my prayer, then it will not be right for me to fret or worry any more about it."

After speaking thus, he went to his room and remained about fifteen minutes. He came back and seemed perfectly satisfied. He said he had told the Lord all about it. "Yes, Hattie, I told the Lord how high and how large round I want it; what colors I would like to have; and I told him the name of a little boy down town who has one just what I want, and now," said he, "I am going to give it all up to the Lord."

He continued to pray thus three times a day for three weeks. He then came to his sister and said very seriously, "Hattie, I guess I wont pray any more about the drum." "Why not?" she asked. "Well" said he, "I don't think the Lord wants me to have one; I have been praying three weeks, and he don't send me any, and I don't think I'll pray anymore about it, for it seems so much like worrying mother for something she don't want me to have." He then gave up the matter entirely.

The fact of Ballard's having prayed for a drum reached the ears of a friend weeks after he had ceased his importunities, and he was moved at once to do something for the little fellow. He bought a drum marked it, and gave orders where to forward. When it was taken to Ballard's home on "New Year's day," he was out with his sister. His mother received it, and set it carefully away under the counter of the little trimming store kept by his sisters. When he came home his sister, Hattie, who knew all about it, told him to fold up his things and lay them nicely away under the counter. In doing this he touched the sticks, which were lying on the top of the drum, and as they fell to the floor arrested his attention.

"What is this?" he exclaimed, in great surprise; and then discovering the object for which he had so long prayed, sat down by its side so completely overcome with emotion that for some five minutes he could not speak a word. Then, with the drum in his hands, he sprang out into the middle of the floor, his eyes swimming in tears and under the influence of great excitement, he could only exclaim, "O, mother, mother!" After he had calmed down a little he said, "Well, it is just like him!"

"Just like who?" said Hattie.

"Just like the Lord," said Ballard. Then turning it all round, and looking it over and over, he said with a seriousness and solemnity that affected his sisters to tears, "It looks just like God."

After awhile he said, "Hatttie, who gave it to me?"

"Why," replied Hattie, "I thought you said it was just like God; didn't you mean that God gave it to you?"

"Yes," he replied, "but then God wouldn't come and give it to me himself; I mean, whose heart did he put it in, to give it to me?"

"Who do you suppose sent it?" said Hattie.

"Why, it seems just like Brother—," said Ballard.

"You are right," said she, "he proposed it, and one or two others helped the purchase."

"Well," said Ballard, very seriously, "it is just like Him." Then placing his two front fingers about two inches apart, he said, 'It is about this much higher and larger round than I prayed for, but it is just like what I wanted, though I was afraid to pray for one quite so large as this.'

WHAT MONEY CANNOT BUY.

Ellen's home in the city is one of luxury and beauty. There is everything to charm the eye and please the taste. Costly furniture, rare ornaments, valuable books, and fine paintings, bespeak the wealth of the owner. There also are happiness and peace, and the bright faces of children, without which no home seems complete.

Ellen has a bright, handsome face, but not a happy one. Rarely, if ever, does a smile light up its beauty, or any soft emotion give it that charm which makes even a homely face attractive. She soon wearies of every pleasure, and forgets to be grateful to those who have sacrificed their own comfort, perhaps, for her gratification. She would like to be in a continual state of excitement, and "What shall I do now?" is the frequent cry, demanding a change of programme. In the winter she wishes it was summer, and in the summer she longs to be back in the city. So you see it would be impossible to satisfy her; and I don't suppose it ever enters her head that she interferes with any one's comfort.

The same restless disposition shows itself in whatever she undertakes. Everything new has a speciel charm, and mats, breakfast shawls, and sofa cushions in endless variety are commenced. If you could open her bureau drawer you would form some idea of the fickleness of her fancy, and her disregard of order. "I hadn't patience to finish it," is the only excuse for such a waste of material.

If she was allowed to do just exactly as she liked, I have no doubt she would be extremely good-natured; and everybody else might be miserable, if they chose; it wouldn't surely be her fault.

You have seen the waves come in on a rocky shore; one, your eye rests on, comes rolling so gracefully along, when right in front of it rises a monstrous rock, against which it dashes, and seems to say: "Now, what did you get in my way for, when I was going along so nicely?"

Last summer Ellen's parents rented a cottage near the Sound, where the waters made continual music, and boating, fishing, and bathing added to the attractions of the place. Ellen enjoyed these aquatic sports until the novelty had worn off; then they were dull and stupid enough.

One day she wished to go on the Sound. The water was rough, and the boat in need of repair, so her mother would not give her consent.

I never saw Ellen cry; she was of too hard a nature for that, but of all disagreeable fits any mortal ever had, Ellen's "sulks" were the worst. The "blues" are bad enough but "ugly sulks" is, in my opinion, a far more dangerous disease. You might talk, and coax, and reason, with about as much effect on Ellen, as if you attempted to move the statue of Washington with a handspike.

"Such a horrid hole as this is!" said Ellen "I wish I'd never come here. Nothing in the world to do! Always some opposition to all my plans!"

"But you know it is for your good, my child. Your mother surely knows what is best."

"It's just to be cross; she can't bear to see me happy. I shall just write to grandma," she said spitefully. "She wants me to pay her a visit, and she's always putting herself out to please me."

"Well, there it is, Ellen. Somebody has got to put herself out, and why shouldn't it be you as well as your grandmother, who is old and feeble?"

While Ellen was doing her best to be as provoking as possible, her mother would be troubling herself for fear she had been too severe. Her love for the child, and desire to give her pleasure, often caused her to be indulgent to her various whims and caprices. Her peculiar disposition needed peculiar management, and it was frequently the cause of serious discussion whether the right course was being pursued or not.

You will think, as you read this, that there was no excuse for Ellen's conduct. A beautiful home, indulgent parents, loving brothers and sisters—what more could she want in order to be cheerful and happy?

Try to cultivate what she did not yet possess—a cheerful and contented disposition—for all the money in the world cannot buy it, and without it you are poor indeed.—*Selected.*

PRAYER HEARD.

There is the hearing of prayer, often spoken of in Scripture; and many vex themselves about it, alleging that they know nothing of it experimentally. I grant there is a favorable hearing of prayer; but we must remember it is twofold. Either—1. It is such as a man is simply to believe by way of argument on Scriptural grounds; if I have fled unto Christ, and do approach to God in him, pray according to his will, not regarding iniquity in my heart, exercising faith about the thing I pray for absolutely or conditionally, according to the nature of the thing and promises concerning it: I am obliged to believe that God heareth my prayer, and will give what is good, according to these Scriptures: "Whatsoever ye ask in my name, I will do it."—"This is our confidence, that whatsoever we ask according to his will, he heareth us."—"Believe that ye receive, and ye shall have what ye desire."—"If I regard iniquity in my heart, the Lord will not hear:" then if I regard not iniquity, I may believe that he doth hear me. Or—2. A man doth sensibly perceive that God doth hear his prayer: it is made out to his heart, without any syllogistical deduction. Such a hearing of prayer got Hannah: "Her countenance was no more sad." Surely the Lord did breathe upon her faith, and made her believe that she was heard: she could not make it out by any argument; for she had not grounds upon which to build the premises of the argument, according to Scripture, in that particular: God did stamp it some way upon her heart sensibly, and so made her believe it. This is but rarely granted, especially in cases clearly deducible in Scripture; therefore people are much to be satisfied in exercising their faith about the other, and ought to leave it to God to give of this latter what he pleaseth. A man's gracious state should not be brought into debate upon the amount of such hearing of prayer.—*Wm Guthrie.*

THE latest news from Caprera states that General Garibaldi has perfectly recovered from his wound, and walks freely without limping, though he still uses a cane. The general is surrounded by the members of his family.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE POET "YOUNG" ON IMMORTALITY.

Who has not heard of Young's "Night Thoughts"?—"one of the few poems on which the broad stamp of popularity has been prominently impressed;" the noblest uninspired production of poetic genius: not that Young is the greatest poet, but that he chose the sublimest theme, pursued it with unwearied diligence, invested it with an interest unattained for any cognate production, treated it with a masterly skill of which it is sufficient to say that it was worthy of the occasion, and wove himself an unfading crown in the black darkness of midnight. The poem is filled with the all-absorbing, inexhaustible subject of man's destiny, interspersed with forcible exhortations which are calculated to make the liveliest impressions on the reflecting and startle the thoughtless to concern, and with philosophical statements of general truth not surpassed elsewhere. Through the century of its existence it has been the delight and satisfaction of the young, and the old, and has inspired many an ardent soul with new zeal for the Lord.

Yet notwithstanding all that may be said in its praise, the poem contains falsehood "heaps on heaps," all occasioned by one pernicious idea; which after worming its deceitful way through the rich soil of poesy for five nights, lifts its triumphant head in the prose preface to the Sixth Night; and although it "brings with it airs from heaven" and comes as "an angel of light," a skilful eye detects the lineaments of "that old serpent, which is the Devil, and Satan."

"Few ages have been deeper in dispute about religion than this. The dispute about religion, and the practice of it, seldom go together. The shorter, therefore, the dispute, the better. I think it may be reduced to this single question. Is man immortal, or is he not? If he is not, all our disputes are mere amusements, or trials of skill. In this case, truth, reason, religion, which give our discourses such pomp and solemnity, are (as will be shown) mere empty sounds, without any meaning in them. But if man is immortal, it will behove him to be very serious about eternal consequences; or, in other words, to be truly religious. And this great fundamental truth, unestablished or unawakened in the minds of men, is, I conceive, the real source and support of all our infidelity; how remote soever the particular objections advanced may seem to be from it."

What a sad commentary on the ignorance of man! The "great fundamental truth" of the poet is in fact the GREAT FUNDAMENTAL LIE of all time. Our Saviour said of a certain one,—"He was a murderer from the beginning, and abode not in the truth, for he is a liar, and the father of it." "Ye shall not surely die" was the original falsehood which stamped its utterer as a murderer from the beginning, for his lie produced the banishment of our primal parent from the tree of life—"and he died." The delusive echoes of that first lie have reverberated through all time, deceiving the children of the original victim—the duped offspring of a duped progenitor—to the present day.

We have a glimpse of the conflict between the truth and the lie in the book of Ecclesiastes. The Preacher very plainly recognizes the prevailing opinion, for he challenges the proof. "Who knoweth whether the spirit of a man goeth upward, and the spirit of a beast downward to the earth?" Eccl. iii. 21. Men in that day were victims of the same old serpent. He had changed his tactics somewhat. To Adam he had said, "Ye shall not surely die." But the event exposed the lie. The adversary saw that he could not continue his original assertion in the face of the manifested death. With ready evasion he said: "It is true that man must die, but it is not death in completion that comes on him; he has within an undying entity—an immortal entity—an immortal soul: the body dies, but all that is really valuable lives on, and in a higher sphere, in a clime native to the soul." The bait was swallowed, and the children dangle on the same hook that caught the father. Instead of heeding the voice of Nature and of God, they hail death as their Saviour. They say with Young:

"Death is the crown of life:
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.
Death wounds to cure: we fall; we rise; we reign!
Spring from our fetters; fasten in the skies;
Where blooming Eden withers in our sight:
Death gives us more than was in Eden lost.
This king of terrors is the prince of peace.
When shall I die to vanity, pain, death?
When shall I die?—When shall I live for ever?

Was ever infatuation more complete?

The Preacher, as we remarked, sees the great error of mankind. He sees also how deeply rooted it is—beyond the stoutest effort of any teacher to disturb. He despairs of human assistance, and looks to God. "I said in mine heart concerning the estate of the sons of men, *that God might manifest them*, and that they might *see that they themselves* are beasts: for that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one spirit [one life-principle—*ruah*]: so that a man hath *no preeminence* above a beast: for all are a breath. All go unto one place: all are of the dust, and all return to dust." Eccl. iii. 18–20. Here is the exact truth concerning man's nature, a truth that needs to be revealed from God to man, from "the Father of lights" to the children of darkness.

The Preacher was a prophet, for "when the fulness of time came, God sent forth his Son," "a light to the nations." The principal sect of the Jews fostered the old lie of natural immortality. The Pharisees arose after the return from Babylon, and incorporated the old serpent in their creed. What Moses and the prophets never taught they obtained from Pagan Asia. To this, paganized Christianity bears witness. "She had been the instrument selected to teach the Hebrews the doctrine of the immortality of the soul; for, whatever may be said of the early notions on this subject, it is unquestionable, that in Babylon the Jews first attained the clearness and certainty in regard to it which we find in the teaching of the Pharisees. "*The Education of the World.*" *Essays & Reviews.* Dr. Temple does not say who "selected the instrument to teach" the said doctrine. He would have us believe that it was a part of God's system of education. If so, then the serpent is one of God's teachers, for the original statement was "Ye shall not surely die." But we thank Dr. Temple for his statement of the origin of the doctrine we oppose. We are glad that the wise men of the Church of England at last renounce "the law, the prophets, and the psalms," as authority for it, and that old Babylon is credited her own commodity. O that the Protestantism of the nineteenth century would pile all the trash on to modern Babylon, that it might be burned up in the fire that consumes the mother-harlot.

Among the other causes of opposition to our Lord's teachings on the part of the Pharisees, his denial of natural immortality must have been a main one. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, *ye have no life in you.* Whoso eateth my flesh, and drinketh my blood, *hath eternal life*; *and I will raise him up at the last day.*" John vi. Here was a wholesale destruction of the serpent, eggs and all: man is entirely mortal, and unless he partakes of the offered aid he ends with this life. Eternal life is not an attribute of the soul, neither is it entered at death; but it comes through the Son of man by a resurrection at the last day. The Preacher's words were justified indeed. God did "manifest the estate of the sons of men that they might see" their true condition. Surely "that was the true light" which shone in the person of the rejected Nazarene. To the proud Pharisees he said. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Why do ye not understand my speech? because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." John viii.

Thus the conflict between the truth and the lie, begun in the garden of Eden between God and the Devil, has been continued down to this very day. Prophets, priests, and kings, inspired by God, have reiterated the truth, and poor, deluded, unenlightened man, inspired by the adversary, has held on to the lie. But He who came to illustrate the truth in his own person, "who died and rose that he might be Lord of dead and living," will come again, first to "bind" the "old serpent," and afterwards to cast him "into the lake of fire." "He shall bruise thy head."

Reverting to the poet's prose, we agree that all controversy on religion is "reduced to this single question, Is man immortal or is he not?" In our criticisms of Young we must not forget to give him the full benefit of a plea in his favor. He did not dream that the Bible teaches the complete mortality of man, and that immortality is a gift through Christ; hence he made no distinction between the children of men. He argued in favor of the immortality of the soul principally in view of its future felicity. It was the immortality of *good men* that brought out all his energies. To deny their future immortality was monstrous: so far he was right. His error consisted in making all men immortal. He did not see salvation for any one unless all possessed inherent incorruptibility: hence his question. But in our day we are compelled to negative the question which he affirmed. We have to alter his remarks as follows: "Is man immortal, or is he not? If he is, all our disputes are mere amusements, or trials of skill. All that can be desired by man is his natural right. Immortality being the prerogative of the divine nature, if man is immortal he is a partaker of the divine and forever free from any future evil. But if man is *not* immortal, it will behoove him to be very serious about the future, or, in other words, to be truly religious. And this great fundamental truth of man's mortality, and God's gift of immortality through Christ alone, unestablished in the minds of men, is the real source and support of all the infidelity of the nineteenth century; how remote soever the particular objections advanced may seem to be from it." Men reject Christ at the present day because they see no need of him. Are they not immortal? what more do they need, the Bible itself being the judge? When the apostle Paul—1 Cor. xv.—reaches the height of his great argument, what does he say? "This corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." But infidelity claims all this as an inherent attribute of all men, and maintains that the victory over death is the inevitable and immediate sequence of death itself. And here our poet ignorantly gives infidelity all that it can ask.

"This is the bud of being, the dim dawn,
The twilight of our day, the vestibule:
Life's theatre as yet is shut, and death,
Strong death alone, can heave the massy bar,
This gross impediment of clay remove,
And make us, embryos of existence, free.
From real life, but little more remote
Is he, not yet a candidate for light,
The future embryo slumbering in his sire.
Embryos we must be, till we burst the shell,
Yon ambient azure shell, and spring to life,
The life of gods, oh transport! and of man."
* * * * * * * * *
"Life makes the soul dependent on the dust;
Death gives her wings to mount above the spheres.
Through chinks, styled organs, dim lifepeeps at light:
Death bursts th' involving cloud, and all is day;
All eye, all ear, the disembodied power.
Death has feign'd evils, nature shall not feel;
Life, ills substantial, wisdom cannot shun.
Is not the mighty mind, that son of heaven!
By tyrant life detroned, imprison'd, pain'd?
By death enlarged, ennobled, deified?
Death but entombs the body; life the soul."

The step, so often referred to, from the sublime to the ridiculous, is taken in the next paragraph of our poet's preface.

"The heathen world confessed, that they rather hoped than firmly believed immortality; and how many heathens have we still amongst us? The sacred page assures us, that life and immortality are brought to light by the Gospel: but by how many is the Gospel rejected or overlooked!"

It is a sublime thing to affirm immortality of any one, much more of man in general; but it is ridiculous to add—"life and immortality are brought to light by the Gospel." Why bring such an immortality to light? And what kind of an immortality is it which after having universally reigned four thousand years *needs* to be brought to light? Well may it be exclaimed, "By how many is the Gospel overlooked!" The poet was one of the "many." If he had but asked himself—*How* are life and immortality brought light by the Gospel?—he might have perceived that the immortality of the soul is nowhere recognized in the Scriptures. If the Gospel came to "awaken in the minds of men" a perception of their own immortality, it took a very strange path to accomplish the object. We defy any one to state a single teaching on principle of the Gospel that hints at such a thing. No; the direct contrary is stated. "God so loved the world that he gave his only begotten Son, thot whosoever believeth in him should not perish but have everlasting life." It strikes us that "everlasting life" would be a thankless gift to a being already deathless. And how can an immortal being "perish"? Our Heavenly Father never insulted our reason by establishing such contradictions. "Life and immortality *are* brought to light by the Gospel." Man is perishable, the Gospel comes to give him life and immortality *if* he will accept, not otherwise. God "will render to them who, by patient continuance in well-doing seek for glory and honor and incorruption, eternal life." Rom. ii. 6, 7. And the whole plan was illustrated or brought to lightin the person of Jesus Christ "who was delivered for our offences, and was raised again for our justification." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap *corruption;* but he that soweth to the Spirit, shall of the Spirit reap *life everlasting.*" Gal. vi. 7, 8. Our poet further says:

"I am satisfied, that men once thoroughly convinced of their immortality, are not far from being Christians. For it is hard to conceive, that a man fully conscious, eternal pain or happiness will certainly be his lot, should not earnestly and impartially inquire after the surest means of escaping the one, and securing the other."

If the poet lived in this day he would speedily be convinced of the fallacy in his argument. It may be safely said, that the most inveterate opponents of Christianity to-day are full believers in their own immortality. All the spiritualists answer to this statement. The immortality of the soul is the corner-stone and foundation of their whole system. The idea of "eternal pain" he would find to be obsolete; immortality is independent of pain. There can be no pain where death is banished, for pain is the premonition of death.

The Sixth Night of the considered poem opens the argument for natural immortality, the supposed proofs being drawn from Nature.

"Look nature through, 'tis revolution all,
All change; no death. Day follows night; and night
The dying day; stars rise, and set, and rise;
Earth takes th' example. See, the summer gay,
With her green chaplet, and ambrosial flowers,
Droops into pallid autumn: winter gray,
Horrid with frost and turbulent with storm,
Blows autumn, and his golden fruits, away;
Then melts into the spring: soft spring, with breath
Favonian, from warm chambers of the south,
Recalls the first. All, to re-flourish, fades;
As in a wheel, all sinks, to re-ascend.
Emblems of man, who passes, not expires."
The world of matter, with its various forms,
All dies into new life. Life born from death
Rolls the vast mass and shall forever roll."

The foregoing is a good illustration of useless rhetoric. To prove that man is immortal, death itself is denied. We are told to look nature through, and "all change; no death." Whence then, did the idea come? Why use the word "death" at all? Scarcely have the words "no death" left his lips, when he declares that the multiform world of matter "all *dies* into new life," and that "life born from *death* rolls the vast mass, and shall for ever roll." This absurd statement is succeeded by a more absurd inference.

"What hence infers LORENZO? Can it be?
Matter immortal? and shall spirit die?
Above the nobler, shall less noble rise?
Shall man alone, for whom all else revives,
No resurrection know? shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain, on which he feeds?

If the poet's Night Thoughts ever converted an infidel, we are certain that the poet's logic had no hand in the work. Do the *same* "ambrosial flowers" that "droop into pallid autumn" "re-flourish" in the spring? If not, what hope can man get from the analogy? Where is the personality, the *man*, according to this argument? Lost in the undistinguishable mass of human decay, from which he can only arise by proxy. If we should attempt to draw inferences concerning theindividual man from the stated facts we should say: The change from night to day, and from day to night shows that life does not follow immediately on death, but that there is an interval of unconsciousness between. The rising, setting, and rising again of stars shows that man undergoes no change whatever—he is immortal from the hair of his head to his toe-nails—which would prove too much, for our poet is very strenuous concerning what no one ever thought of denying since the fact gave the lie to the serpent,—the death of the body. His next illustration suggests a very appropriate analogy. As the flowers of summer droop and die to live again no more except by the law of the reproduction of their kind, so man droops, dies, and lives no more except through his posterity. The poet's immortality, in fact, is a good deal like Plato's; it is virtual annihilation of the *individual* man, although it provides for the continuation of the species. And as far as the natural man is concerned this latter inference is correct. The Scriptures clearly show that there is no provision for any restoration of the mortal life to any dead man, and as no other life can be obtained except through a personal union with Christ, it inevitably follows that all others die to rise no more forever. The poet's vegetable illustration is Scriptural. "All flesh is grass." "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be *destroyed for ever.*" Ps. xcii. 7. Amen. So let all thine enemies perish, O YAHVEH.

J. T. C.

PRAYER.

1. In engaging in prayer, the mind should be occupied and controlled by a clearly defined desire and expectation of enjoying a mutual communion with God. The object is not, from a distance, to address the throne, but to draw near, and enter sensibly into the Divine presence; and whilst presenting our petitions and uttering our confessions, thanks, and praises, in each to look for, expect, and await a Divine response, imparted at once by the Comforter, on the Father's behalf. To this intent it is well that, at times, our own utterances should be entirely suspended, and the mind, unemployd in conceiving and uttering speech, be left entirely free to hear: "Commune with thine own heart, and be still." And, in such exercises, let it not be supposed that nothing is gained, because no more may be realized than a solemn awe in God's presence. Not only is that of itself an experience of the highest value, to be assiduously cherished, but it is furthermore undoubtedly true, that to the soul thus adoring before God's throne, the Holy Spirit, which helpeth our infirmities by intercessions and groanings that cannot be uttered, may and does bestow communications of grace to the spirit, whilst the understanding is unfrui ul. Compare Rom. viii. 26, with 1 Cor. xiv 14 and throughout the chapter.

2. It was not casually that, in instructing the disciples how to pray, the first words which our Saviour taught them to utter were the fraternal, filial cry, "Our Father"—recognizing in those two words the brotherhood of all saints, the sympathy of all the members in the one body, their common interest at the throne of grace, the paternal love and tenderness of God, and the filial confidence and fellowship thereby induced. Such are the feelings that Jesus designed to inculcate by the direction—"After this manner pray ye." Such are the feelings which should be diligently cherished and brought into exercise in all our approaches to the mercy-seat. If our Father, then may we come with confidence and boldness; then may we be assured that not only will he hear, but respond and bless.

3. The same general principles apply to the use of the name of Christ. Whilst some doubtless use that name as a mere form adapted to round off the closing period, and others as a sort of word of incantation, invested with some secret mystic power, and whilst the children of God too often seem to view it in no higher light than as a plea of justice satisfied for sin; a glance at the language of our Saviour on the subject, will evince that it has a much higher design. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." John xiv. 13, 14. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full....And I say not that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." John xvi. 24–27. The name of Christ is the plea of love. It involves indeed a claim of justice satisfied, but to the Son, himself, upon the throne, it urges the Father's glory, "that the Father may be glorified in the Son," as well as the Son's own love to his redeemed. And to the Father, it is the plea of our love to his dear Son. Thus, its spirit and purpose is love; and its design is not a mere formal utterance of the name at the close of prayer, but faith and love to him, and to the Father in him, pervading it all. As we come, with the cry, our Father, the first words we utter, so should we come with the faith in Christ, and consequent union with him, which that cry implies. He who calls us to the fellowship of heaven, thus, in the God-man, reveals the way.

4. In order to the freest and highest enjoyment of the privilege of the mercy-seat, it is necessary that our views and wishes be in all respects conformed to those of God. To this end, the word of God is to be studied, with the constant object of moulding our thoughts and affections in accordance therewith; and in all our thoughts and meditations it should be our endeavor to strive to view things, not from the low and grovelling stand-point of our carnal aims and interests, but from that of the Divine honor and glory, and the vast dimensions of God's kingdom, and the depth and wisdom of his counsels.

5. That importunity and perseverance to which a gracious answer is pledged, does not consist in an occasional and impetuous urging of our plea at the mercy-seat, but in a calm, earnest, and persistent pressing of it, with humble consciousness and confession of unworthiness, filial confidence in God's infinite grace and love, and a confiding expectation of the blessing, looking and patiently waiting for it. The design of our being invited to exercise perseverance, being to induce us to keep near the mercy-seat, so as to learn the faithfulness and love of God, and to engage in communion with him, it is evident that he who most fully and heartily enters thus into the spirit of the exercise will soonest receive his request; whilst an occasional and impatient cry—since it implies unsubmissiveness under God's hand, distrust of his goodness and truth, and therefore ignorance of his true character, by reason of estrangement from his presence—precludes the blessing, the bestowal of which in such circumstances would be an encouragement to continuance in such a state of distance and ignorance.

6. Above all else, as being the means essential to all, is the aid of the Spirit to be sought, and his guidance followed with implicit acquiescence. How often do we grieve that agent of Divine grace, when present, and offering his aid, by listening to the suggestions of our own grovelling understandings and dictates of our carnal wills, rather than give heed to his invitations, which are calling us to the banquetting-house under the banner of perfect love. Would we offer acceptable petitions? They must be dictated by "the Spirit of grace and supplications." Would we conform them to the will and purpose of God? It is the Spirit that "maketh intercession for the saints according to the will of God." The secret mystery of prayer, therefore, is to watch and set our sails so as to catch the softest breathing of the Spirit, and guide our bark thereby to the bosom of infinite Love;—a secret, this, which none but he himself can teach. But "if ye being parents know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Ask, then, and it shall be given you.

DEFECTIVE NUTRITION.

From an article with this heading in the *Scalpel*, the medium through which the celebrated and profound Dr. Dixon instructs his fellow-men, we make a few extracts. We wish we could insert the whole.

"Air is the first and last want of our animal life;
Our first sigh and last gasp attest its power."

Man is born with a certain amount of life-force, or capacity to live; this he inherits from one or both of his parents, or from their parents. It often shows itself in early youth or manhood to be of a higher or lower type than that of either parent, when infancy gives no hint of its future degree. It will be found, however, that the bodily or mental condition of the mother during gestation has much to do with the bodily condition and constitutional or life-force of the child she brings forth..... The organic law continues its control while the mother is nourishing it with her blood; but the moment it is born, an entirely new and precarious condition surrounds it; all depends upon the humanity and intellect of its attendants. Its clothing, its food, its mental condition, every moment rests upon the intelligence of its mother; on her alone depends its existence, and, in a great degree, its constitutional or life force....

Medicine can never add material to the body. It cannot heal an ulcer in the lungs or spine; it cannot affect the absorption of the tubercles which cause it; it cannot straighten a curved spine or leg, or give blood to the feeble girl; nor can the most perfect mechanism impart strength or tone to the muscles that support the spine or move the limb. Medicines are generally inert, and too often injurious; they destroy appetite and digestion, which is the source of strength. Mechanical appliances are only useful adjuvants to take off the weight from the diseased part, and to aid the effect of a surgical operation, or, what is far better, to prevent its necessity.

There is no true tonic but pure air; there is no material of repair but blood. In all diseases originating in a low condition of the vital force, more air must be breathed, that more food may be consumed, or the red blood that makes and gives tone to the muscles that support the spine will not be supplied, the scrofulous tubercle will not be absorbed, nor will the ulcer heal....

Only see, reader, what a startling proof we derive of the cause of tubercular disease from the domestic animals; cows in confinement and fed upon poor and watery food, cats, dogs, confined pigeons, monkeys, and parrots, often die of tubercular or scrofulous consumption of the lungs and bowels; wild ones when not maimed so as to prevent free exercise and food—never. There is no such thing as tubercle ever found in the bodies of wild birds that are used for food. Their temperature is from four to six degrees hotter than the human body (they fly rapidly and they eat enormously of stimulating grains and animal food), and from ten to twenty above that of a feeble, pale girl! We always say, when speaking of such an one, "she is lymphatic;" the lymph (chyle) or albumen, predominates; she has cold hands and feet; eats little, and breathes rapidly with only a portion of her lungs.

City life fosters scrofulous complaints; in all classes of society, where large sleeping apartments, cheerful amusements and highly nutritious food cannot constantly be enjoyed, if scrofula be not born with the child and inherited either from parents or grandparents, or if it be not developed by a vicious system of education, the children will be found to enjoy a good prospect for life. It is to the melancholy emulation of our middle and lower classes of the vices of city society, and the hot-bed forcing of the female mind in our small villages and country towns, to secure the imaginary luxuries derivable from wealthy city alliances, that one half the scrofulous affections are due.

Scrofula may be educated and lived down; it is often done by the brother who is jostled and perhaps kicked about the world, while the sister dies—suffocated and starved by unhealthy blood at home. The precocious education of the passions by our vicious system of education, parental aspirations for premature marriages, the confined atmosphere of the chamber and school-room, late hours and badly compounded food taken at improper hours—witness that deadly institution the mid-day lunch ofcake and sweet meats—insufficient clothing toprotectthe half-blood nourished body—thin shoes—these are the causes of th terrible frequency of consumption and spinal complaints, in short of the "Early Decay of American Women."—[See No. 6, Scalpel.]...

There is a very fatal error in regard to exercise. It can never benefit when carried to the fatigue point in any young person. The laboring person endures it, but for the most part he dies in middle life and of congestive complaints; the young girl or school boy of healthy stock outgrows it; but the feeble and the precocious in brain and body, die of convulsions or tubercle, or dropsy of the head...

We may judge of the approach of tubercle in this way: The child or young girl is exhausted after the walk; they say they are tired, and lie down perhaps on the floor; then they say the hip, some part of the spine, or the knee "hurts them."

Flushing of the face, short breath and delayed menstruation, is evidence of starvation of red blood: tubercle threatens.

A child, or young girl or boy thus affected, should have their entire course of life changed; medicine can do no possible good. If you do not give more rest and less study, and place them under such circumstances that all the vital and organic forces can be raised, they will soon break somewhere....

Air and food produce heat; life is warm, death is cold. The seed germinates by sunlight, warmth, air, and moisture; then, if supplied with the necessary material elements, it selects its food, lives and becomes a healthy plant: it produces its fruit, pays its contingent to the

earth in the fall of the leaf, and sleeps till the life-giving sun again asserts its power, and awakens the bud or the seed to its new round of life. Air is the first and last want of our bodies. Our first cry and last gasp attest its power. The lungs are the two fire places of the system; air is the fuel; the fire smoulders in the air-tight stove till the valve is raised, when it bursts into flame: air, food, sleep, and the cheerful emotions, are the only restoratives to exhausted nerves and blood-vessels.

The Spirit of the "Harlot"

The *Freeman's Journal & Catholic Register* of this city advertises a new book entitled "The History of Protestant Priestcraft in Europe and America." We quote from the prospectus.

"All should subscribe who wish to acquaint themselves with historical facts of the greatest value atthe present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted on our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this History useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country."

The Right Talk.

The Presbyterian (N. S.) General Assembly, which has just closed its ten days session in Brooklyn, has adopted a minute on the state of the Country, from which we extract these timely words:

"Let it not be said that, as a church, we have nothing to do with civil legislation. The day has gone by when an intelligent Christian will affirm the doctrine, that what is wrong in religion is right in politics. God has taught us, in this war, that the Church must conserve the State by instructing the people in the great principles of justice, and inspiring them to practice the same. Without the teaching and the inspiration of the Church, the patriotism of this nation would never have nerved itself for the permanent and heroic defense of freedom (and this is but another name for justice) which has crushed the treason that sought to assassinate the State. We wish all men to know that the members of our churches are bound to be Christians, in politics as well as in religion. God hath made us responsible according to our numbers and our intelligence, for the welfare and healthful legislation of the State. To meet this responsibility, our Christian patriots must exert themselves to influence the primary meetings for the nomination of fit men, to secure the election of good, pure men to office, and when nominated themselves to remember the duty of assisting their country, and illustrating both their piety and patriotism by consenting to serve her."

The Assembly also adopted the following resolution, which was adopted by the Presbyterian (O. S.) General Assembly at Pittsburg:

"*Resolved*, That a committee of four ministers and three laymen be appointed by this meeting to present this subject to the General Assembly, and to be associated with a similar committee to be appointed by that body, in devising plans by which a general and concerted movement of all the Protestant forces of the land may be brought about, and bold, continuous, and vigorous protest, by word and act, shall be enunciated against both infidelity and Roman Catholicism, the arch-enemies of truth in the midst of the professing Church of God, and arch-traitors to civil and religious freedom throughout the world."

Wasted Thoughts.

Few persons know how much it costs to write a good article for a good daily or weekly journal. Days and even weeks, of the very best talent, are sometimes spent upon a single column. Whole libraries are examined to illustrate or substantiate a single position. The light of ancient and modern days is concentrated upon it. This article is printed and sent into the world—a world of ignorance and suffering, where such articles are sometimes worth a thousand times their weight in gold. They are brought to men's doors, and thrown upon their tables. But alas! how few of the busy multitude read them! How many less reflect upon them, and still less understand and profit by them?

How often do we see the very best religious papers, after being skimmed over for a few items of news and anecdotes, thrown into the waste-drawer, used to do up ends of codfish or tobacco, or to light a cigar.

That immortal truth which costs so much to elaborate, and which so many are perishing for the want of, so far as thousands are concerned, has vanished in the air. Those very persons who least prized the truth, were those who most needed it.

Often have we thought, when reading some soul stirring article, what a pity that so few in the world will read and profit by this. Not one in twenty in the small circle will see it, and not more than give it a passing glance.

The world is rich in knowledge, yet the great mass are starving and dying for want of it. After it had been dug from the mine with hard toil, and prepared with wise discrimination, for their special benefit, they turn from it with utter neglect.—*Congregationalist.*

The Herald of Life.

NEW YORK, MAY 31, 1865.

"Ask, and it shall be Given."

The more we consider the condition of God's dear children, the more do we realize the importance of having a spirit of entire dependence on him. We are apt to be led away by the pantheistic idea that God, being every where in general, and no where in particular, working every where in general, and no where in particular, is therefore so immeasurably removed from us as individuals, that it is useless for us to expect his especial notice. This idea is pernicious, and like a noxious weed, should be uprooted before it has acquired a hold that we can not overcome. What can God say more than he hath said to assure us of his especial love? "Like as a father pitieth his children, so YAHVEH pitieth them that fear him." "YAHVEH preserveth all them that love him." Many other quotations might be given to establish the clear preference given by the Almighty to them that love him. Now if he makes a distinction between the different classes of mankind, between those that love him and those who do not, we have the principle of partiality established, and there is nothing to prevent our carrying it out as far as we see to be consistent with the facts of revelation and of our common experience.

But some man will say,—"You are wrong, for 'God is no respecter of persons.'" We wish that men, professed Christians at least, would read the Bible enough to understand what they quote. It is not unqualifiedly true that God is no respecter of persons; on the contrary he is the most rigid respecter of persons in the Universe. He respects the good above the evil, the zealous above the lukewarm, the devoted above the careless, the reverential above the profane, and so on indefinitely. What is more, he respects the children for the fathers' sakes. He says so over and over again in his word. "I have never seen the righteous forsaken, nor *his seed* begging bread" was the testimony of the Psalmist. Because of his promise to Abraham he has blessed, doth bless, and will bless his natural seed with peculiar blessings. The idea that God is not partial is a mistaken one.

What then does Paul mean? Let us read the whole passage. "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. iii. 25. That is, God will punish the evil-doer, no matter what his position in life, for He does not respect persons as *men* often do. The Apostle is speaking of the relation of masters and servants, and would teach that God will punish a wicked master as readily as a wicked servant. In his epistle to the Romans, Paul also says that God does not respect persons; but there he is speaking of the great universal scheme of salvation which ultimately saves the worthy of all nations. But all this does not militate against the plain fact that God makes a difference between persons. And what are we that we should murmur?

Did not God respect his servant Daniel, and make communications to him of a peculiar and wonderful nature? Why? Because Daniel struggled in prayer and earnestly sought the Lord's face. On one occasion, spoken of in Daniel ix., Gabriel was sent with a message, and informed the prophet that "the commandment came forth at the *beginning* of his supplications." So anxious was the Almighty to honor his servant. Was there no respect of persons here? Hundreds of proofs might be adduced from the Scriptures, but enough has been said to enable us to consider our privileges. Let us learn to put entire and absolute dependence on God *in every thing*. "Let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." "Draw nigh unto God, and he will draw nigh unto you." Come, Lord, drive out unbelief and doubt, and take full possession of our hearts. "Quicken us and we shall call upon thy name!" J. T. C.

The Poet "Young" on Immortality.

By referring to our outside, it will be seen that the following is an appendix. It completes the notice of Young's argument from *nature*; some other time we may consider his argument *from man*, which will be found as futile as its predecessor. The poet's first argument was based on the *revolution* in nature; let us now hear his next—on the *gradation*.

"If nature's revolution speaks aloud,
In her gradation hear her louder still.
Look nature through, 'tis neat gradation all.
By what minute degree her scale ascends!
Each middle nature join'd at each extreme,
To that above it join'd, to that beneath.
Parts, into parts reciprocally shot,
Abhor divorce: what love of union reigns!
Here dormant matter waits a call to life;
Half-life, half-death, join there: here, life and sense;
There, sense from reason steals a glimmering ray;
Reason shines out in man. But how preserved
The chain unbroken upward to the realms
Of incorporal life? those realms of bliss,
Where death has no dominion? Grant a make
Half-mortal, half-immortal; earthy, part,
And part ethereal; grant the soul of man
Eternal; or in man the series ends.
Wide yawns the gap; connection is no more:
Check'd reason halts; her next step wants support;
Striving to climb, she tumbles from her scheme;
A scheme, analogy pronounced so true;
"Analogy, man's surest guide below."

"Analogy" is an excellent thing, but like many other excellent things it may be carried too far. The foregoing description of the "gradation" in "nature" is fine, but the gradation may also be carried too far. Our poet is anxious to preserve "the chain unbroken upward to the realms of incorporeal life." But how does he know that such a chain exists? We consider the doctrine dangerous; for the supposition of a chain leading, link by link, from he lowest plane in nature up to God, would justify the supposition that the chain has always existed. To make the chain complete in the present we have to "grant a make half mortal, half immortal; earthy, part, and part ethereal." Must there not be the same link in the past? Hence this peculiar being called man must have always existed. But our poet did not believe this latter proposition. He said with us that man had a beginning. Where, then, was the chain of gradation before this essential link was made? If we do not grant it now, we know the consequences. "Wide yawns the gap." Without man there is a gap. Then before man was created there was a gap; and a gap in the past is just as incomprehensible as a gap in the present. If it was, it may be. Snap goes the chain of gradation and down "tumbles" the suspended "analogy"—not a very "sure guide" in this case. These analogies in nature are very pretty if we keep them within bounds; but the truth is, immortality is beyond nature. Immortality belongs to the *God* of Nature—"who only hath immortality;" 1 Tim. vi. 16. Let not "corruptible man" presume to link himself with the incorruptible God" lest he "worship and serve the creature rather than the Creator;" Rom. i. 23, 25. Let not "the truth of God"—immortality is the prerogative only of the Divine—be "changed into a lie"—immortality belongs to the human. If we ever become immortal it will be, not because of any gradation or revolution in nature, but because we are made "partakers of the divine nature;" 2 Pet. i. 4. The Holy Spirit the only link between God and man, and without that link, man must inevitably sink back to the black darkness of nonentity. "That which is begotten of the flesh is flesh; and that which is begotten of the Spirit is spirit. Marvel not that ye must be begotten from above." John iii. J. T. C.

Isaiah on American Slavery.

The great truth that the seed of the lost ten tribes are identical with the Teutonic race throws a light on the prophetic word that is truly startling. We are now satisfied that the fifty-eight chapter of Isaiah contains a prediction of the Anti-Slavery movement in these United States. "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin." [not "sins"]. Here reference is made to some great national sin, which the context explains. It is the sin of oppression. The exhortation—"Cry aloud" has certainly been faithfully observed for the last thirty years. All history may be searched in vain for another such faithful crying out against national transgression. The command was not only to "cry aloud," but also, "Spare not." This immediately calls up the forms of the various uncompromising national scourgers, having their representative in Wendell Phillips, the utterer of more political truth than any man of his day. Surely the first verse of the chapter has been signally fulfilled.

"Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." This is a description of the abundance of religious pretension which co-existed with the oppression. The hypocrisy of Christians was evidenced in the well-known cards posted in the noon-day prayer meetings of 1857 prohibiting any reference to the great crime of the nation, in the action of the leading Church bodies, which set their faces like a flint against anti slavery agitation; in the wicked stifling of every sympathetic word for the bond-man by the American Tract Society and other religious corporations. The American church as a whole was dead while she lived, a whited sepulchre of religious profession without, but full of pro-slavery corruption within. God saw it all, and said:—"Shall not my soul be avenged on such a nation as this"—and down came the red bolts of his indignation. The nation found itself in the coils of the serpent of rebellion. Battle after battle was fought, defeat and disgrace seemed to cling to the starry banner, and all was dark. Then we began to fast and pray. Still no relief. We were astonished. Then we said, in the language of the prophet:

"Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" And the answer came back, "Behold, in the day of your fast ye find pleasure, and exact all your labors." How exactly was this language fulfilled! Was ever pleasure-seeking carried to such an extent as since the beginning ofthe rebellion? Was it not the subject of particular remark by the newspapers of the day? and still we "exacted all our labors"—still the abomination that caused our troubles was permitted to exist, while Northern amusements went on as "merry as a marriage bell." And God further said: "Behold, ye fast for strife and debate, and to smite with the first of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a man to afflict his soul a day? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor tht are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

At length the voice of God became the voice of the people, and the emancipation of the negro was determined in the national councils. No sooner did we earnestly set ourselves to do justice than the flood tide of victory came in with steady volume, and peace came with unlooked for suddenness. This, too, was predicted by the prophet: "Then shall thy light break forth *as the morning*, and thine health shall spring forth *speedily*; and thy righteousness shall go before thee: the glory of YAHVEH shall be thy rereward. Then shalt thou call, and YAHVEH shall answer; thou shalt cry, and he shall say, Here I am."

The work of righteous repentance is to be completed by the enfranchisement of the chattels, and the abolition of the vile spirit of *caste*. The negro will have his social equality fully recognized. This also is asserted by the prophet: "If thou take away from the midst of thee the yoke, *the putting forth of the finger*, and *speaking vanity* [the use of disparaging and contemptous epithets, as for example, the word "nigger," which is often used by professed Christians—to their shame be it spoken]: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thy darkness be as the noon. And YAHVEH shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

The grand consequence of this national repentance is yet to be seen. This same nation that looses the bands of wickedness, and breaks every yoke will yet furnish instruments in God's hands to restore Palestine to her ancient splendor, for says the prophet: "And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Isaiah is not the only prophet that speaks of our relation to the African. Zephaniah says: "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering." Zeph. iii. 10. God's dispersed is Israel; who is the daughter of his dispersed? YAHVEH, through Micah (iv. 6, 7) said,—"In that day will I assemble her that halteth [Judah], and I will gather her that is driven out and her that I have afflicted [Israel]; and I will make her that halted a remnant [the Jews], and her that was cast far off A STRONG NATION" [the American nation]. The daughter of God's dispersed is evidently the American church—the "suppliants"—worshippers—of the nation. They will bring an "offering" to God "from beyond the rivers of Ethiopia"—the African church. Zephaniah points to the latter in the context (v. 12) "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of YAHVEH." Could a better description be given, and in fewer words? J. T. C.

Wanted---

By the Greek and Hebrew languages, decent treatment from Advent preachers. We wonder that the former language especially does not die of strangulation. Ignorance before pretension, say we. No one is to blame for being ignorant if he improves his opportunities. A man is accepted according to that he hath, not according to that he hath not. "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Our remarks are suggested by the following, in an exchange: "The glorious doctrine of the resurrection to *Zoen*-life has been demonstrated. "What kind of a life is that? A *life*-life, a *living*-life, or a life *alive*—which? J. T. C.

The Time of the Second Advent.

It would be a singular fact, were not inconsistency so prominent in human affairs, that men who are first in predicting the time of the Second Advent are determined to remain in the dark with reference to the effect of that event on the race of mankind. They have a zeal, but not according to knowledge. The only idea they have is that Christ is coming in a year or two to burn the world, and to usher in the immortal age in completion. All the explicit declarations of God through the holy prophets, concerning the restoration of Israel, the re-constrction of David's throne, the distinction between the priest-kings of the coming age and the subjects of the kingdom, and the future blessing of "all the families of the earth" are ignored. Well, let them go on in their unhealthy agitation; we will do our humble part in protesting against it. The *Voice of the West*, May 16, ends a time article thus:

"The 1260 and the 1335 days, or years, begin together. This is a settled point among commentators. This being so, we can now answer the question, Where are we? The periods of 1260 and 1335 beginning in A. D. 533, the first must end with the sitting of the judgment in 1793, and the last will end with the coming of Christ and the resurrection of the just in 1868.

Dear reader, do not turn a deaf, or skeptical ear to this conclusion. Please look at the argument. Is it not only plausible, but also sound and true? Do we not stand on the threshold of the glorious kingdom of God? And please remember that while there are disputes about the chain events connected with the longer periods, there can be none in relation to these shorter ones. The light is clear on these, and no one has as yet ventured to criticise this argument."

The editor of the Herald of Life has repeatedly called attention to the fact that no evidence exists that the time of the Lord's coming is revealed. And with all necessary respect for the champions of time, we think that a principal leader in the original time movement, who has also been the means under God of opening the greatest truths to the people, and in the face of many who now despise his mature counsels, and who has given as *much* evidence at least of his fitness for teaching as any time theorist living, should be *answered* before the statement is made that "no one has as yet ventured to criticise this argument." It is by such wholesale neglect of facts that some people thrive.

The *Voice* speaks of the period of 1260 years. We answer that there is no mention made of any such period in God's book. Prove that there is such a period before you guess at its commencement. That "the time, times, and a half" of Daniel and Revelation are equal to 1260 years is *pure assumption*.

This assumed period of 1260 years is commenced A. D. 533. Here is another pure assumption.

The 1335 days of Dan. xii. 12 are called *years*. Another assumption.

The assumed 1260 years and the assumed 1335 years are said to "begin together." Another assumption.

The assumed 1335 years are predicted to end with the coming of Christ in 1868. An assumption of assumptions.

After assuming every point, the *Voice* asks us to "look at the argument" and tells us that "the light is clear." Yes, "clear as mud." Every thing is clear to men who are satisfied with assumptions. The *Voice* tells us elsewhere in the same issue that the forty-ninth year was the year of Jubilee. *Moses* says: "Ye shall hallow the *fiftieth* year....it shall be a jubilee unto you....a jubilee [shall the fiftieth year be unto you." Lev. xxv. 10, 11. But to the *Voice* "there is nothing clearer" then "that Moses directly and explicitly teaches" that the jubilee was the forty-ninth year.

We refer to this subject of time to warn people against placing undue depedence on time theories. If they were held simply as theories that may or may not be correct we should not speak. We believe that it is right to proclaim the near approach of the Second Advent. But when men—who have before been mistaken on the subject—undertake to state as a certainty revealed from God that the Second Advent will take place in 1866, 1867, 1868, or any other specific time, we have no hesitation in pronouncing them wise in their own conceits and above what is written. "The secret things belong unto YAHVEH." Our own opinion, drawn from considerable study of the Scriptures, is that those who have part in the resurrection and translation at Christ's coming will have no other warning than that which is given by the signs of the times. If the Lord should come to-day he would not overtake as a thief those who believe that he is nigh even at the doors, to which number we claim to belong.

There is no room for any doubt on this subject if our Saviour's words in Matt. xxiv. have their application at his second coming. Let us heed "The shepherd of the sheep." "The sheep hear *his* voice: [the voice of "the West" to the contrary notwithstanding] and he calleth his own sheep by name, and leadeth them out....and the sheep follow him, for they know his voice. And a stranger [of the West] will they not follow, but will flee from him: for they know not the voice of strangers." "He that hath ears to hear, let him hear"

THE VOICE OF JESUS. "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these, know that He is near, at the doors....But of that day and hour knoweth no man, no, uot the angels of heaven, but my Father only....Then shall two be in the field [evidently at their daily labor—Does not this imply that they will not foreknow the time?]; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have kept awake, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." J. T. C.

Murder.

When men stand up as teachers of the public, the very least that decency asks of them is that they make some endeavors to acquaint themselves with that which they profess to treat. This is especially required when religion is the subject. In his rich mercy, our Heavenly Father has bestowed upon us the Holy Scriptures not only to be read and studied, but also to be reverenced. No man has a right to make any critical or doctrinal statements unless he has made a reasonable effort to know whereof he affirms. There are many things in the Scriptures which may be fairiy understood by a plain reader, so that every one is justified in using his gift for general instruction in holy things; but there are some subjects that require a more special research, and therefore may not be carelessly treated by any but the presumptuous; who, being outside of the pale of law, may be expected to do about as they please.

Of all the themes that have been ill-treated by ignorant pretension and Uzzah-like irreverence in the name of Christianity, the Coming Kingdom of Jesus Christ appears to fare the worst. One reason is that a great many men and women are ready to swallow anything that is sugared over by their chosen incompetents. The latest pill of the kind that has come to our notice is done up in the editorial columns of the last *Crisis*. We would not call attention to it, did we not feel under solemn obligations to witness against the perversion of God's word. This, God being our helper, we will do as long as we live, "whether men will hear or whether they will forbear." The truth of God is everything to us, and as far as we are acquainted with it, we are determined to use it; as a light to guide the wayfarer, or as a sword to pierce the foe. The particular point we care nothing about, except to use it as an illustration.

"I would like to have you give in the Crisis *all* the light you have on Dan. viii. 4; especially on the term 'beasts,' for the benefit of the household of faith."

To which the Editor answers:

"The text reads as follows: 'I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.'

"In the first place we will give the full definition (omitting the words in Hebrew type) of the word *ghahy*, rendered 'beasts' in the text, as found in the Hebrew lexicon of Gesenius, who is a standard author. In order that the reader, who may not have a Bible at hand, may fully understand the application and use of the word under consideration, we will quote the passage referred to by Gesenius."

Then follows a long quotation from Gesenius; after which comes the following:

"The foregoing is the full definition of the word *ghahy*, rendered 'beasts' in Dan. viii. 4. The word occurs 509 times in the Hebrew Scriptures, and is rendered "living," "life," "alive," etc., in harmony with the foregoing definition, 412 times; and might be thus rendered in all other places, and be in harmony with the context. It is not *once* used to represent a government, unless it is in the text under consideration; and if thus used there, it is contrary to the meaning of the word. We know of but one correct way to settle the meaning of a word, and that is, to examine all the passages where the word occurs; and after doing this, as in this case, and finding it *never* used *symbolically* to represent a political power, our own mind is fully settled that it is not used to denote governments in Dan. viii. 4, but people, properly represented by the word LIVING, as in Isa. xxxviii. 19, where the same word occurs as follows:—"The LIVING, the LIVING, he shall praise thee, as I do this day."

The best way to introduce the facts to the reader is to use an illustration. Every one knows that we have words in our language which have more than one meaning. Take the word "vessel" for instance. A *tea-kettle* is a vessel and a *ship of war* is a vessel. Hence when the word "vessel" is used, the connection must decide what kind of a vessel is meant. Now how ridiculous it would be to open Worcester to decide the meaning of "vessel" and merely take his first definition without going any farther. A friend says: "I saw a vessel coming up New York Bay." You immediately report that your friend saw a tea-kettle coming up New York Bay. Would you be competent to define English words? Well, you would be just as competent as the Editor of the Crisis is to define Hebrew, for he has made a like blunder. (Two years ago he did the same thing in the Grant and Curry discussion, in relation to the word *Rephaim.*) Can it be possible that the question in the Crisis was ironical? Was there anything meant by putting the "*all*" in italics? "I would like to have you give in the Crisis *all* the light you have." The worthy critic is accustomed to make "all" mean all creation when he reads John v. 28; but he will have to bring it down to *nothing* in this case. "If the light that is in thee be darkness, how great is that darkness."

The word rendered "beasts" in Dan. viii. 4 is *chayyoth*. It is the plural of *chayyah*, which is the feminine of *chay*. *Chay* is sometimes used as an adjective, sometimes as a substantive. Our critic gives the quotations from Gesenius. Unfortunately for the light-bearer to the *Crisis* "household," he got hold of the wrong lesson. His object being to bolster up his time-pet, he thought it would not do to have cruel "beasts" in the way, for fear they might eat his pet. So he boldly affirms that the word "rendered 'beasts' in Dan. viii. 4 occurs 509 times in the Hebrew Scriptures, and is rendered 'living,' 'life,' 'alive,' etc. 412 times, *and might be thus rendered in all other places, and be in harmony with the context.*" (The italics are ours.) If he had turned over one more leaf in Gesenius he might have seen a whole menagerie of beasts arrayed against his assertion. O, William Gesenius, you ought to be ashamed to expose such creatures to frighten our "hobby" of time! (Our Life Company must be amused to see those who have been crying "hobby" against us, now riding the sorriest kind of a "hobby.") It is now our turn to quote the great Hebraist.

"Chayyah . . pr. fem. of adj. *chay*, i. e. *living*, where see; then as subst. *living thing*, Hence

1. *An animal, beast*, e. g. *chayyah ra-ah a ravenous beast* Gen 37; 20, 33."

Let us try this "ravenous beast" and see if we can change him into an attribute of life for the accommodation of the Crisis "household of faith"! "Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil *beast* hath devoured him. ....An evil *beast* hath devoured him."

We will not quote any more. One "evil beast" is enough for such a sickly theory as that of the *Crisis*. But if necessary Gesenius will supply a "crocodile," and "all kinds of beasts." Because a tea-kettle is a vessel, therefore the word vessel must always be rendered tea-kettle. That is *Crisis* logic.

The word "beast" occurs in the common

earth in the fall of the leaf, and sleeps till the life-giving sun again asserts its power, and awakens the bud or the seed to its new round of life. Air is the first and last want of our bodies. Our first cry and last gasp attest its power. The lungs are the two fire places of the system; air is the fuel; the fire smoulders in the air-tight stove till the valve is raised, when it bursts into flame: air, food, sleep, and the cheerful emotions, are the only restoratives to exhausted nerves and blood-vessels.

The Spirit of the "Harlot"

The *Freeman's Journal & Catholic Register* of this city advertises a new book entitled "The History of Protestant Priestcraft in Europe and America." We quote from the prospectus.

"All should subscribe who wish to acquaint themselves with historical facts of the greatest value atthe present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted on our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this History useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country."

The Right Talk.

The Presbyterian (N. S.) General Assembly, which has just closed its ten days session in Brooklyn, has adopted a minute on the state of the Country, from which we extract these timely words:

"Let it not be said that, as a church, we have nothing to do with civil legislation. The day has gone by when an intelligent Christian will affirm the doctrine, that what is wrong in religion is right in politics. God has taught us, in this war, that the Church must conserve the State by instructing the people in the great principles of justice, and inspiring them to practice the same. Without the teaching and the inspiration of the Church, the patriotism of this nation would never have nerved itself for the permanent and heroic defense of freedom (and this is but another name for justice) which has crushed the treason that sought to assassinate the State. We wish all men to know that the members of our churches are bound to be Christians, in politics as well as in religion. God hath made us responsible according to our numbers and our intelligence, for the welfare and healthful legislation of the State. To meet this responsibility, our Christian patriots must exert themselves to influence the primary meetings for the nomination of fit men, to secure the election of good, pure men to office, and when nominated themselves to remember the duty of assisting their country, and illustrating both their piety and patriotism by consenting to serve her."

The Assembly also adopted the following resolution, which was adopted by the Presbyterian (O. S.) General Assembly at Pittsburg:

"*Resolved*, That a committee of four ministers and three laymen be appointed by this meeting to present this subject to the General Assembly, and to be associated with a similar committee to be appointed by that body, in devising plans by which a general and concerted movement of all the Protestant forces of the land may be brought about, and bold, continuous, and vigorous protest, by word and act, shall be enunciated against both infidelity and Roman Catholicism, the arch-enemies of truth in the midst of the professing Church of God, and arch-traitors to civil and religious freedom throughout the world."

Wasted Thoughts.

Few persons know how much it costs to write a good article for a good daily or weekly journal. Days and even weeks, of the very best talent, are sometimes spent upon a single column. Whole libraries are examined to illustrate or substantiate a single position. The light of ancient and modern days is concentrated upon it. This article is printed and sent into the world—a world of ignorance and suffering, where such articles are sometimes worth a thousand times their weight in gold. They are brought to men's doors, and thrown upon their tables. But alas! how few of the busy multitude read them! How many less reflect upon them, and still less understand and profit by them?

How often do we see the very best religious papers, after being skimmed over for a few items of news and anecdotes, thrown into the waste-drawer, used to do up ends of codfish or tobacco, or to light a cigar.

That immortal truth which costs so much to elaborate, and which so many are perishing for the want of, so far as thousands are concerned, has vanished in the air. Those very persons who least prized the truth, were those who most needed it.

Often have we thought, when reading some soul stirring article, what a pity that so few in the world will read and profit by this. Not one in twenty in the small circle will see it, and not more than give it a passing glance.

The world is rich in knowledge, yet the great mass are starving and dying for want of it. After it had been dug from the mine with hard toil, and prepared with wise discrimination, for their special benefit, they turn from it with utter neglect.—*Congregationalist.*

The Herald of Life.

NEW YORK, MAY 31, 1865.

"Ask, and it shall be Given."

The more we consider the condition of God's dear children, the more do we realize the importance of having a spirit of entire dependence on him. We are apt to be led away by the pantheistic idea that God, being every where in general, and no where in particular, working every where in general, and no where in particular, is therefore so immeasurably removed from us as individuals, that it is useless for us to expect his especial notice. This idea is pernicious, and like a noxious weed, should be uprooted before it has acquired a hold that we can not overcome. What can God say more than he hath said to assure us of his especial love? "Like as a father pitieth his children, so Yahveh pitieth them that fear him." "Yahveh preserveth all them that love him." Many other quotations might be given to establish the clear preference given by the Almighty to them that love him. Now if he makes a distinction between the different classes of mankind, between those that love him and those who do not, we have the principle of partiality established, and there is nothing to prevent our carrying it out as far as we see to be consistent with the facts of revelation and of our common experience.

But some man will say,—"You are wrong, for 'God is no respecter of persons.'" We wish that men, professed Christians at least, would read the Bible enough to understand what they quote. It is not unqualifiedly true that God is no respecter of persons; on the contrary he is the most rigid respecter of persons in the Universe. He respects the good above the evil, the zealous above the lukewarm, the devoted above the careless, the reverential above the profane, and so on indefinitely. What is more, he respects the children for the fathers' sakes. He says so over and over again in his word. "I have never seen the righteous forsaken, nor *his seed* begging bread" was the testimony of the Psalmist. Because of his promise to Abraham he has blessed, doth bless, and will bless his natural seed with peculiar blessings. The idea that God is not partial is a mistaken one.

What then does Paul mean? Let us read the whole passage. "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. iii. 25. That is, God will punish the evil-doer, no matter what his position in life, for He does not respect persons as *men* often do. The Apostle is speaking of the relation of masters and servants, and would teach that God will punish a wicked master as readily as a wicked servant. In his epistle to the Romans, Paul also says that God does not respect persons; but there he is speaking of the great universal scheme of salvation which ultimately saves the worthy of all nations. But all this does not militate against the plain fact that God makes a difference between persons. And what are we that we should murmur?

Did not God respect his servant Daniel, and make communications to him of a peculiar and wonderful nature? Why? Because Daniel struggled in prayer and earnestly sought the Lord's face. On one occasion, spoken of in Daniel ix., Gabriel was sent with a message, and informed the prophet that "the commandment came forth at the *beginning* of his supplications." So anxious was the Almighty to honor his servant. Was there no respect of persons here? Hundreds of proofs might be adduced from the Scriptures, but enough has been said to enable us to consider our privileges. Let us learn to put entire and absolute dependence on God *in every thing.* "Let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." "Draw nigh unto God, and he will draw nigh unto you." Come, Lord, drive out unbelief and doubt, and take full possession of our hearts. "Quicken us and we shall call upon thy name!" J. T. C.

The Poet "Young" on Immortality.

By referring to our outside, it will be seen that the following is an appendix. It completes the notice of Young's argument from *nature*; some other time we may consider his argument *from man*, which will be found as futile as its predecessor. The poet's first argument was based on the *revolution* in nature; let us now hear his next—on the *gradation*.

"If nature's revolution speaks aloud,
In her gradation hear her louder still.
Look nature through, 'tis neat gradation all.
By what minute degree her scale ascends!
Each middle nature join'd at each extreme,
To that above it join'd, to that beneath.
Parts, into parts reciprocally shot,
Abhor divorce: what love of union reigns!
Here dormant matter waits a call to life;
Half-life, half-death, join there: here, life and sense;
There, sense from reason steals a glimmering ray;
Reason shines out in man. But how preserved
The chain unbroken upward to the realms
Of incorporal life? those realms of bliss,
Where death has no dominion? Grant a make
Half-mortal, half-immortal; earthy, part,
And part ethereal; grant the soul of man
Eternal; or in man the series ends.
Wide yawns the gap; connection is no more:
Check'd reason halts; her next step wants support;
Striving to climb, she tumbles from her scheme;
A scheme, analogy pronounced so true;
"Analogy, man's surest guide below."

"Analogy" is an excellent thing, but like many other excellent things it may be carried too far. The foregoing description of the "gradation" in "nature" is fine, but the gradation may also be carried too far. Our poet is anxious to preserve "the chain unbroken upward to the realms of incorporeal life." But how does he know that such a chain exists? We consider the doctrine dangerous; for the supposition of a chain leading, link by link, from he lowest plane in nature up to God, would justify the supposition that the chain has always existed. To make the chain complete in the present we have to "grant a make half mortal, half immortal; earthy, part, and part ethereal." Must there not be the same link in the past? Hence this peculiar being called man must have always existed. But our poet did not believe this latter proposition. He said with us that man had a beginning. Where, then, was the chain of gradation before this essential link was made? If we do not grant it now, we know the consequences. "Wide yawns the gap." Without man there is a gap. Then before man was created there was a gap; and a gap in the past is just as incomprehensible as a gap in the present. If it was, it may be. Snap goes the chain of gradation and down "tumbles" the suspended "analogy"—not a very "sure guide" in this case. These analogies in nature are very pretty if we keep them within bounds; but the truth is, immortality is beyond nature. Immortality belongs to the *God* of Nature—"who only hath immortality;" 1 Tim. vi. 16. Let not "corruptible man" presume to link himself with the incorruptible God" lest he "worship and serve the creature rather than the Creator;" Rom. i. 23, 25. Let not "the truth of God"—immortality is the prerogative only of the Divine—be "changed into a lie"—immortality belongs to the human. If we ever become immortal it will be, not because of any gradation or revolution in nature, but because we are made "partakers of the divine nature;" 2 Pet. i. 4. The Holy Spirit the only link between God and man, and without that link, man must inevitably sink back to the black darkness of nonentity. "That which is begotten of the flesh is flesh; and that which is begotten of the Spirit is spirit. Marvel not that ye must be begotten from above." John iii. J. T. C.

Isaiah on American Slavery.

The great truth that the seed of the lost ten tribes are identical with the Teutonic race throws a light on the prophetic word that is truly startling. We are now satisfied that the fifty-eight chapter of Isaiah contains a prediction of the Anti-Slavery movement in these United States. "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin." [not "sins"]. Here reference is made to some great national sin, which the context explains. It is the sin of oppression. The exhortation—"Cry aloud" has certainly been faithfully observed for the last thirty years. All history may be searched in vain for another such faithful crying out against national transgression. The command was not only to "cry aloud," but also, "Spare not." This immediately calls up the forms of the various uncompromising national scourgers, having their representative in Wendell Phillips, the utterer of more political truth than any man of his day. Surely the first verse of the chapter has been signally fulfilled.

"Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." This is a description of the abundance of religious pretension which co-existed with the oppression. The hypocrisy of Christians was evidenced in the well-known cards posted in the noon-day prayer meetings of 1857 prohibiting any reference to the great crime of the nation, in the action of the leading Church bodies, which set their faces like a flint against anti slavery agitation; in the wicked stifling of every sympathetic word for the bond-man by the American Tract Society and other religious corporations. The American church as a whole was dead while she lived, a whited sepulchre of religious profession without, but full of pro-slavery corruption within. God saw it all, and said:—"Shall not my soul be avenged on such a nation as this"—and down came the red bolts of his indignation. The nation found itself in the coils of the serpent of rebellion. Battle after battle was fought, defeat and disgrace seemed to cling to the starry banner, and all was dark. Then we began to fast and pray. Still no relief. We were astonished. Then we said, in the language of the prophet:

"Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" And the answer came back, "Behold, in the day of your fast ye find pleasure, and exact all your labors." How exactly was this language fulfilled! Was ever pleasure-seeking carried to such an extent as since the beginning ofthe rebellion? Was it not the subject of particular remark by the newspapers of the day? and still we "exacted all our labors"—still the abomination that caused our troubles was permitted to exist, while Northern amusements went on as "merry as a marriage bell." And God further said: "Behold, ye fast for strife and debate, and to smite with the first of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a man to afflict his soul a day? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor tht are cast out to thy house? when thou seet the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

At length the voice of God became the voice of the people, and the emancipation of the negro was determined in the national councils. No sooner did we earnestly set ourselves to do justice than the flood tide of victory came in with steady volume, and peace came with unlooked for suddenness. This, too, was predicted by the prophet: "Then shall thy light break forth *as the morning*, and thine health shall spring forth *speedily*; and thy righteousness shall go before thee: the glory of Yahveh shall be thy rereward. Then shalt thou call, and Yahveh shall answer; thou shalt cry, and he shall say, Here I am."

The work of righteous repentance is to be completed by the enfranchisement of the chattels, and the abolition of the vile spirit of *caste*. The negro will have his social equality fully recognized. This also is asserted by the prophet: "If thou take away from the midst of thee the yoke, *the putting forth of the finger*, and *speaking vanity* [the use of disparaging and contemptous epithets, as for example, the word "nigger," which is often used by professed Christians—to their shame be it spoken]: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thy darkness be as the noon. And Yahveh shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

The grand consequence of this national repentance is yet to be seen. This same nation that looses the bands of wickedness, and breaks every yoke will yet furnish instruments in God's hands to restore Palestine to her ancient splendor, for says the prophet: "And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Isaiah is not the only prophet that speaks of our relation to the African. Zephaniah says: "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering." Zeph. iii. 10. God's dispersed is Israel; who is the daughter of his dispersed? Yahveh, through Micah (iv. 6, 7) said,—"In that day will I assemble her that halteth [Judah], and I will gather her that is driven out and her that I have afflicted [Israel]; and I will make her that halted a remnant [the Jews], and her that was cast far off A STRONG NATION" [the American nation]. The daughter of God's dispersed is evidently the American church—the "suppliants"—worshippers—of the nation. They will bring an "offering" to God "from beyond the rivers of Ethiopia"—the African church. Zephaniah points to the latter in the context (v. 12) "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Yahveh." Could a better description be given, and in fewer words? J. T. C.

Wanted---

By the Greek and Hebrew languages, decent treatment from Advent preachers. We wonder that the former language especially does not die of strangulation. Ignorance before pretension, say we. No one is to blame for being ignorant if he improves his opportunities. A man is accepted according to that he hath, not according to that he hath not. "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Our remarks are suggested by the following, in an exchange: "The glorious doctrine of the resurrection to *Zoen*-life has been demonstrated. "What kind of a life is that? A *life*-life, a *living*-life, or a life *alive*—which? J. T. C.

The Time of the Second Advent.

It would be a singular fact, were not inconsistency so prominent in human affairs, that men who are first in predicting the time of the Second Advent are determined to remain in the dark with reference to the effect of that event on the race of mankind. They have a zeal, but not according to knowledge. The only idea they have is that Christ is coming in a year or two to burn the world, and to usher in the immortal age in completion. All the explicit declarations of God through the holy prophets, concerning the restoration of Israel, the re-constrction of David's throne, the distinction between the priest-kings of the coming age and the subjects of the kingdom, and the future blessing of "all the families of the earth" are ignored. Well, let them go on in their unhealthy agitation; we will do our humble part in protesting against it. The *Voice of the West*, May 16, ends a time article thus:

"The 1260 and the 1335 days, or years, begin together. This is a settled point among commentators. This being so, we can now answer the question, Where are we? The periods of 1260 and 1335 beginning in A. D. 533, the first must end with the sitting of the judgment in 1793, and the last will end with the coming of Christ and the resurrection of the just in 1868.

Dear reader, do not turn a deaf, or skeptical ear to this conclusion. Please look at the argument. Is it not only plausible, but also sound and true? Do we not stand on the threshold of the glorious kingdom of God? And please remember that while there are disputes about the chain events connected with the longer periods, there can be none in relation to these shorter ones. The light is clear on these, and no one has as yet ventured to criticise this argument."

The editor of the Herald of Life has repeatedly called attention to the fact that no evidence exists that the time of the Lord's coming is revealed. And with all necessary respect for the champions of time, we think that a principal leader in the original time movement, who has also been the means under God of opening the greatest truths to the people, and in the face of many who now despise his mature counsels, and who has given as *much* evidence at least of his fitness for teaching as any time theorist living, should be *answered* before the statement is made that "no one has as yet ventured to criticise this argument." It is by such wholesale neglect of facts that some people thrive.

The *Voice* speaks of the period of 1260 years. We answer that there is no mention made of any such period in God's book. Prove that there is such a period before you guess at its commencement. That "the time, times, and a half" of Daniel and Revelation are equal to 1260 years is *pure assumption.*

This assumed period of 1260 years is commenced A. D. 533. Here is another pure assumption.

The 1335 days of Dan. xii. 12 are called *years.* Another assumption.

The assumed 1260 years and the assumed 1335 years are said to "begin together." Another assumption.

The assumed 1335 years are predicted to end with the coming of Christ in 1868. An assumption of assumptions.

After assuming every point, the *Voice* asks us to "look at the argument" and tells us that "the light is clear." Yes, "clear as mud." Every thing is clear to men who are satisfied with assumptions. The *Voice* tells us elsewhere in the same issue that the forty-ninth year was the year of Jubilee. *Moses* says: "Ye shall hallow the *fiftieth* year....it shall be a jubilee unto you....a jubilee [shall the fiftieth year be unto you." Lev. xxv. 10, 11. But to the *Voice* "there is nothing clearer" then "that Moses directly and explicitly teaches" that the jubilee was the forty-ninth year.

We refer to this subject of time to warn people against placing undue depedence on time theories. If they were held simply as theories that may or may not be correct we should not speak. We believe that it is right to proclaim the near approach of the Second Advent. But when men—who have before been mistaken on the subject—undertake to state as a certainty revealed from God that the Second Advent will take place in 1866, 1867, 1868, or any other specific time, we have no hesitation in pronouncing them wise in their own conceits and above what is written. "The secret things belong unto Yahveh." Our own opinion, drawn from considerable study of the Scriptures, is that those who have part in the resurrection and translation at Christ's coming will have no other warning than that which is given by the signs of the times. If the Lord should come to-day he would not overtake as a thief those who believe that he is nigh even at the doors, to which number we claim to belong.

There is no room for any doubt on this subject if our Saviour's words in Matt. xxiv. have their application at his second coming. Let us heed "The shepherd of the sheep." "The sheep hear *his* voice: [the voice of "the West" to the contrary notwithstanding] and he calleth his own sheep by name, and leadeth them out....and the sheep follow him, for they know his voice. And a stranger]of the West] will they not follow, but will flee from him: for they know not the voice of strangers." "He that hath ears to hear, let him hear"

The Voice of Jesus. "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these, know that He is near, at the doors....But of that day and hour knoweth no man, no, uot the angels of heaven, but my Father only....Then shall two be in the field [evidently at their daily labor—Does not this imply that they will not foreknow the time?]; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have kept awake, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." J. T. C.

Murder.

When men stand up as teachers of the public, the very least that decency asks of them is that they make some endeavors to acquaint themselves with that which they profess to treat. This is especially required when religion is the subject. In his rich mercy, our Heavenly Father has bestowed upon us the Holy Scriptures not only to be read and studied, but also to be reverenced. No man has a right to make any critical or doctrinal statements unless he has made a reasonable effort to know whereof he affirms. There are many things in the Scriptures which may be fairly understood by a plain reader, so that every one is justified in using his gift for general instruction in holy things; but there are some subjects that require a more special research, and therefore may not be carelessly treated by any but the presumptuous; who, being outside of the pale of law, may be expected to do about as they please.

Of all the themes that have been ill-treated by ignorant pretension and Uzzah-like irreverence in the name of Christianity, the Coming Kingdom of Jesus Christ appears to fare the worst. One reason is that a great many men and women are ready to swallow anything that is sugared over by their chosen incompetents. The latest pill of the kind that has come to our notice is done up in the editorial columns of the last *Crisis.* We would not call attention to it, did we not feel under solemn obligations to witness against the perversion of God's word. This, God being our helper, we will do as long as we live, "whether men will hear or whether they will forbear." The truth of God is everything to us, and as far as we are acquainted with it, we are determined to use it; as a light to guide the wayfarer, or as a sword to pierce the foe. The particular point we care nothing about, except to use it as an illustration.

"I would like to have you give in the Crisis *all* the light you have on Dan. viii. 4; especially on the term 'beasts,' for the benefit of the household of faith."

To which the Editor answers:

"The text reads as follows: 'I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.'

"In the first place we will give the full definition (omitting the words in Hebrew type) of the word *ghahy*, rendered 'beasts' in the text, as found in the Hebrew lexicon of Gesenius, who is a standard author. In order that the reader, who may not have a Bible at hand, may fully understand the application and use of the word under consideration, we will quote the passage referred to by Gesenius."

Then follows a long quotation from Gesenius; after which comes the following:

"The foregoing is the full definition of the word *ghahy*, rendered 'beasts' in Dan. viii. 4. The word occurs 509 times in the Hebrew Scriptures, and is rendered "living," "life," "alive," etc., in harmony with the foregoing definition, 412 times; and might be thus rendered in all other places, and be in harmony with the context. It is not *once* used to represent a government, unless it is in the text under consideration; and if thus used there, it is contrary to the meaning of the word. We know of but one correct way to settle the meaning of a word, and that is, to examine all the passages where the word occurs; and after doing this, as in this case, and finding it *never* used *symbolically* to represent a political power, our own mind is fully settled that it is not used to denote governments in Dan. viii. 4, but people, properly represented by the word LIVING, as in Isa. xxxviii. 19, where the same word occurs as follows:—"The LIVING, the LIVING, he shall praise thee, as I do this day."

The best way to introduce the facts to the reader is to use an illustration. Every one knows that we have words in our language which have more than one meaning. Take the word "vessel" for instance. A *tea-kettle* is a vessel and a *ship of war* is a vessel. Hence when the word "vessel" is used, the connection must decide what kind of a vessel is meant. Now how ridiculous it would be to open Worcester to decide the meaning of "vessel" and merely take his first definition without going any farther. A friend says: "I saw a vessel coming up New York Bay." You immediately report that your friend saw a tea-kettle coming up New York Bay. Would you be competent to define English words? Well, you would be just as competent as the Editor of the Crisis is to define Hebrew, for he has made a like blunder. (Two years ago he did the same thing in the Grant and Curry discussion, in relation to the word *Rephaim.*) Can it be possible that the question in the Crisis was ironical? Was there anything meant by putting the "*all*" in italics? "I would like to have you give in the Crisis *all* the light you have." The worthy critic is accustomed to make "all" mean all creation when he reads John v. 28; but he will have to bring it down to *nothing* in this case. "If the light that is in thee be darkness, how great is that darkness."

The word rendered "beasts" in Dan. viii. 4 is *chayyoth.* It is the plural of *chayyah*, which is the feminine of *chay.* *Chay* is sometimes used as an adjective, sometimes as a substantive. Our critic gives the quotations from Gesenius. Unfortunately for the light-bearer to the *Crisis* "household," he got hold of the wrong lesson. His object being to bolster up his time-pet, he thought it would not do to have cruel "beasts" in the way, for fear they might eat his pet. So he boldly affirms that the word "rendered 'beasts' in Dan. viii. 4 occurs 509 times in the Hebrew Scriptures, and is rendered 'living,' 'life,' 'alive,' etc. 412 times, *and might be thus rendered in all other places, and be in harmony with the context.*" (The italics are ours.) If he had turned over one more leaf in Gesenius he might have seen a whole menagerie of beasts arrayed against his assertion. O, William Gesenius, you ought to be ashamed to expose such creatures to frighten our "hobby" of time! (Our Life Company must be amused to see those who have been crying "hobby" against us, now riding the sorriest kind of a "hobby.") It is now our turn to quote the great Hebraist.

"Chayyah . . pr. fem. of adj. *chay*, i. e. *living*, where see; then as subst. *living thing*, Hence 1. *An animal, beast*, e. g. *chayyah ra-ah a ravenous beast* Gen 37; 20, 33."

Let us try this "ravenous beast" and see if we can change him into an attribute of life for the accommodation of the Crisis "household of faith"! "Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil *beast* hath devoured him. ....An evil *beast* hath devoured him."

We will not quote any more. One "evil beast" is enough for such a sickly theory as that of the *Crisis.* But if necessary Gesenius will supply a "crocodile," and "all kinds of beasts." Because a tea-kettle is a vessel, therefore the word vessel must always be rendered tea-kettle. That is *Crisis* logic.

The word "beast" occurs in the common

version of the book of Daniel *nineteen* times, the word in the text referred to in the *Crisis* being the *nineteenth* instance and *every time* it comes from the Hebrew word aforesaid. The curious reader may endeavor to apply Eld. Grant's definition in these places, and observe its wonderful "harmony with the context."

But the worst feature of the matter is yet to be noticed. The great luminary says of the Hebrew word in question,—"It is not *once* used to represent a government, unless it is in the text under consideration; and if thus used there, it is contrary to the meaning of the word." To which we reply: This very word applies to *governments* in NINE of the nineteen instances aforesaid, before we come to the text in question, to wit: Dan. vii. 3, 5, 6, 7, twice, 11, 12, 17, 19, 23. When shall we have done with such wholesale murder of God's word? J. T. C.

Dr. Chalmers in the Pulpit.

We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months in the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a cartful of irrepressible youngsters. "Calm was all nature as a resting wheel."

The crows, instead of making wing, were impudent and sat still; the cart horses were standing, knowing the day, at the field gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sunlight—vast, dim, melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blythe company;" the country side seemed moving to some center. As we entered the kirk we saw a notorious character, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

He had a hardness in his eye,
He had a hardness in his cheek.

He was our terror, and we not only wondered, but we were afraid when we saw him going in. How different in looks to a brisk town congregation! There was a fine leisureliness and a vague stare; eyebrows raised and mouths open, as is the habit with those who speak little, and look much at far-off objects. The minister comes in, homely in the dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves." He looked vaguely round upon his audience, as if he saw in it one great object, not many. We shall never forget his smile! its general benignity; how he let the light of his countenance upon us. He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forget it, but its subject was, "Death reigns." He stated slowly, calmly, the simple meaning of the words, what death was, and how and why it reigned; then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how Death reigned—everywhere, at all times, at all places; how we all know it; how we would yet know more of it. The drover who had sat down in the table seat opposite, was gazing up in a state of stupid excitement; he seemed restless; but never kept his eyes from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple, terrible statement, was repeated at some lucid interval.

After overwhelming us with proofs of the reign of Death, and transferring to us his intense urgency and emotion; and after shrieking as if in despair, these words, "Death is a tremendous necessity," he suddenly looked beyond us, as if into some distant region, and cried out, "Behold a mightier! who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, traveling toward men in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all. Then he took fire once more, and enforced, with redoubled energy and richness, the freeness, the simplicity, the security of the great method of justification. How astonished and impressed we all were! He was at the full thunder—the whole man was in an agony of earnestness. The drover was weeping like a child, the tears were running down his ruddy coarse cheeks; his face opened out and smoothed like an infant's; his whole body stirred with emotion. We all had insensibly been drawn out of our seats, and were converging toward the wonderful speaker. And when he sat down, after warning each one of us to remember who it was that followed death on his pale horse, and how alone we could escape, we all sunk back into our seats. How beautiful to our eyes did the thunderer look—exhausted, but sweet and pure. How he poured out his soul before his God, in giving thanks for sending the abolisher of Death! Then, a short psalm, and all was ended.—*North British Review.*

Unconsciousness of the Time of Conversion.

I could gladly, thou sayest, attend with patience upon the great and happy work of exciting grace, were I but sure that I had it—could I but be persuaded of the truth of my conversion. But it is my great misery, that here I am at a sad and uncomfortable loss; for I have been taught that every true convert can assign the time, the place, the means, the manner of his conversion; can show how near he was brought to the gates of death, how close to the very verge of hell, when God, by a mighty and outstretched arm, snatched him away, in his own sensible apprehension, from the pit, and suddenly rescued him from that destruction, and put him into a new state of spiritual life and undoubted salvation. All which I cannot do; not finding in myself any such sudden and vehement concussion and heart-breaking, any such forcible and irresistible operation of God's Spirit within me. I am not able to mention the sermon that converted me, or those particular approaches that my soul made toward a hardly-recovered desperation.

My son, it is not safe for any man to take upon him to set limits to the ways of the Almighty, or to prescribe certain rules to the proceedings of his infinite wisdom. That most free and all-wise agent will not be tied always to walk in one path, but varies his course according to the pleasure of his own will. One man he calls suddenly, another by leisure; one by a kind of holy violence, as he did Paul; another by sweet solicitations, as Philip, Nathaniel, Andrew, Peter, Matthew, and the rest of the apostles. One man he draws to heaven with gracious invitations; another he drives thither by a strong hand.

We have known those who, having misspent their early life in notoriously wicked courses, living as without God, and even against him, have been suddenly stricken with some powerful denunciation of judgment, which hath so wrought upon them as to bring them within sight of hell, who, after long and deep humiliation, have been raised up, through God's mercy, to a comfortable sense of the Divine favor, and have proceeded to a very high degree of regeneration, and lived and died saints. But this is not every man's case. Some have, from their infancy, been brought up in the nurture and admonition of the Lord; have been trained up under a godly and conscientious ministry, where they have been continually plied with the effectual means of grace, precept upon precept, line upon line, here a little and there a little; and have insensibly received the gracious operations of the Spirit of God, though not without many inward strifes with temptations, and sad fits of humiliation for their particular failings, forming them, by degrees, to a state of holy obedience. These, therefore, cannot expect to find any sensible alteration in themselves. As well may the child know when he was born, as these know the instant of their spiritual regeneration; and as well may they see the grass to grow, as they can perceive their insensible increase of grace. It is enough that the child attaining to the use of reason now knows that he was born; and that, when we see the grass higher than we left it, we know that it has grown. Let it, then, suffice thee, my son, to know that the thing is done, though thou canst not define the time and manner of doing it. Be not curious about particular perceptions, while thou mayest be assured of the reality and truth of the grace wrought in thee. Thou seest the skillful surgeon, when he wants to make an issue in the body of his patient, can do it either by a sudden incision or a slow corrosive; both agree to one end, and equally tend toward health. Trust God with thyself, and let him alone with his own work. What is it to thee which way he thinks best to bring about thy salvation?—*Bishop Hall.*

Beginning Family Prayer.

The commencement of this sacred and delightful duty must often be attended by difficulties, where the head of the family has for years neglected it. "I have never done anything since I became a Christian," writes one, "which required so much self-denial, and which was so truly a bearing of the cross, as beginning family worship. I felt that it was a duty from the time I devoted myself to the service of Christ, but I shrunk from its performance so painfully, that day after day, and week after week, passed away without my attempting it. At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort to perform it the ensuing morning, cost what it would. It occasioned me a wakeful night; again and again I implored strength from on high. I was constitutionally timid, and when the morning came, was much agitated.

"Before breakfast I said to my wife, 'I feel, C——, as if we ought to have prayer in the family. We have all souls to be saved, and need God's blessing. I am sure you will not object to it.' 'No,' she replied, but the tone in which she said it was not encouraging. When we arose from the breakfast table it seemed the children had never been so noisy before, and it required an effort to request them to keep silence, and be seated. They did so, but I felt that their eyes were fixed wonderingly upon me. I took the large Bible from the shelf, and sat down. I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and reap the first chapter that presented itself. I then knelt, and with faltering voice began to address the Creator. But my hesitation soon passed off. I knew not why it was, but during the performance of this service, my soul was so filled with the thoughts of God's great goodness in permitting me to approach him, and place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplication for his blessing with as much fervor and freedom as I had ever done in secret. When I arose, I perceived my wife's eyes were moistened with tears.

"The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service, and to many of them I believe the hour of prayer has become one of the most highly prized of all the day brings us."—*Selected.*

Paying an Old Debt.

A merchant very extensively engaged in commerce and located upon the Long Wharf, Boston, died intestate, February 18th, 1802, at the age of seventy-five. After his death, a package of very considerable size was found carefully tied up and labeled as follows:

"Notes, due-bills and accounts against sundry persons down along shore. Some of them may be got by suit and severe dunning. But the people are poor; most of them have had fisherman's luck. My children will do as they think best. Perhaps they will think, with me, that it is best to burn this package entire."

About a month after he died, the sons met together, when the elder brother, the administrator, produced the packet, and read the superscription, and asked what course should be taken in regard to it. Another brother, a few years younger than the eldest, a man of strong impulsive temperament, unable at that moment to express his feelings by words, while he brushed the tears from his eyes with one hand, by a spasmodic jerk of the other toward the fire-place, indicated his wish to have the packet put into the flames. It was suggested by another brother, that it might be well first to make a list of the debtors' names, and of the dates and amounts, that they be enabled as the intended discharge was for all, to inform such as might offer payment, that their debts were forgiven. On the following day they again assembled, and the list had been prepared, and all the notes, due-bills and accounts, which including interest, amounted to thirty thousand dollars, were committed to the flames.

It was about four months after our father's death, continued my informant, in the month of June, that I was sitting in my eldest brother's office, waiting for an opportunity to speak with him, when there came in a hard favored, little old man, who looked as if time and rough weather had been to the windward of him for seventy years. He asked if my brother was not the executor. My brother replied that he was administrator, as our father died intestate.

"Well," said the stranger, "I have come up from the Cape, to pay a debt I owed the old gentleman."

My brother requested him to take a seat, he being at the desk. The old man sat down, and putting on his glasses, drew out a very ancient pocket-book and began to count over his money. When he had finished, as he sat waiting his turn, slowly twirling his thumbs, with his old gray, meditative eyes upon the floor, he sighed, and I knew the money, as the phrase runs, came hard, and secretly wished that the old man's name might be found on the forgiven list. My brother was soon at leisure, and asked him the usual questions, his name, residence, &c. The original debt was four hundred and forty dollars. It had stood a long time, and with the interest, amounted to between seven and eight hundred dollars.—My brother went to his desk, and after examining the forgiven list attentively, a sudden smile lit upon his countenance, and told me the truth at a single glance. The old man's name was there! My brother quietly took a chair by his side, and conversation occurred between them which I shall never forget.

"Your note is outlawed," said he; "it was dated twelve years ago, payable in two years; there is no witness, and interest has never been paid; you are not bound to pay this note; we can never recover this amount."

"Sir," said the old man, "I wish to pay it. It is the only debt I have in the world. It may be outlawed *here*, but I have no child, and my old woman and I hope we have made our peace with God, and I wish to do so with man. I should like to pay it." And he laid the bank notes before my brother, requesting him to count them over.

"I cannot take the money," said my brother.

The old man became alarmed. "I have cast simple interest for twelve years, and counted it all over," said he. "I will pay you compound interest, if you require it. The debt ought to have been paid long ago; but your father was very indulgent,—he knew I'd been unlucky, and he told me not to worry about it."

My brother then set the matter before him, and taking the bank bills he returned them to the old man's pocket-book, telling him that, although our father left no formal will, he had recommended to his children to destroy certain notes, due-bills, and other evidences of debt, and release those who might be legally bound to pay them.

For a moment the worthy old man appeared to be stupefied. After he had collected himself, and wiping the tears from his eyes, he said: "From the time I heard of your father's death, I have raked and scraped, and pinched and spared, to get the money together for the debt. About ten days ago, I made up the sum within twenty-five dollars. My wife knew how much the payment of this debt lay on my spirits, and advised me to sell a cow and make up the difference, and get the heavy burden off my mind. I did so; and now what will my old woman say? I must go back to the Cape and tell her this good news. She'll probably repeat the very words she used when she put her hand on my shoulder as we parted—"I have never seen the righteous forsaken, nor his seed begging bread."

Giving each of us a shake of the hand, and a blessing on our oldfather's memory, he went on his way rejoicing.

After a short silence, taking his pencil and making a cast—"There," said my brother, "your part of the amount would be so much. Contrive a plan to convey me your share of the pleasure derived from this operation, and the money is at your service."

Such is the simple tale, which I have told as it was told me. To add the evident moral, would be an insult to the reader.

Peace.

The surrender by their chief of all the Rebel forces westward of the Mississippi was consummated on Friday last at New Orleans, received by telegraph next day at Washington, and appropriately recognized by the President in an order through the War Department that all persons confined under sentences by Military tribunals of imprisonment during the War be at once discharged from custody. This is an official notification that the War is closed, that the authority of the Union is fully reestablished and respected from the St. John to the Rio Grande, and that the Great Rebellion is no more! Gen. Sheridan's Texas campaign is ended before it was fairly begun, and our armies can be reduced, so fast as the soldiers can be paid off, to a very moderate Peace establishment. So the day of national mourning for our lamented President Lincoln (Thursday, June 1) will be observed throughout nearly the whole extent of our vast country—in Little Rock and Montgomery, in Tallahassee and Galveston, as openly, as earnestly as in Boston and Chicago.

So ends the mightiest, grandest, bloodiest, most destructive, most momentous struggle in modern history, with the slave pens of Richmond and Charleston, the gin houses of Alabama, the cane mills of Louisiana and Texas; glowing in the light of the newly risen sun of Universal Freedom.—*N. Y. Tribune.*

The Indictment.

United States of America, District of Columbia, County of Washington, to wit: The jurors of the United States of America, within and for the County of Washington aforesaid, in the District of Columbia aforesaid, upon their oath present: That Jefferson Davis, late of the County of Henrico, in the State of Virginia, Yeoman; being an inhabitant of and resident within the said United States of America, and owing allegiance and fidelity to the said United States of America, not having the fear of God before his eyes, nor weighing the duty of his said allegiance, but being moved and seduced by the instigation of the devil, wickedly devising and disturbing the peace and tranquility of the said United States of America, to disturb the government of the United States of America, and to stir, move and excite rebellion, insurrection and war against the said United States of America on the first day of June, in the year of our Lord one thousand eight hundred and sixty-four, at the County of Henrico aforesaid, in the State aforesaid, with force and arms, unlawfully, falsely, maliciously and traitorously did compass, imagine and intend to raise, levy and carry on war, insurrection and rebellion against the said United States of America, for the subversion of the Government of the said United States of America, in the County of Washington aforesaid, in the District of Columbia aforesaid, and within the jurisdiction of this court, and in order to fulfil and bring to effect the said treacherous compass, imaginations and intentions, he, the said Jefferson Davis, afterward, to wit, on the said 15th day of June, in the year of our Lord one thousand eight hundred and sixty-four, at the County of Henrico aforesaid, in the State of Virginia aforesaid, being then and there leagued in conspiracy with a large number of insurgents and false traitors, waging open war against the said United States of America, for the subversion of the Government of the United States of America, and being then and there the leader and Commander-in-Chief of the said insurgents and false traitors, with whom he, the said Jefferson Davis, was then and there leagued in conspiracy as aforesaid, and being then and there acknowledged, recognized and obeyed by the said insurgents and false traitors as their leader and commander-in-chief in the prosecution of said war against the said United States of America for the subversion of the Government of the said United States of America, did unlawfully, maliciously, and traitorously order and command a great multitude of said insurgents and false traitors, who were then and there, to wit, at the County of Henrico aforesaid, in the State of Virginia aforesaid, on the day and year last aforesaid, unlawfully and traitorously assembled and banded together to a great number, to wit: to the number of twenty thousand persons and upward, and who then and there acknowledged, recognized and obeyed him, the said Jefferson Davis as their leader and Commander in-Chief as aforesaid, but whose names are to the jurors aforesaid unknown, to march and proceed in a warlike manner—that is to say with drums and colors, with cannon, muskets, carbines, swords, cutlasses and other warlike weapons, as well offensive as defensive, from the said County of Henrico, in the State of Virginia aforesaid, to the County of Washington aforesaid, in the District of Columbia aforesaid, and within the jurisdiction of this county unlawfully, maliciously, and traitorously to levy and carry on war against the United States of America, for the subversion of the Government of the said United States of America, &c.

E. C. CORRINGTON.

United States Attorney for the District of Columbia.

On the back of the indictment is the following indorsement:

United States vs. Jefferson Davis. Treason.
Witnesses—Francis P. Blair, sr., John R. Claggett, General M. D. Hardin, Thomas F. Maury, M. D., George E. Kirk, John H. McChesney.

True Bill.

May 26, 1865. GEORGE A. BOHRER, Foreman.

THE EDITOR has returned from Boston, but not in time to furnish any thing for this number of the Herald. Business which has laid over in his absence will be attended to as early as possible,"

Let the Light Shine.

BR. STORRS:—Permit me to suggest to your subscribers, that they carefully preserve those numbers of the Herald which contain the report of the late "Boston Discussion," and mail the same to brethren of the *Crisis* school, who would not otherwise have the privilege of seeing it.

Let those who purpose doing the greatest execution, with the least possible ammunition, select the most honest, intelligent, and thoroughly christian brother of his acquaintance as the recipient of his favor.

"God said, Let there be light: and there was light." Let it shine! L. R. K. B.
Warner, N. H.

BR. W. S. CAMPBELL, from New England, will attend the Grove and other meetings to be held in Illinois, commencing June 16th and hold over the following Sunday, in Fulton Co., near the house of Charles Brown. See last week's paper.

Dodworth Hall.

JOSEPH T. CURRY will preach in Dodworth Hall, 806 Broadway, N. Y., next Lord's day, (May 21) A. M. "Life only in Christ;" in the evening, The Israelitish origin of the Anglo-Saxons, and their work.

A Horse in Spectacles.

"A well-known resident of the Twenty-second Ward has an old family horse, that for twenty years has done him service. The animal has always received the tenderest care—is in good condition and vigor, and can perform the duty required of him as well as many a roadster of but half his years. For some time past the quadruped evinced a tendency to stumble, and to strain his sight at objects close to him, in a manner that set the kind-hearted owner to devising a remedy. The gentleman judged the animal by his own case, and satisfied himself, that with a pair of spectacles, the horse would do as well as in his prime. An optican ground to order a pair of pebble glasses, about the size of the object glasses of a large-sized lorgnette. They were fixed in a frame over the horse's eyes. That animal is now a horse in spectacles, and not an elderly gentleman ever showed greater appreciation of the conveinence.—*Philadelphia North American.*

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

New York & Brooklyn Life and Advent Union.

At the annual meeting of the members and friends of the New York and Brooklyn Life and Advent Union, held on the evening of February 4th, 1865, at 27 Cortland Street, New York, the following matters, relating to the interests and affairs of the Union, were attended to:—

Moved and adopted that the Treasurer's report as presented be accepted:

That the present fiscal year commence on the first of February 1865:

That the hiring of DODWORTH'S HALL, 806 Broadway, New York, for Sunday meetings be confirmed:

That we commence to hold meetings in Dodworth's Hall on Sunday, March 19, 1865:

That meetings be held the first Sunday, morning, afternoon, and evening; afterwards, morning and evening:

That the evening meetings in Dodworth's Hall may partake of the character of the Cooper Institute meetings:

That a Chairman be appointed for the evening meetings:

That LEONARD C. THORNE act as such chairman:

That the Cooper Institute meetings cease after commencing to occupy Dodworth's Hall:

That we very much desire that the third quarterly conference of the "LIFE AND ADVENT UNION," be held in New York, about the time of the Passover in April ensuing.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, it he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Argument from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Essay on IMMORTALITY, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"GEO. STORRS'
Box 4658, New York.

Poetry.

THE SPIRIT OF POETRY.

"'Tis not the chime and flow of words, that move
In measured file, and metrical array;
'Tis not the union of returning sounds,
Nor all the pleasing artifice of rhyme,
And quantity, and accent, that can give
This all-pervading spirit to the ear,
Or blend it with the movings of the soul.
'Tis a mysterious feeling, which combines
Man with the world around him, in a chain
Woven of flowers, and dipped in sweetness till
He taste the high communion of his thoughts,
With all existences, in earth and heaven,
That meet him in the charm of grace and power.

"'Tis not the noisy babbler, who displays,
In studied phrase, and ornate epithet,
And rounded period, poor and vapid thoughts,
Which peep from out the cumbrous ornaments
That overload their littleness. Its words
Are few, but deep and solemn; and they break
Fresh from the fount of feeling, and are full
Of all that passion which on Carmel fired
The holy prophet,‡ when his lips were coals,
His language winged with terror, as when bolts
Leap from the brooding tempest, armed with wrath,
Commissioned to affright us and destroy."

‡ 1 Kings xviii. 21-40.

JAMES G. PERCIVAL.

THE MYSTERY OF IDENTITY.

The mind of man is a great mystery—almost as great as the existence of God. The philosophy of identity has never been mastered: we are half inclined to think that it is beyond our reach. The subject is rather metaphysical, than religious. Whatever may be the solution of the problem it cannot conflict with the great fundamentals of the Scriptures that man is mortal and incapable of thought when life is extinct; that he has no power of survivance in or revival from death; that future life is a gift of God through Christ, a resurrection life bestowed only upon those who go through a peculiar mysterious preparatory process in this life, the employed agent in which process is the Holy Spirit. Feeling perfectly assured on these points we are glad to witness the exchange of thought on the great mystery of identity.

We were much interested with an article in our Herald, May 3, by A. G. H. entitled "The Resurrection;" and again by an article, May 17, on "The Soul" by N. K. R. We heartily agree with the first writer in his conclusion "that the mind and character which has been formed in the natural body, will, at the coming of the LIFE-GIVER, be connected with a form like Christ's glorified body;" that "the LIFE-GIVER will remember, protect, and preserve what is essential in his children—that which eats and drinks of him, and will raise it up at the last day;" that "a spiritual body will be raised," for the excellent reason that "the Bible says so." "Thou sowest not that body that shall be....it is raised a spiritual body." 1 Cor. xv. We also agree with the last writer "that the man or the soul—the two being identical—is that which loves, hates, wishes, thinks, reasons." We do not assent to all that either writer affirms, but we are greatly interested in the main question, and welcome its candid and thoughtful investigation. The April *Methodist Quarterly* has a translation from a French Review against what is called "German Materialism." Those interested in the general subject of mind will be pleased to read some of it. J. T. C.

"We do not define personal identity, but we feel it. Each one of us knows that he continues to be himself at every moment of the duration which composes his being, and this is what we call identity. It manifests itself very clearly in three principal facts, thought, memory, and responsibility. The simplest fact of thought supposes that he who thinks abides the same at two different moments. All thought is successive; if this is questioned in judgment it will not be questioned in reasoning; if it is questioned in the simplest form of reasoning it will not be questioned in demonstration, which consists of a series of reasonings. We must admit that it is the same mind which continues through all the moments of a demonstration. Conceive three persons of whom one thinks a major, another a minor, the third a conclusion; will you have a common thought, a common demontration? No, the three elements must unite in one and the same mind. Memory brings us to the same conclusion. I remember only of myself, M. Royer Collard very justly said: exterior things and other persons enter into my memory only through having passed into my cognitive powers, and it is this cognition that I remember, not the thing itself. I could not, then, remember what another than I did, said or thought. Memory supposes a continued bond between the *I* of the past and the *I* of the present. Finally no one is responsible save for himself; if one is so for others it is only as he can act upon or by them. How could I answer for what another did before I was born? Thus thought, memory, responsibility are startling witnesses to our identity. That is one of the capital facts which characterize our mind. There is likewise in the human body a capital and characteristic fact, but it is the opposite of the preceding; this is what has been called the vital vortex, or the perpetual exchange of matter which goes on between living animals and the exterior world. We know that organized bodies have need of nutrition, that is, of borrowing from foreign bodies a certain quantity of matter to repair the losses that they continually suffer. If, indeed, living bodies preserved all acquired matter and incessantly introduced new, we ought to see their size constantly growing. This is what we do see up to a certain age; but this increase of size stops, and the body remains stationary in its dimensions. It is thereby evident that the body loses as much as it gains, and that life is a circulation. Further, the greatest naturalists have acknowledged the fact. I will above all cite the fine words of Cuvier. 'In living bodies,' says he, 'no particle keeps its place; all enter and depart in succession; life is a continual whirlpool, whose direction, all complicated as it is, remains constant, as well as the kind of particles which are drawn into it, but not the individual particles themselves. The present matter of the living body on the contrary, will soon be no longer in it, and yet it is the depository of a force which will constrain the future matter to move in the same path as itself. So the form of these bodies is more essential to them than their matter, since this constantly changes while that is preserved.'

Without insisting upon a fact whose confirmation will be found in all physiologists, let us say that the problem for materialists is to conciliate the personal identity of the mind with the perpetual mutability of the organized body. Now we must admit that materialists have not taken much pains to solve this problem, and Dr. Buechner does not even mention it. It does not depend upon him, however, that the identic should result from change, or unity from composition. If that is so, it must still be explained how it can be. The first explanation which might be given, is that indicated in the passage from Cuvier cited above. The vital whirlpool, it is said, has a constant direction; in the change of matter, there is alway something left, form. The materials are displaced and replaced, but always in the same order and in the same relations. Thus the features of the face remain ever nearly the same, despite the change of the parts; the scar always remains, though the wounded particles have long ago disappeared. The living body has a historic oneness, which results from the persistence of relations, and which is the foundation of the identity of the *I*.

Such an explanation, however, can only satisfy those who do not take good account of the conditions of the problem, for in supposing that we may explain this fixity of the type, whether individual or generic, by a simple play of matter, by chemical or mechanical action, it must not be forgotten that an identity so produced will ever be only an apparent and wholly external identity, like that of those petrifactions in which vegetable molecules have been gradually replaced by mineral molecules, without the form of the object's experiencing any change. I say that such an object is not really identical, and especially that it is not so to itself, and that in such a theory you will find no foundation for the consciousness and the memory of identity, for I demand, where will you place memory in this ever-moving object? Shall it be in the elements, in the molecules themselves? But as they disappear, those which enter cannot remember those that depart. Shall it be in the relation of the particles? It must be, for that is the only thing that truly continues; but what is a relation which itself thinks, remembers, and is responsible? These are so many unintelligible abstractions to which our readers are welcome.

One might turn to the following hypothesis. It might be said: In proportion as the molecules enter into the body, for instance into the brain, they place themselves where the preceding ones were; there they are found in the same relation with the neighboring particles, they are drawn into the same vortex as those they replace. Ah well? so, by hypothesis, thought is a vibration of the cerebral fibers; since to-day everything is explained by vibrations, each new molecule will come in its turn to vibrate exactly as the preceding; it will give the same note, and you will believe you hear the same sound; this then will be the same thought, though the molecule has changed. Having the same thought, the man will be the same individual. Such an explanation, however, is nowise satisfactory, for identity of persons is not attached to identity of thoughts. I may vacillate between the most opposite ideas and feelings without ceasing to be myself; two men thinking of the same thing at once, the series of numbers for example, will not therefore become one and the same man; several cords emitting the same sound are not one cord. Thus identity of vibrations no more than persistence in form, explains the consciousness of personal identity.

It may be rejoined: "You reason upon a false theory. You seem to believe that the human brain totally changes from moment to moment, from second to second. This is not so; the brain only changes in succession. On the other hand is the *I* then immobile? Does it not change also from moment to moment? Is the youth the same as the mature man, the mature as the aged man? So neither is change absolute in the body, nor immobility in the soul. Could we not come into harmony? The consciousness of identity in us would correspond to the durable part of the brain, the consciousness of change to the changing part. So that, in man, would be united, according to the expression of Plato, the *one* and the *many*, the *same* and *another*." That is, I think, the profoundest thing that can be said in favor of materialism; but I do not believe it has ever taken the trouble to go so far in its defense; we take pains to furnish it with arms. However that may be, this last turn no more satisfies me than the preceding. At the outset it is something strange that man should every moment lose a part of himself, and that he should recomplete himself every moment. At the end of a certain time I should have but three fourths of myself, then a half, then a fourth, then nothing. Is that a faithful picture of what we experience when we feel ourselves change? Phenomena change, but we attribute them always to the same individual; there are variations in the consciousness of this permanent *I*, overturnings, revolutions, a thousand accidents, but the being continues and recovers itself always after faintings, excitements, and troubles of every kind to which it is a prey.

And, moreover, these organic changes, though working more slowly, none the less produce in the end the same effects. After some years, a new *I* would have succeeded the preceding. Let us suppose the renewal to occur four times, corresponding to the four ages of life: there will then be an infant *I*, a youthful *I*, a mature *I*, an aged *I*! But these are four different men, who somehow are heirs one of another. How are they united to form one, and one possessing himself, and having a consciousness and memory of his identity? Still that will be only an apparent identity, like that of a public function filled successively by men following the same routine as their predecessors, but at bottom different from them."

WHAT A SAVIOUR!

What Christian has not sometimes given expression to the feelings of his heart in some such language as this, "What a Saviour!" That there should be to us, lost and ruined sinners, any Saviour, is marvelous mercy—is worthy of our highest admiration. But that there should be to us *such* a Saviour, is still more astonishing. I have thought that we might have had *a* Saviour, who should have been able to save us, and should have actually saved many, and yet not been such a Saviour as him we have. Less tender, less condescending, less forbearing, I have thought he might have been, and yet have been a Saviour. Perhaps I have thought wrong. But certainly there is in the character of the blessed Jesus, much to draw forth the exclamation, "What a Saviour!"

It seems as if Jesus had said more kind things, and done more kind acts, than were absolutely necessary to have been said and done by him. Need he have made that apology for his disciples—who could sleep when he was in his agony—"the spirit indeed is willing, but the flesh is weak?" I wonder how they could have slept in such an hour; but I wonder more at the apology their Master made for them. Need he have uttered that prayer on the cross, "Father forgive them, for they know not what they do?" We don't expect such things from the innocent, when dying by the hand of violence. If he had maintained silence during these hours of inconceivable anguish, we should have been satisfied. But oh! think of his forgetting himself, and when they were deriding and in every way insulting him, hear him meekly addressing his Father on their behalf, asking him to forgive them, and pleading for them that they knew not what they did. It was not necessary that he should have paid any visible attention to the supplication of the thief. It could not have been expected of him. But that he should have turned his head and looked such forgiveness and love, while he said,—"This day thou shalt be with me in paradise," is a strange mystery of love.

How wonderful that he should not only have taken our nature, but come down to our condition, and surrounded himself with our circumstances,—become subject to such temptations as we are subject to: Oh! "What a Saviour?" Why, he knows from experience what pain is; he has had the trials I have; he has been through this vale of tears; he knows how I am tried; he remembers how he was tried. If he never smiled, yet he wept—even over the very city and people whose soil and hands were about to be stained with his blood.

I wonder I love him so little, I wonder he is not more precious to me; I wonder any should be offended in him. How can he appear a root out of a dry ground! Why do not all see his form and comeliness?—*Nevins.*

THE NEGRO PREACHER.

AN AFFECTING STORY.

In the Island of St. Thomas, in the West Indies, there was a negro named Cornelius: he was enlightened about fifty years ago, and soon began to preach to his countrymen. He was blessed with considerable talents, and was able to speak and write the Creole, Dutch, Danish, German, and English languages. Till 1767 he was a slave. He first purchased the freedom of his wife, and then labored hard to gain his own liberty; which at last he effected, after much entreaty, and the payment of a considerable sum.—By degrees, he was also enabled to purchase the emancipation of his six children. He learned the business of a mason so well, that he was appointed master mason to the royal buildings, and had the honor to lay the foundation stone of six Christian chapels for the use of the Moravian brethren. His gifts for preaching were good, and remarkably acceptable, not only to the negroes, but to many of the whites. He spent even whole nights in visiting the different plantations, yet was by no means puffed up, but ever retained the character of an humble servant of Christ. When death approached (which was in November, 1801,) he sent for his family. His children, and grandchildren assembled around the bed of the sick parent: he summoned up all his strength, sat up in bed, uncovered his venerable head, adorned with locks as white as snow, and addressed them thus:

"I rejoice exceedingly, my dear beloved children, to see you once more together before my departure; for I believe that my Lord and Saviour will soon come, and take your dear father home to himself. You know my dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you with tears, not to neglect the day of grace, but surrender yourselves, soul and body, to your God and Redeemer; to follow him faithfully. Sometimes I have dealt strictly with you in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my parental authority, to prevent mischief; but it was all done out of love to you.—However, it may happen that I have been sometimes too severe: if this has been the case, I beg you, my dear children, to forgive me. O, forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At last, one of the daughters recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued: "Well my dear children, if you have all forgiven me, then attend to my last wish and dying request· Love one another; do not suffer any quarrels and disputes to rise among you after my decease. No, my dear children," raising his voice, "love one another cordially: let each strive to show proofs of love to his brother or sister; nor suffer yourselves to be tempted by anything to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I once see you again in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor unworthy Cornelius, and the children thou hast given me.' I am sure our Saviour will not forsake you; but, I beseech you, do not forsake him."

His two sons and four daughters are employed as assistants in the mission. By them, he lived to see twelve grand-children, and five great-grand-children; being about eighty-four years old. He was attended to his grave by a large company of negro brethren and sisters, who being all dressed in white, walked in solemn procession to the burial ground of New Herrnhut.

What Christian can peruse this affecting narrative without blessing God, who to our sable brethren hath vouchsafed this abundant grace; and who can refrain from blessing God, who excited the Moravian Church to those labors of love, and who so wonderfully succeeded their apostolic efforts! Who that hath tasted that the Lord is gracious will refuse the aid of his heart, his hand, his purse, in promoting missionary exertions, so honored of our God and Saviour!—*Christian Statesman.*

Children's Department.

JOE BENTON'S COAL YARD.

Just imagine the loveliest May morning that ever was made; the sun so lately risen that his long golden hair still trailed on the hill-tops, and the robins singing such extravagant songs, that the violets opened their blue eyes as wide as possible, and asked a neighboring lilac-bush if he ever heard of any one getting drunk on sunshine. There must have been something very curious in the air that morning, for when little Joe Benton sprang out of the back door with hair as golden as the sun's and eyes as blue as the violet's, and voice almost as sweet as the robin's, he took one long breath, shouted a vigorous hurrah! but seeming to grow just as crazy as the birds, he didn't feel at all relieved till he had climbed a tree, turned three somersaults, and jumped over the garden fence.

"Saturday, too," he said to himself, as he rested upon the other side. "Was there ever anything so lucky? Now I'll just have time to run down to the broook before breakfast, and see if our boat is all right. Then I'll hurry home, and learn my lessons for Monday, for we boys are to meet and launch her at nine o'clock, and the captain ought to be up to time."

So Joe's small feet clattered vigorously down to the little cave where the precious boat was hidden. But as he neared the place, an exclamation of surprise escaped him; for there were signs of some intruder, and the big stone before the cave had been rolled away. Hastily drawing forth his treasure, he burst into loud cries of dismay, for there was the beautiful little boat which cousin Herbert had given him with its gay sails split in a hundred shreds, and a large hole bored in the bottom.

Joe stood for a moment, motionless with grief and surprise; then with a face as red as a peony, he burst forth,—"I know who did it, the mean scamp! It was Fritz Brown, and he was mad because I didn't ask him to come to the launch. But I'll pay him for this caper," said little Joe through his set teeth, and hastily pushing back the ruined boat, he hurried a little farther down the road, and fastening a piece of string across the footpath, a few inches from the ground, he carefully hid himself in the bushes.

Now the good honest sun was afraid something was going wrong, and he held a little cloud handkerchief over his eye, but Joe did not notice it. He only knew that he was very angry and miserable, and he wondered that he had ever thought it was a pleasant morning.

Presently a step was heard, and Joe eagerly peeped out. How provoking! instead of Fritz, it was cousin Herbert, the very last person he cared to see, and hastily unfastening his string, Joe tried to lie very quiet. But it was all in vain, for cousin Herbert's sharp eyes caught a curious moving in the bushes, and brushing them right and left he soon came upon little Joe. "How's this?" cried he, looking straight into the boy's blazing face; but Joe answered not a word. You're not ashamed to tell me what you were doing?"

"No, I'm not," said little Joe, sturdily, after a short pause; "I'll just tell you the whole story," and out it came, down to the closing threat, "and I mean to make Fritz smart for it."

"What do you mean to do?"

"Why, you see, Fritz carries a basket of eggs to market every morning, and I mean to trip him over this string, and smash 'em all."

Now Joe knew well enough that he was not showing the right spirit, and he muttered to himself, "Now for a good scolding," but to his great surprise cousin Herbert said quietly—

"Well, I think Fritz does need some punishment; but this string is an old trick, I can tell you something better than that."

"What?" cried Joe eagerly.

"How would you like to put a few coals of fire on his head?"

"What, and burn him?" said Joe, doubtfully. Cousin Herbert nodded with a queer smile. Joe clapped his hands. "Now that's just the thing, cousin Herbert. You see his hair is so thick he wouldn't get burned much before he'd have time to shake 'em off; but I'd just like to see him jump once. Now tell me how to do it, quick!"

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee," said cousin Herbert, gravely; "and I think that's the best kind of punishment little Fritz could have."

Joe's face lengthened terribly. "Now I do say, cousin Herbert, that's a real take-in. That's just no punishment at all."

"Try it once," said cousin Herbert—"Treat Fritz kindly, and I'm certain he will feel so ashamed and unhappy, that he would far rather have you kick or beat him."

Joe was not really such a bad boy at heart, but he was now in a very ill-temper, and he said sullenly, "But you've told me a story, cousin Herbert. You said this kind of coals would burn, and they don't at all."

"You're mistaken about that," said his cousin, cheerily. "I've known such coals to burn up a great amount of rubbish,—malice, envy, ill-feeling, revenge, and I don't know how much more,—and then leave some very cold hearts feeling as warm and pleasast as possible."

Joe drew a long sigh. "Well, tell me a good coal to put on Fritz's head, and I'll see about it."

"You know," said cousin Herbert, smiling, "that Fritz is very poor, and can seldom buy himself a book, although he is extravagantly fond of reading, but you have quite a library. Now suppose,—ah, well, I won't suppose anything about it.—I'll just leave you to think over the matter, and find your own coal, and be sure and kindle it with love, for no other fire burns so brightly and so long," and with a cheery whistle cousin Herbert sprang over the fence and was gone.

Before Joe had time to collect his thot's, he saw Fritz coming down the lane, carrying a basket of eggs in one hand and a pail of milk in the other.

For one minute the thought crossed Joe's mind, "What a grand smash it would have been if Fritz had fallen over the string," and then again he blushed to his eyes, and was glad enough that the string was safe in his pocket.

Fritz started and looked very uncomfortable when he first caught sight of Joe, but the boy began abruptly, "Fritz, do you have much time to read now?"

"Sometimes" said Fritz, "when I've driven the cows home, and done all my chores, I have a little piece of daylight left; but the trouble is, I've read everything I could get hold of."

"How would you like to take my new book of travels?"

Fritz's eyes danced. "Oh, may I, may I? I'd be so careful of it."

"Yes," answered Joe, "and perhaps I've some others you'd like to read. And Fritz," he added, a little slyly, "I would ask you to come and help sail my boat to day, but some one has torn up the sails, and made a great hole in the bottom.—Who do you suppose did it?"

Fritz's head dropped upon his breast, but after a moment he looked up with a great effort and said—

"I did it, Joe; but I can't begin to tell you how sorry I am. You didn't know I was so mean, when you promised me the books."

"Well, I rather thought you did it," said Joe, slowly.

"And yet you didn't"—Fritz couldn't get any farther, for his cheeks were in a blaze, and he rushed off without another word.

"That coal does burn, and I know Fritz would rather I had smashed every egg in his basket, than offered to lend him that book. But I feel fine,"—and little Joe took three more somersaults, and went home with a light heart, and a grand appetite for breakfast.

When the captain and crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries, and as soon as he saw Joe he hurried to present him with a beautiful little flag which he had bought for the boat with part of his egg-money that very morning. The boat was repaired, and made a grand trip, and everything turned out as cousin Herbert had said, for Joe's heart was so warm and full of kind thoughts that he never was more happy in all his life. And Joe found out afterwards that the more he used of this curious kind of coal, the larger supply he had on hand—kind thoughts, kind words, and kind actions. "I declare, cousin Herbert," said he, with a queer twinkle in his eye, "I think I shall have to set up a coal yard."

The little school boys, who saw that Joe was always happy, studied the secret too: and at last if any trouble or dispute arose, some one would say, "Let's try a few of Joe Benton's coals," and it was astonishing to see how soon all the evil passions were burned to ashes, and how quickly the young hearts grew warm towards each other. Come, little Tom, Dick and Harry, who have ever so much rubbish to be burned, and whose hearts are all in a shiver with the cold, unloving looks you gave each other this morning, won't you try, just for once, to find out the happy secret that lies in little Joe Benton's queer coal-yard?—*Tract Journal.*

THE BLESSED HOPE.

BY MISS FLORA LEONARD,

Lines dedicated to Mrs. Julia Fairbanks, on the death her two only children, who were both interred in on grave.

Beneath a sunny autumn sky,
A grassy mound appears,
Oft moistened by the dews of heaven,
Mixed with a mother's tears.

Within that darksome cell, so lone,
Her earthly joys are hid:
Her dearest treasures lie concealed
Beneath that coffin's lid.

'Twere hard to lay them there to sleep
Nor at the thought repine,
But from the heart to feel, and say,
"Thy will, O God; not mine."

You miss them now;—you'll miss them aye,
E'en till thy Lord shall come
And bring thy treasures back again
To their new Eden home.

A little while thy tears must fall
For Clara, who is gone;
And then with rapturous joy, you'll hail
The resurrection morn!

Although she sleeps—yet oe'r her dust
The Angel-watchers bend;
They'll not forget their sacred trust
When earthly scenes do end.

Another, then, at God's command,
Low bending from the skies,
Shall bind the monster Death in chains,
And bid thy Clara rise!

Her smiling face you may behold,
Her childish voice then hear,
And with thy arms once more, enfold
That form to you so dear.

Thy Willie too, whose cherub form
Bowed, 'neath that cruel hand,
Will come again from death's embrace
To join your little band.

Those smiling babes torn from your arms.
By death's relentless grasp,
Will, in God's kingdom, live again,
Thy arms will round them clasp.

Their sparkling eyes will ne'er grow dim,
Their smiles ne'er fade away;
Then Sister, dry those falling tears,
Nor weep thy life away.

Look forward to that endless rest
Beyond the deepening gloom,
And haste to greet thy treasures there,
All ransomed from the tomb.

Yea, quickly haste; thy Saviour calls,
Where sorrows come no more:
Those buds of promise, strive to meet,
On the Immortal shore.

North Adams, Mass.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life

AND OF THE COMING KINGDOM.

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Poetry.

THE SPIRIT OF POETRY.

"'Tis not the chime and flow of words, that move
In measured file, and metrical array;
'Tis not the union of returning sounds,
Nor all the pleasing artifice of rhyme,
And quantity, and accent, that can give
This all-pervading spirit to the ear,
Or blend it with the movings of the soul.
'Tis a mysterious feeling, which combines
Man with the world around him, in a chain
Woven of flowers, and dipped in sweetness till
He taste the high communion of his thoughts,
With all existences, in earth and heaven,
That meet him in the charm of grace and power.

"'Tis not the noisy babbler, who displays,
In studied phrase, and ornate epithet,
And rounded period, poor and vapid thoughts,
Which peep from out the cumbrous ornaments
That overload their littleness. Its words
Are few, but deep and solemn; and they break
Fresh from the fount of feeling, and are full
Of all that passion which on Carmel, fired
The holy prophet,‡ when his lips were coals,
His language winged with terror, as when bolts
Leap from the brooding tempest, armed with wrath,
Commissioned to affright us and destroy."

‡ 1 Kings xviii. 21-40.

JAMES G. PERCIVAL.

THE MYSTERY OF IDENTITY.

The mind of man is a great mystery—almost as great as the existence of God. The philosophy of identity has never been mastered: we are half inclined to think that it is beyond our reach. The subject is rather metaphysical, than religious. Whatever may be the solution of the problem it cannot conflict with the great fundamentals of the Scriptures that man is mortal and incapable of thought when life is extinct; that he has no power of survivance in or revival from death; that future life is a gift of God through Christ, a resurrection life bestowed only upon those who go through a peculiar mysterious preparatory process in this life, the employed agent in which process is the Holy Spirit. Feeling perfectly assured on these points we are glad to witness the exchange of thought on the great mystery of identity.

We were much interested with an article in our Herald, May 3, by A. G. H. entitled "The Resurrection;" and again by an article, May 17, on "The Soul" by N. K. R. We heartily agree with the first writer in his conclusion "that the mind and character which has been formed in the natural body, will, at the coming of the LIFE-GIVER, be connected with a form like Christ's glorified body;" that "the LIFE-GIVER will remember, protect, and preserve what is essential in his children—that which eats and drinks of him; and will raise it up at the last day;" that "a spiritual body will be raised," for the excellent reason that "the Bible says so." "Thou sowest not that body that shall be....it is raised a spiritual body." 1 Cor. xv. We also agree with the last writer "that the man or the soul—the two being identical—is that which loves, hates, wishes, thinks, reasons." We do not assent to all that either writer affirms, but we are greatly interested in the main question, and welcome its candid and thoughtful investigation. The April *Methodist Quarterly* has a translation from a French Review against what is called "German Materialism." Those interested in the general subject of mind will be pleased to read some of it. J. T. C.

"We do not define personal identity, but we feel it. Each one of us knows that he continues to be himself at every moment of the duration which composes his being, and this is what we call identity. It manifests itself very clearly in three principal facts, thought, memory, and responsibility. The simplest fact of thought supposes that he who thinks abides the same at two different moments. All thought is successive; if this is questioned in judgment it will not be questioned in reasoning; if it is questioned in the simplest form of reasoning it will not be questioned in demonstration, which consists of a series of reasonings. We must admit that it is the same mind which continues through all the moments of a demonstration. Conceive three persons of whom one thinks a major, another a minor, the third a conclusion; will you have a common thought, a common demontration? No, the three elements must unite in one and the same mind. Memory brings us to the same conclusion. I remember only of myself, M. Royer Collard very justly said: exterior things and other persons enter into my memory only through having passed into my cognitive powers, and it is this cognition that I remember, not the thing itself. I could not, then, remember what another than I did, said or thought. Memory supposes a continued bond between the *I* of the past and the *I* of the present. Finally no one is responsible save for himself; if one is so for others it is only as he can act upon or by them. How could I answer for what another did before I was born? Thus thought, memory, responsibility are startling witnesses to our identity. That is one of the capital facts which characterize our mind. There is likewise in the human body a capital and characteristic fact, but it is the opposite of the preceding; this is what has been called the vital vortex, or the perpetual exchange of matter which goes on between living animals and the exterior world. We know that organized bodies have need of nutrition, that is, of borrowing from foreign bodies a certain quantity of matter to repair the losses that they continually suffer. If, indeed, living bodies preserved all acquired matter and incessantly introduced new, we ought to see their size constantly growing. This is what we do see up to a certain age; but this increase of size stops, and the body remains stationary in its dimensions. It is thereby evident that the body loses as much as it gains, and that life is a circulation. Further, the greatest naturalists have acknowledged the fact. I will above all cite the fine words of Cuvier. 'In living bodies,' says he, 'no particle keeps its place; all enter and depart in succession; life is a continual whirlpool, whose direction, all complicated as it is, remains constant, as well as the kind of particles which are drawn into it, but not the individual particles themselves. The present matter of the living body, on the contrary, will soon be no longer in it, and yet it is the depository of a force which will constrain the future matter to move in the same path as itself. So the form of these bodies is more essential to them than their matter, since this constantly changes while that is preserved.'

Without insisting upon a fact whose confirmation will be found in all physiologists, let us say that the problem for materialists is to conciliate the personal identity of the mind with the perpetual mutability of the organized body. Now we must admit that materialists have not taken much pains to solve this problem, and Dr. Buechner doesnot even mention it. It does not depend upon him, however, that the identic should result from change, or unity from composition. If that is so, it must still be explained how it can be. The first explanation which might be given, is that indicated in the passage from Cuvier cited above. The vital whirlpool, it is said, has a constant direction; in the change of matter, there is alway something left, form. The materials are displaced and replaced, but always in the same order and in the same relations. Thus the features of the face remain ever nearly the same, despite the change of the parts; the scar always remains, though the wounded particles have long ago disappeared. The living body has a historic oneness, which results from the persistence of relations, and which is the foundation of the identity of the *I*.

Such an explanation, however, can only satisfy those who do not take good account of the conditions of the problem, for in supposing that we may explain this fixity of the type, whether individual or generic, by a simple play of matter, by chemical or mechanical action, it must not be forgotten that an identity so produced will ever be only an apparent and wholly external identity, like that of those petrifactions in which vegetable molecules have been gradually replaced by mineral molecules, without the form of the object's experiencing any change. I say that such an object is not really identical, and especially that it is not so to itself, and that in such a theory you will find no foundation for the consciousness and the memory of identity, for I demand, where will you place memory in this ever-moving object? Shall it be in the elements, in the molecules themselves? But as they disappear, those which enter cannot remember those that depart. Shall it be in the relation of the particles? It must be, for that is the only thing that truly continues; but what is a relation which itself thinks, remembers, and is responsible? These are so many unintelligible abstractions to which our readers are welcome.

One might turn to the following hypothesis. It might be said: In proportion as the molecules enter into the body, for instance into the brain, they place themselves where the preceding ones were; there they are found in the same relation with the neighboring particles, they are drawn into the same vortex as those they replace. Ah well? so, by hypothesis, thought is a vibration of the cerebral fibers; since to-day everything is explained by vibrations, each new molecule will come in its turn to vibrate exactly as the preceding; it will give the same note, and you will believe you hear the same sound; this then will be the same thought, though the molecule has changed. Having the same thought, the man will be the same individual. Such an explanation, however, is nowise satisfactory, for identity of persons is not attached to identity of thoughts. I may vacillate between the most opposite ideas and feelings without ceasing to be myself; two men thinking of the same thing at once, the series of numbers for example, will not therefore become one and the same man; several cords emitting the same sound are not one cord. Thus identity of vibrations no more than persistence in form, explains the consciousness of personal identity.

It may be rejoined: "You reason upon a false theory. You seem to believe that the human brain totally changes from moment to moment, from second to second. This is not so; the brain only changes in succession. On the other hand is the *I* then immobile? Does it not change also from moment to moment? Is the youth the same as the mature man, the mature as the aged man? So neither is change absolute in the body, nor immobility in the soul. Could we not come into harmony? The consciousness of identity in us would correspond to the durable part of the brain, the consciousness of change to the changing part. So that, in man, would be united, according to the expression of Plato, the *one* and the *many*, the *same* and *another*." That is, I think, the profoundest thing that can be said in favor of materialism; but I do not believe it has ever taken the trouble to go so far in its defense; we take pains to furnish it with arms. However that may be, this last turn no more satisfies me than the preceding. At the outset it is something strange that man should every moment lose a part of himself, and that he should recomplete himself every moment. At the end of a certain time I should have but three fourths of myself, then a half, then a fourth, then nothing. Is that a faithful picture of what we experience when we feel ourselves change? Phenomena change, but we attribute them always to the same individual; there are variations in the consciousness of this permanent *I*, overturnings, revolutions, a thousand accidents, but the being continues and recovers itself always after faintings, excitements, and troubles of every kind to which it is a prey.

And, moreover, these organic changes, though working more slowly, none the less produce in the end the same effects. After some years, a new *I* would have succeeded the preceding. Let us suppose the renewal to occur four times, corresponding to the four ages of life: there will then be an infant *I*, a youthful *I*, a mature *I*, an aged *I*! But these are four different men, who somehow are heirs one of another. How are they united to form one, and one possessing himself, and having a consciousness and memory of his identity? Still that will be only an apparent identity, like that of a public function filled successively by men following the same routine as their predecessors, but at bottom different from them."

WHAT A SAVIOUR!

What Christian has not sometimes given expression to the feelings of his heart in some such language as this, "What a Saviour!" That there should be to us, lost and ruined sinners, any Saviour, is marvelous mercy—is worthy of our highest admiration. But that there should be to us *such* a Saviour, is still more astonishing. I have thought that we might have had *a* Saviour, who should have been able to save us, and should have actually saved many, and yet not been such a Saviour as him we have. Less tender, less condescending, less forbearing, I have thought he might have been, and yet have been a Saviour. Perhaps I have thought wrong. But certainly there is in the character of the blessed Jesus, much to draw forth the exclamation, "What a Saviour!"

It seems as if Jesus had said more kind things, and done more kind acts, than were absolutely necessary to have been said and done by him. Need he have made that apology for his disciples—who could sleep when he was in his agony—"the spirit indeed is willing, but the flesh is weak?" I wonder how they could have slept in such an hour; but I wonder more at the apology their Master made for them. Need he have uttered that prayer on the cross, "Father forgive them, for they know not what they do?" We don't expect such things from the innocent, when dying by the hand of violence. If he had maintained silence during these hours of inconceivable anguish, we should have been satisfied. But oh! think of his forgetting himself, and when they were deriding and in every way insulting him, hear him meekly addressing his Father on their behalf, asking him to forgive them, and pleading for them that they knew not what they did. It was not necessary that he should have paid any visible attention to the supplication of the thief. It could not have been expected of him. But that he should have turned his head and looked such forgiveness and love, while he said,—"This day thou shalt be with me in paradise," is a strange mystery of love.

How wonderful that he should not only have taken our nature, but come down to our condition, and surrounded himself with our circumstances, — become sudject to such temptations as we are subject to: Oh! "What a Saviour?" Why, he knows from experience. what pain is; he has had the trials I have; he has been through this vale of tears; he knows how I am tried; he remembers how he was tried. If he never smiled, yet he wept—even over the very city and people whose soil and hands were about to be stained with his blood.

I wonder I love him so little, I wonder he is not more precious to me; I wonder any should be offended in him. How can he appear a root out of a dry ground! Why do not all see his form and comeliness?—*Nevins.*

THE NEGRO PREACHER.

AN AFFECTING STORY.

In the Island of St. Thomas, in the West Indies, there was a negro named Cornelius: he was enlightened about fifty years ago, and soon began to preach to his countrymen. He was blessed with considerable talents, and was able to speak and write the Creole, Dutch, Danish, German, and English languages. Till 1767 he was a slave. He first purchased the freedom of his wife, and then labored hard to gain his own liberty; which at last he effected, after much entreaty, and the payment of a considerable sum.—By degrees, he was also enabled to purchase the emancipation of his six children. He learned the business of a mason so well, that he was appointed master mason to the royal buildings, and had the honor to lay the foundation stone of six Christian chapels for the use of the Moravian brethren. His gifts for preaching were good, and remarkably acceptable, not only to the negroes, but to many of the whites. He spent even whole nights in visiting the different plantations, yet was by no means puffed up, but ever retained the character of an humble servant of Christ. When death approached (which was in November, 1801,) he sent for his family. His children, and grandchildren assembled around the bed of the sick parent; he summoned up all his strength, sat up in bed, uncovered his venerable head, adorned with locks as white as snow, and addressed them thus:

"I rejoice exceedingly, my dear beloved children, to see you once more together before my departure; for I believe that my Lord and Saviour will soon come, and take your dear father home to himself. You know my dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you with tears, not to neglect the day of grace, but surrender yourselves, soul and body, to your God and Redeemer; to follow him faithfully. Sometimes I have dealt strictly with you in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my parental authority, to prevent mischief; but it was all done out of love to you.—However, it may happen that I have been sometimes too severe: if this has been the case, I beg you, my dear children, to forgive me. O, forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At last, one of the daughters recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children." The rest joined in the same con fession. The father then continued: "Well my dear children, if you have all forgiven me, then attend to my last wish and dying request· Love one another; do not suffer any quarrels and disputes to rise among you after my decease. No, my dear children," raising his voice, "love one another cordially: let each strive to show proofs of love to his brother or sister; nor suffer yourselves to be tempted by anything to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I once see you again in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor unworthy Cornelius, and the children thou hast given me.' I am sure our Saviour will not forsake you; but, I beseech you, do not forsake him."

His two sons and four daughters are employed as assistants in the mission. By them, he lived to see twelve grand-children, and five great-grand-children; being about eighty-four years old. He was attended to his grave by a large company of negro brethren and sisters, who being all dressed in white, walked in solemn procession to the burial ground of New Herrnhut.

What Christian can peruse this affecting narrative without blessing God, who to our sable brethren hath vouchsafed this abundant grace; and who can refrain from blessing God, who excited the Moravian Church to those labors of love, and who so wonderfully succeeded their apostolic efforts! Who that hath tasted that the Lord is gracious will refuse the aid of his heart, his hand, his purse, in promoting missionary exertions, so honored of our God and Saviour!—*Christian Statesman.*

Children's Department.

JOE BENTON'S COAL YARD.

Just imagine the loveliest May morning that ever was made; the sun so lately risen that his long golden hair still trailed on the hill-tops, and the robins singing such extravagant songs, that the violets opened their blue eyes as wide as possible, and asked a neighboring lilac-bush if he ever heard of any one getting drunk on sunshine. There must have been something very curious in the air that morning, for, when little Joe Benton sprang out of the back door with hair as golden as the sun's and eyes as blue as the violet's, and voice almost as sweet as the robin's, he took one long breath, shouted a vigorous hurrah! but seeming to grow just as crazy as the birds, he didn't feel at all relieved till he had climbed a tree, turned three somersaults, and jumped over the garden fence.

"Saturday, too," he said to himself, as he rested upon the other side. "Was there ever anything so lucky? Now I'll just have time to run down to the broook before breakfast, and see if our boat is all right. Then I'll hurry home, and learn my lessons for Monday, for we boys are to meet and launch her at nine o'clock, and the captain ought to be up to time."

So Joe's small feet clattered vigorously down to the little cave where the precious boat was hidden. But as he neared the place, an exclamation of surprise escaped him; for there were signs of some intruder, and the big stone before the cave had been rolled away. Hastily drawing forth his treasure, he burst into loud cries of dismay, for there was the beautiful little boat which cousin Herbert had given him with its gay sails split in a hundred shreds, and a large hole bored in the bottom.

Joe stood for a moment, motionless with grief and surprise; then with a face as red as a peony, he burst forth,—"I know who did it, the mean scamp! It was Fritz Brown, and he was mad because I didn't ask him to come to the launch. But I'll pay him for this caper," said little Joe through his set teeth, and hastily pushing back the ruined boat, he hurried a little farther down the road, and fastening a piece of string across the footpath, a few inches from the ground, he carefully hid himself in the bushes.

Now the good honest sun was afraid something was going wrong, and he held a little cloud handkerchief over his eye, but Joe did not notice it. He only knew that he was very angry and miserable, and he wondered that he had ever thought it was a pleasant morning.

Presently a step was heard, and Joe cagerly peeped out. How provoking! instead of Fritz, it was cousin Herbert, the very last person he cared to see, and hastily unfastening his string, Joe tried to lie very quiet. But it was all in vain, for cousin Herbert's sharp eyes caught a curious moving in the bushes, and brushing them right and left he soon came upon little Joe. "How's this?" cried he, looking straight into the boy's blazing face; but Joe answered not a word. You're not ashamed to tell me what you were doing?"

"No, I'm not," said little Joe, sturdily, after a short pause; "I'll just tell you the whole story," and out it came, down to the closing threat, "and I mean to make Fritz smart for it."

"What do you mean to do?"

"Why, you see, Fritz carries a basket of eggs to market every morning, and I mean to trip him over this string, and smash 'em all."

Now Joe knew well enough that he was not showing the right spirit, and he muttered to himself, "Now for a good scolding," but to his great surprise cousin Herbert said quietly—

"Well, I think Fritz does need some punishment; but this string is an old trick, I can tell you something better than that."

"What?" cried Joe eagerly.

"How would you like to put a few coals of fire on his head?"

"What, and burn him?" said Joe, doubtfully. Cousin Herbert nodded with a queer smile. Joe clapped his hands. "Now that's just the thing, cousin Herbert. You see his hair is so thick he wouldn't get burned much before he'd have time to shake 'em off; but I'd just like to see him jump once. Now tell me how to do it, quick!"

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee," said cousin Herbert, gravely; "and I think that's the best kind of punishment little Fritz could have."

Joe's face lengthened terribly. "Now I do say, cousin Herbert, that's a real take-in. That's just no punishment at all."

"Try it once," said cousin Herbert—"Treat Fritz kindly, and I'm certain he will feel so ashamed and unhappy, that he would far rather have you kick or beat him."

Joe was not really such a bad boy at heart, but he was now in a very ill-temper, and he said sullenly, "But you've told me a story, cousin Herbert. You said this kind of coals would burn, and they don't at all."

"You're mistaken about that," said his cousin, cheerily. "I've known such coals to burn up a great amount of rubbish,—malice, envy, ill-feeling, revenge, and I don't know how much more,—and then leave some very cold hearts feeling as warm and pleasast as possible."

Joe drew a long sigh. "Well, tell me a good coal to put on Fritz's head, and I'll see about it."

"You know," said cousin Herbert, smiling, "that Fritz is very poor, and can seldom buy himself a book, although he is extravagantly fond of reading, but you have quite a library. Now suppose,—ah, well, I won't suppose anything about it.—I'll just leave you to think over the matter, and find your own coal, and be sure and kindle it with love, for no other fire burns so brightly and so long," and with a cheery whistle cousin Herbert sprang over the fence and was gone.

Before Joe had time to collect his thot's, he saw Fritz coming down the lane, carrying a basket of eggs in one hand and a pail of milk in the other.

For one minute the thought crossed Joe's mind, "What a grand smash it would have been if Fritz had fallen over the string," and then again he blushed to his eyes, and was glad enough that the string was safe in his pocket.

Fritz started and looked very uncomfortable when he first caught sight of Joe, but the boy began abruptly, "Fritz, do you have much time to read now?"

"Sometimes" said Fritz, "when I've driven the cows home, and done all my chores, I have a little piece of daylight left; but the trouble is, I've read everything I could get hold of."

"How would you like to take my new book of travels?"

Fritz's eyes danced. "Oh, may I, may I? I'd be so careful of it"

"Yes," answered Joe, "and perhaps I've some others you'd like to read. And Fritz," he added, a little slyly, "I would ask you to come and help sail my boat to day, but some one has torn up the sails, and made a great hole in the bottom.—Who do you suppose did it?"

Fritz's head dropped upon his breast, but after a moment he looked up with a great effort and said—

"I did it, Joe; but I can't begin to tell you how sorry I am. You didn't know I was so mean, when you promised me the books."

"Well, I rather thought you did it," said Joe, slowly.

"And yet you didn't"—Fritz couldn't get any farther, for his cheeks were in a blaze, and he rushed off without another word.

"That coal does burn, and I know Fritz would rather I had smashed every egg in his basket, than offered to lend him that book. But I feel fine,"—and little Joe took three more somersaults, and went home with a light heart, and a grand appetite for breakfast.

When the captain and crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries, and as soon as he saw Joe he hurried to present him with a beautiful little flag which he had bought for the boat with part of his egg-money that very morning. The boat was repaired, and made a grand trip, and everything turned out as cousin Herbert had said, for Joe's heart was so warm and full of kind thoughts that he never was more happy in all his life. And Joe found out afterwards that the more he used of this curious kind of coal, the larger supply he had on hand—kind thoughts, kind words, and kind actions. "I declare, cousin Herbert," said he, with a queer twinkle in his eye, "I think I shall have to set up a coal yard."

The little school boys, who saw that Joe was always happy, studied the secret too: and at last if any trouble or dispute arose, some one would say, "Let's try a few of Joe Benton's coals," and it was astonishing to see how soon all the evil passions were burned to ashes, and how quickly the young hearts grew warm towards each other. Come, little Tom, Dick and Harry, who have ever so much rubbish to be burned, and whose hearts are all in a shiver with the cold, unloving looks you gave each other this morning, won't you try, just for once, to find out the happy secret that lies in little Joe Benton's queer coal-yard?—*Tract Journal.*

THE BLESSED HOPE.

BY MISS FLORA LEONARD,

Lines dedicated to Mrs. Julia Fairbanks, on the death her two only children, who were both interred in on grave.

Beneath a sunny autumn sky,
A grassy mound appears,
Oft moistened by the dews of heaven,
Mixed with a mother's tears.

Within that darksome cell, so lone,
Her earthly joys are hid:
Her dearest treasures lie concealed
Beneath that coffin's lid.

'Twere hard to lay them there to sleep
Nor at the thought repine,
But from the heart to feel, and say,
"Thy will, O God; not mine."

You miss them now;—you'll miss them aye,
E'en till thy Lord shall come
And bring thy treasures back again
To their new Eden home.

A little while thy tears must fall
For Clara, who is gone;
And then with rapturous joy, you'll hail
The resurrection morn!

Although she sleeps—yet oe'r her dust
The Angel-watchers bend;
They'll not forget their sacred trust
When earthly scenes do end.

Another, then, at God's command,
Low bending from the skies,
Shall bind the monster Death in chains,
And bid thy Clara rise!

Her smiling face you may behold,
Her childish voice then hear,
And with thy arms once more, enfold
That form to you so dear.

Thy Willie too, whose cherub form
Bowed, 'neath that cruel hand,
Will come again from death's embrace
To join your little band.

Those smiling babes torn from your arms.
By death's relentless grasp,
Will, in God's kingdom, live again,
Thy arms will round them clasp.

Their sparkling eyes will ne'er grow dim,
Their smiles ne'er fade away;
Then Sister, dry those falling tears,
Nor weep thy life away.

Look forward to that endless rest
Beyond the deepening gloom,
And haste to greet thy treasures there,
All ransomed from the tomb.

Yea, quickly haste; thy Saviour calls,
Where sorrows come no more:
Those buds of promise, strive to meet,
On the Immortal shore.

North Adams, Mass.

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The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

WHY SERVE THE LORD.

According to our observations, all, or nearly all the exhortations of professed "Adventists,"—who are definite time theorists—to saints and sinners, to serve God, are based upon this one thing—"Do it, for the Lord is coming—You will perish then if you do not serve him."

Such exhortations are proper enough in their place: but to make them the burden of our message to saints and sinners, in our judgment, is nothing more than an appeal to the selfishness of the human heart. It seems to say—If the Lord were not coming so soon, you need not be so particular to serve him!

Every child of man on earth is under just as much obligation to serve God, with all his heart, if Christ were not coming these hundred years, as if he were coming to-day. The obligation to serve God lies much higher than the mere fact that the day is most over. This appeal to any man will seldom, if ever, produce genuine preparation to meet God. The reaction which took place after the "time movements" of '43, '44, '47, and '54 was most disastrous to many, and should be a warning against another attempt to get up a time movement such as is now being attempted by some who ought to know better. Where are the great majority now of those who, in '43, '47, '54, were professedly "aroused to serve God" as they ought by the cry of *time* for the Lord's coming? And echo says—where? Scarcely one in ten of them are found walking so as to honor their Christian profession. Why not? They were stimulated by wrong motives Their selfishness was the principal thing appealed to and excited. They were just like the sinner who thinks himself nigh to death on a sick bed or in a storm at sea. If he must die, he will become a Christian. If he knew he was out of danger, he would be as indifferent as ever. Repentance under such circumstances is always of a doubtful character; and, where the person has survived, has almost invariable proved a delusion. Why is it so? Because their selfishness was all that was moved. There was no deep sorrow for the dishonor done to God by a life of sin; or abhorrence of sin on that account. No: if they could escape the dreadful consequences which they fear for their sins, no penitence would be seen in them; they would still "roll sin as a sweet morsel under their tongues." Just so the preaching of *definite time* for the advent, and urging sinners to get ready, because the Lord was coming so soon, and they would be destroyed it not ready, has been demonstrated, in general, to have had no other effect upon saint or sinner than to move their selfish feelings. The cause of excitement failing, they are the same careless souls as ever, or seeking new fancies to keep up their excited minds, which must result, if repeated disappointments occur, in deep disaster if not in ultimate ruin. Not a few have already passed into that state of mind that must, without an extraordinary exertion of the grace of God, land them in endless ruin.

For what are Christ's disciples left in this world? Is it just to get safe out of it? Or, is it to glorify God and the Lamb upon earth? Or, which is the same thing, it is, that they may be lights in the world: yea, "the light of the world"—that they may let their light so shine before men that they may see your good works, and glorify your Father which is in heaven. Who has God to glorify him on earth? The Son of God is not here to do it. He was here, and said, when about to leave,—"I have finished the work Thou gavest me to do." He is not here now to glorify God before men. Angels cannot do that work on earth; wicked men will not do it. Who then shall do it? The followers of Christ. Are they under any more obligation to do it if their Lord is to return to-day than if he was not coming for a hundred years? Certainly not. To show a greater concern to do so on that account, manifests too much the spirit of an eye-servant. He thinks the master is soon coming—the day is nearly ended—he will be all engaged in the work just at that moment! He has been sluggish all the day—has taken little or no interest in his master's cause, and would have done nothing only he was "afraid." Efforts have been made to rouse him to his duty to his employer—all has been unavailing till he is told that his employer is coming: he is then aroused and outstrips all the other laborers in activity and zeal! Is it love to his employer and his service that has aroused him? Not at all. His course is perfectly hypocritical. He thinks to secure the master's favor by his present extraordinary exertions, and perhaps is ready to condemn those who have kept constantly engaged in their work all the day long, because they do not just now manifest the same zeal and activity that he does. He is now all activity, we repeat it, not from love to the work or master; but, the reckoning time is so near; and he has just cause to fear condemnation for his past neglect. Watch that man carefully. The report that the master was coming at that particular time proves to be erroneous, and it is now uncertain when he will come. What do we now see? Ten chances to one if you do not see that same zealous do-every-thing, when he thought the master was right upon him, now slack off—lay down—fall asleep, and perhaps never wake again till the cry—"The master is here."

Let us work while it is day—and all the day; and work too, because—We have a good Master, who has loved us, and washed us from our sins in his own blood. Let gratitude to him stimulate us to do all in our power to promote his honor or glory in the earth. Have we no concern for the glory of God and the Lamb? Have we any too much time to do this work in? Shall we wish, like the eye-servant, the day was gone? If so, do we not discover more concern for rest, or wages, than we do to have accomplished much for God and our Lord Jesus Christ? Should we not be as ready and cheerful to labor and suffer too, to promote the glory of God in a wicked world, as to reap the promised reward? And should we not rejoice, if we are accounted worthy to be continued longer in the field, that we may sow and reap a larger crop for our blessed, loving Lord and Master? Why this haste to have our labors and suffering for Christ ended? Should we not rather desire that we may be able to do and suffer much for him who hasdone and suffered so much for us? Oh, let us leave the "times and the seasons" for the coming of the Son of God where he has taught us to leave them, viz.. "in the Father's own power," Acts i. 6, 7, and go to our work in the love of it, that we may glorify God on the earth and finish the work he has given us to do; then we need have no fear but that when he comes, however sudden or unexpected it may be, he will give us the "crown of life." Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself, is just as obligatory, on us all, at any period of life, or any age of the world, as the day the Lord will come: and no period, or time of the world, can change, alter, abate, or increase that obligation. To suppose it can, it appears to us, is a delusion. The Bible injunction—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," is unalterable, and depends not upon circumstances or times. Under this unalterable principle Enoch walked with God 300 years—Noah at least 120 years—Abraham many years—Samuel over 90 years: and many other worthies for long periods. It is our duty, as well as exalted calling, to begin our life in the the service of God, and spend all our days in this soul ennobling work of bringing glory to God and the Lamb in this benighted world. May the Lord forgive us all our sins and follies past, and give us grace for time to come: and may his glory, not our own, be the ruling principle of our minds.

YOUNGER BROTHER: ELDER BROTHER.

BY MRS E. B.

After an absence of many years, a younger brother was about to visit me. He was on his way from that far country whose seaward entrance is the "Golden Gate." Though I had reason to expect him soon, I did not know the month or week, much less the day and hour when he would appear, but went diligently to work to make ready to meet him, my heart meanwhile full of pleasant anticipations.

Upon his arrival, I felt that the preparations I had made were meagre enough, but how gladly did I welcome him! With what satisfaction did I look upon the face I had so often feared I should never see again. The yearnings of heart felt in his absence, turned to the repose of love in his presence; his words of sympathy lent buoyancy to my spirits; his generous and timely gifts encouraged me for many a day thereafter through a constantly recurring round of duties; I was glad that the links which bound us as kindred were not utterly rusted away, but even passibly bright, when I learned how gratified he felt to find us as a family loving one another.

Dear friends in Christ, I have made use of this item of personal experience, to illustrate the relation we sustain to that Elder Brother whom we are expecting from the far land of many golden gates. He has been a long time absent, indeed we have never seen his face, but he is dearer to us than all earthly kindred, for he spent for our sakes a life of self-denial, poverty and temptation, and finally yielded that life to secure for us eternal benefits. He has led us by his providence and Spirit through all the devious paths of our pilgrimage, and now gives us a title to "an inheritance" that fadeth not away, reserved in heaven for us."

We know not the day or hour of his advent, but we have sufficient indications of his near approach to be earnest and joyful in our preparations to meet him. You must not fear disappointment as when waiting for earthly friends, for his last revealed words assures us that he will come quickly. He does not require us to suspend our ordinary avocation while awaiting him, but to be diligent in business, and to occupy till he comes. We need not all spend the precious moments in ingenious calculations of the exact time of his coming, but we must all make due preparations, and faithfully perform each hour's duty, that we may welcome him with gladness, and "not be ashamed before him at his coming." And when at last that happy moment arrives, and we see those flaming chariot wheels whose sound we may even now hear in the distance, with what satisfaction shall we look upon the face we have so often longed to see. As in the care of our younger brother, heart yearnings will turn to the repose of love in his presence; but how much more emphatically so, for "in His presence is fulness of joy." His sympathising words will he never more withhold. His rewards will he bring with him, which will amply repay us for every act of self-denial practised for his sake; every duty performed, every gift bestowed upon the needy. His divine gift of immortality will fit us for the royal duties he improves, and to do his bidding we shall have power to "mount up on wings as eagles, to run and not be weary, walk and not faint."

Then with what satisfaction will our Elder Brother look upon those of his family who were found exercising fervent charity among themselves! How will he smile upon those who have obeyed his injunctions to "love one another."

And with what confidence will those greet him who have never smitten their fellow servants in word or deed, but who have encouraged them when desponding, who have lifted them out of temptations, or those even who have manifested sympathy, by rejoicing with those who rejoiced, and weeping with those who wept.

Allow me to refer again to my illustration. Through all the pleasure that younger brother's presence afforded me there was this vein of bitterness: he canot abide with me: the hour of parting approaches; the more enjoyment I find in his presence, the more burdensome will be the weight of loneliness in his inevitable absence; he will go away but I cannot follow him. Ah! friends, here my comparison turns to a contrast. When our Elder Brother comes, no parting hour evermore approaches. We shall ever be near him; for may we not "follow the Lamb whithersoever he goeth?" In that hour of rapture, no burden of loneliness will ever weigh down the heart again. The blossoms of love and joy rooted in our immortality will smile perennial in our lives. For there the royal brotherhood of Christ, now in exile, shall be gathered to share the honors of his throne and so be "forever with the Lord."

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" for "he that spared not his own Son," that Elder brother of whom we have been speaking, "how shall he not with him also freely give us all thing."

Jamestown, Iowa.

DANIEL XII. 2.

This passage has lately come up for thorough discussion, and I do not write because I think I can add any thing to the argument already advanced on our side, but it appears to me that its syntactical construction gives the key to its true interpretation. The mere English scholar can see that the expression is elliptical, and all will agree that upon a correct supplying of the ellipsis depends the true meaning of the passage. The figure of syntax employed is evidently a *zeugma* which is a subdivision of Ellipsis. "Zeugma" according to Andrews' and Stoddard's Latin Grammar "is the uniting of two nouns or two infinitives to a verb, which as to its meaning, is applicable to only one of them." This figure is of frequent occurrence in the Classics, and the verb to be supplied must correspond with the nature and requirements of the case. This might be abundantly illustrated, but I will give a single example only, taken from Luke i. 64. "And his mouth was opened immediately, and his tongue *loosed*." In the original we have the two nouns translated "mouth" and "tongue" connected with the verb translated "was opened." It is evident that the verb is applicable, in its meaning, to "mouth" only, and that another verb must be supplied to correspond with the function of the "tongue." No argument is required to prove that "loosed" is the proper word.

Let us now see whether it is correct to call the construction in Dan. xii. 2 a *zeugma.* We have one verb, "shall awake" and two pronouns "these" referring to the "righteous" and "those" referring to the "wicked," connected with it. Is the verb applicable in its meaning to both subjects? Clearly not, for then both the "righteous" and the "wicked" or *all* "of them that sleep in the dust of the earth," will awake, while the affirmation is that "many," or only a *part* of them shall rise. "Shall awake" then is applicable to the "righteous" only and we must supply a verb to express the condition or fate of the "wicked." For an appropriate verb we need not long hesitate, for He who has made such emphatic declarations as Psa. xlix; Prov. xxi. 16; Isa. xxvi. 14; and very many others, has not left us in uncertainty as to His will concerning those who have not merited "everlasting life." Yes, truly, "They are dead they shall not live, they are deceased they shall not rise: therefore hast thou visited and destroyed them and caused all their memory to perish," and no torturing of Dan. xii. 2 can give them a resurrection.

Stowe, Vt. WILLIAM MCALLISTER.

A PROMISE HARD TO KEEP.

BR. STORRS:—In the HERALD OF LIFE, dated May 24, is an article with the above heading, written by Br. Wendell, relative to a "*promise*" we made in the *Crisis*, which he thinks is a "hard" one "to keep" and intimates that for this reason we have broken it. Will you do me the favor to let me extricate myself from the unpleasant position in which I am placed before your readers, by inserting the following brief note in the HERALD.

We are glad Br. Wendell has called our attention to the promise we made in the Crisis relative to the fact, that the information we received from Dr. Noot helped us to understand Acts xxiv. 15, "better than ever before." The reason we did not notice the point, was because it was entirely forgotten in our subsequent report of the discussion, and did not come to mind till mentioned by Br. Wendell. Our promise, we are now happy to fulfil; and instead of finding it "hard to keep," we find it directly the opposite,—very easy.

Previous to the time when we consulted Dr. Noot, who is a Jew, and holds to the same doctrine entertained by the Pharisees, on the subject of the resurrection, as he himself declared to us, we found an apparent difficulty in harmonizing Paul's statement in Acts xxiv. 15, with the following from Josephus:

"The Pharisees....believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in everlasting prison, but that the former shall have power to revive and live again."—*Josephus Ant. b.* 18, *c.* 1, *s.* 3.

Acts xxiv. 15 reads as follows:—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." It will be seen that there is an apparent contradiction between Paul's statement and that of Josephus, which was all harmonized by the information we received from the modern Pharisee, Dr. Noot. Paul declares that he believed in the "resurrection of the dead, *both* of the *just* and *unjust.*" No one, we think, who has carefully read the New Testament Scriptures, would dispute for a moment that the "unjust" are the wicked, in distinction from the righteous, and embrace all of mankind who are not saved.

The difficulty in our mind was to see how the Pharisees could deny the resurrection of the wicked and yet "allow," as Paul says, "that there shall be a resurrection of the dead, both of the just and unjust." We turned to the commentary of Dr. Pearce on Acts xxiv. 15, and on the phrase "*both* of the just and unjust," found the following:—"This truth Paul had probably not learned till after his conversion; because he was a Pharisee, and the Pharisees believed that the just only would be raised."—Com. Vol. ii., p. 166. Dr. Noot informed us that the Pharisees believed that the "notoriously wicked would not be raised," but those who had been only moderately wicked would have a resurrection. This fact cleared up the whole difficulty. Paul declared his faith in the resurrection of *all* mankind by saying he believed in the resurrection "both of the just and unjust," which includes all, both good and bad; and then shows them that they really admit the same thing when they "allow" the resurrection of the "unjust," although they deny that the "notoriously wicked" will ever be raised.

Jesus has taught us to "beware of the.... doctrine of the Pharisees," as well as of the Sadducees. Let us heed his admonition.

MILES GRANT.

THE YELLOW FEVER PLOT.

We contribute this morning one other chapter to the history of the rebellion. Four years ago the world might have refused to credit even this circumstantial and corroborated evidence of a deliberate plot to introduce the yellow fever into cities of the North, but we have since seen and heard the horrors of Libby prison and Andersonville, the conspiracies to murder women and children on railway trains, to fire crowed cities, and to assassinate the President and his counsellors. We know not whether to call this a more or less fiendish purpose than the others, but we cannot affect to doubt its existence merely because it implies that the men who serve the rebellion are devils.

The evidence shows clearly enough the main features of the plot, though the main actor in it, Dr, Blackburn, has escaped into "neutral" territory. During the recent yellow fever epidmic in Bermuda, this Dr. Blackburn took passage for that Island. He was a Southerner, formerly resident in Natchez, Miss. After his arrival, be attended several yellow fever patients at the Hamilton Hotel, and at a Mrs. Slater's. Some of them died under his care. He collected their bed-clothing—including a large quantity of woolen clothing which, in one case at least, he had ordered to be piled upon the patients in order to receive the infection,—packed it in trunks, and sent it to the house of Edward C. Swan, to be kept by him till an opportunity offered to send it North. Blackburn himself then left for Halifax.

It became known to the authorities of Hamilton that this infected clothing was in possession of Swan, and they caused his arrest. On the preliminary examination, the above facts appeared. It was shown also that the Health Officer found these trunks in Swan's possession, crammed full of clothes that had manifestly been used by yellow fever patients. Swan himself testified that Blackburn had delivered these trunks to him. Another witness swore that Swan had told him he received the trunks to be sent North, in order to communicate the yellow fever. Still another witness swore that Blackburn had told him he had delivered the trunks to Swan for that purpose, and the wages for the service were variously stated at $500 in the whole, and at $150 a month while Swan was engaged in the business. And Blackburn told Swan to call on the officers of the governmenment for money. One of the trunks was marked "St. Louis Hotel, Upper town, Quebec," and again, "Clifton House, Niagra Falls, Canada side."

But we need not recapitulate more of the evidence. Let it be read in full, and let each reader satisfy his own mind as to its completeness. The magistrates of Bermuda held Swan for trial. The whole world will try and condemn on the same evidence not merely Dr. Blackburn, but the rebellion and its leaders, of whom Blackburn was but one miserable and guilty tool.—*Tribune*, May 16.

THE HOPE OF THE FUTURE.

"Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight:) we are confident, I say, and willing, rather to be absent from the body, and be present with the Lord."—2 Cor. v. 6, 8.

The author of our text, in an epistle to another church, enjoins the following admirable practice, as becoming the Christian intelligence and piety of all believers.—"Despise not prophesyings: prove all things: hold fast that which is good." But alas! the history of Christianity—the religion of liberty, the friend of free thought and free utterances—has presented the painful spectacle of a systematic prohibition of prophesyings, and a stereotyping of "all things," both bad and "good." Through long ages of spiritual darkness and despotism, the liberty of prophesying was, in the name of Christ and Christianity, denied to any but such as had received due authority from Pope or Parliment-made Bishops, which sacerdotal veto, indeed, like a mediæval curiosity, is still exercised, both by Romish and Reformed Papists. And while the Christian liberty of prophesying has been denied by an unchristian priesthood, so also has the duty of welcoming the pious teacher, and giving respectful heed to his "prophesyings," been supplanted by a suspicious distrust of all "prophesyings" which have not the accredited seal of conventional orthodoxy. The chief proportion of professing Christians in our times, in manifest violation of the apostle's command, despise "prophesying," as necessarily dangerous to the faith; "prove" nothing, instead of "all things;" and "hold fast" not only that which is good, but much that is false and mischievous. Now the Apostle Paul evidently believed that theology is not a fixed, but a progressive science,—and that faithful and spiritually minded teachers and students of God's word, as "scribes well instructed unto the kingdom, bring forth," occasionally from this "treasure, things new and old." He bids Christian disciples, therefore, not despise prophesying, for by so doing, they may be closing their eyes to the light of new truth: but "prove all things; and hold fast that which is good." But the modern church believes that its opinion about the teaching of the Bible cannot in any respect be wrong—although but two or three centuries ago its forefathers were slumbering, amid the superstitions, and bound by the spiritual slavery of Rome; and since the new light of the Reformation dawned, has scarcely made any progress in divine truth,—but is constantly going back to that twilight era, to learn its doctrines, and fix its faith.

Was then the Reformation so complete, that progress beyond that point was impossible? Can any be so infatuated as to suppose that the deep-rooted and wide-spread errors of Popery were so erradicated then as not to leave some corrupt germs in their full vitality and vigor? That, the Reformation should have been thus complete is not probable, for it would have been a remarkable exception to the universal experience of human progress.

Why, then should our faith in the orthodoxy of the living church be so implicit as to foreclose every devoutly independent inquiry into the teaching of the living word? The voice of God's word calls loudly for another and more advanced reformation. Let us heed its voice, as the supreme dictator in matters of faith and obedience. It bids us come yet farther away from the deadly superstitions of Papal and Pagan Rome. It tells the Protestant church that it is even yet occupying, to some considerable extent, a common platform with the great Papal apostacy. The Protestantant doctrine of the soul's human personality and capability of a separate state as an immortal being, is not of Scripture, but tradition—claiming its parentage in the heathen philosophy, and affording a broad foundation for many Popish errors. On this belief the church of Rome builds its worship of the Virgin Mary, its invocation of saints, its purgatory and indulgences. The Bible bids us give up this mere human conceit, and profess a more thorough Protestanism.

But this will be disputed: and the the text at the head of this article is the supposed grand authority for disputieg this assertion. I ask, then, the inquirer's candid attention to the exposition of this stronghold of the popular doctrine.

"Therefore, we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and be present with the Lord."

It is readily allowed that this passage seems to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this apparent instruction isto be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing independently of the body, it is natural to put such a construction upon this text as that which it commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the Apostle's first epistle, could have so understood the meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning contained in the 15th chapter of their first epistle. Let the text under consideration be taken, not as is generally the practice, apart from, but in connection with its context. The intelligent inquirer will ask, "Of what is the Apostle discoursing in this part of his epistle? Is it his object to prove the separate state and immortality of the soul? Because, if this be not the subject of which he is treating, then, although his language may be made to express such a doctrine, such a construction cannot be fairly placed on his words."

In the chapter preceding that whence our text is taken, the apostle alludes to the perilous nature of his mission as a Christian preacher—"We are troubled," he says, "on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus [that is, always resigned, like Jesus, to dying, in the fulfilment of duty], that the life also of Jesus might be made manifest in our body [or mortal life of probation]. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh......Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. .....For which cause we faint not."

It must be apparent that the Apostle is here speaking of the encouragement which the well grounded hope of a resurrection from the dead by Jesus Christ, gave him in the daily anticipation of losing his life in the preaching of the gospel. He knew that if his life were taken from him he should have another and more perfect life by means of resurrection. If it were not for this hope of rising from the dead, he would have no hope at all to sustain him in the prosecution of his perilous minstry. "Why stand we in jeopardy every hour," he asks this same church, in his first epistle, "if the dead rise not at all?" But he had this "living hope," and hence he commences the fifth chapter with a profession of strong faith in the survivance of mortality—not by living in a disembodied state, but by a resurrection from the dead in a new spiritual and immortal nature. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

WHY SERVE THE LORD.

According to our observations, all, or nearly all the exhortations of professed "Adventists,"—who are definite time theorists—to saints and sinners, to serve God, are based upon this one thing—"Do it, for the Lord is coming—You will perish then if you do not serve him."

Such exhortations are proper enough in their place: but to make them the burden of our message to saints and sinners, in our judgment, is nothing more than an appeal to the selfishness of the human heart. It seems to say—If the Lord were not coming so soon, you need not be so particular to serve him!

Every child of man on earth is under just as much obligation to serve God, with all his heart, if Christ were not coming these hundred years, as if he were coming to-day. The obligation to serve God lies much higher than the mere fact that the day is most over. This appeal to any man will seldom, if ever, produce genuine preparation to meet God. The reaction which took place after the "time movements" of '43, '44, '47, and '54 was most disastrous to many, and should be a warning against another attempt to get up a time movement such as is now being attempted by some who ought to know better. Where are the great majority now of those who, in '43, '47, '54, were professedly "aroused to serve God" as they ought by the cry of *time* for the Lord's coming? And echo says—where? Scarcely one in ten of them are found walking so as to honor their Christian profession. Why not? They were stimulated by wrong motives Their selfishness was the principal thing appealed to and excited. They were just like the sinner who thinks himself nigh to death on a sick bed or in a storm at sea. If he must die, he will become a Christian. If he knew he was out of danger, he would be as indifferent as ever. Repentance under such circumstances is always of a doubtful character; and, where the person has survived, has almost invariable proved a delusion. Why is it so? Because their selfishness was all that was moved. There was no deep sorrow for the dishonor done to God by a life of sin; or abhorrence of sin on that account. No: if they could escape the dreadful consequences which they fear for their sins, no penitence would be seen in them; they would still "roll sin as a sweet morsel under their tongues." Just so the preaching of *definite time* for the advent, and urging sinners to get ready, because the Lord was coming so soon, and they would be destroyed it not ready, has been demonstrated, in general, to have had no other effect upon saint or sinner than to move their selfish feelings. The cause of excitement failing, they are the same careless souls as ever, or seeking new fancies to keep up their excited minds, which must result, if repeated disappointments occur, in deep disaster if not in ultimate ruin. Not a few have already passed into that state of mind that must, without an extraordinary exertion of the grace of God, land them in endless ruin.

For what are Christ's disciples left in this world? Is it just to get safe out of it? Or, is it to glorify God and the Lamb upon earth? Or, which is the same thing, it is, that they may be lights in the world: yea, "the light of the world"—that they may let their light so shine before men that they may see your good works, and glorify your Father which is in heaven. Who has God to glorify him on earth? The Son of God is not here to do it. He was here, and said, when about to leave,—"I have finished the work Thou gavest me to do." He is not here now to glorify God before men. Angels cannot do that work on earth; wicked men will not do it. Who then shall do it? The followers of Christ. Are they under any more obligation to do it if their Lord is to return to-day than if he was not coming for a hundred years? Certainly not. To show a greater concern to do so on that account, manifests too much the spirit of an eye-servant. He thinks the master is soon coming—the day is nearly ended—he will be all engaged in the work just at that moment! He has been sluggish all the day—has taken little or no interest in his master's cause, and would have done nothing only he was "afraid." Efforts have been made to rouse him to his duty to his employer—all has been unavailing till he is told that his employer is coming: he is then aroused and outstrips all the other laborers in activity and zeal! Is it love to his employer and his service that has aroused him? Not at all. His course is perfectly hypocritical. He thinks to secure the master's favor by his present extraordinary exertions, and perhaps is ready to condemn those who have kept constantly engaged in their work all the day long, because they do not just now manifest the same zeal and activity that he does. He is now all activity, we repeat it, not from love to the work or master; but, the reckoning time is so near; and he has just cause to fear condemnation for his past neglect. Watch that man carefully. The report that the master was coming at that particular time proves to be erroneous, and it is now uncertain when he will come. What do we now see? Ten chances to one if you do not see that same zealous do-every-thing, when he thought the master was right upon him, now slack off—lay down—fall asleep, and perhaps never wake again till the cry—"The master is here."

Let us work while it is day—and all the day; and work too, because—We have a good Master, who has loved us, and washed us from our sins in his own blood. Let gratitude to him stimulate us to do all in our power to promote his honor or glory in the earth. Have we no concern for the glory of God and the Lamb? Have we any too much time to do this work in? Shall we wish, like the eye-servant, the day was gone? If so, do we not discover more concern for rest, or wages, than we do to have accomplished much for God and our Lord Jesus Christ? Should we not be as ready and cheerful to labor and suffer too, to promote the glory of God in a wicked world, as to reap the promised reward? And should we not rejoice, if we are accounted worthy to be continued longer in the field, that we may sow and reap a larger crop for our blessed, loving Lord and Master? Why this haste to have our labors and suffering for Christ ended? Should we not rather desire that we may be able to do and suffer much for him who hasdone and suffered so much for us? Oh, let us leave the "times and the seasons" for the coming of the Son of God where he has taught us to leave them, viz.. "in the Father's own power," Acts i. 6, 7, and go to our work in the love of it, that we may glorify God on the earth and finish the work he has given us to do; then we need have no fear but that when he comes, however sudden or unexpected it may be, he will give us the "crown of life." Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself, is just as obligatory, on us all, at any period of life, or any age of the world, as the day the Lord will come: and no period, or time of the world, can change, alter, abate, or increase that obligation. To suppose it can, it appears to us, is a delusion. The Bible injunction—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," is unalterable, and depends not upon circumstances or times. Under this unalterable principle Enoch walked with God 300 years—Noah at least 120 years—Abraham many years—Samuel over 90 years: and many other worthies for long periods. It is our duty, as well as exalted calling, to begin our life in the the service of God, and spend all our days in this soul ennobling work of bringing glory to God and the Lamb in this benighted world. May the Lord forgive us all our sins and follies past, and give us grace for time to come: and may his glory, not our own, be the ruling principle of our minds.

YOUNGER BROTHER: ELDER BROTHER.

BY MRS E. B.

After an absence of many years, a younger brother was about to visit me. He was on his way from that far country whose seaward entrance is the "Golden Gate." Though I had reason to expect him soon, I did not know the month or week, much less the day and hour when he would appear, but went diligently to work to make ready to meet him, my heart meanwhile full of pleasant anticipations.

Upon his arrival, I felt that the preparations I had made were meagre enough, but how gladly did I welcome him! With what satisfaction did I look upon the face I had so often feared I should never see again. The yearning of heart felt in his absence, turned to the repose of love in his presence; his words of sympathy lent buoyancy to my spirits; his generous and timely gifts encouraged me for many a day thereafter through a constantly recurring round of duties; I was glad that the links which bound us as kindred were not utterly rusted away, but even passibly bright, when I learned how gratified he felt to find us as a family loving one another.

Dear friends in Christ, I have made use of this item of personal experience, to illustrate the relation we sustain to that Elder Brother whom we are expecting from the far land of many golden gates. He has been a long time absent, indeed we have never seen his face, but he is dearer to us than all earthly kindred, for he spent for our sakes a life of self-denial, poverty and temptation, and finally yielded that life to secure for us eternal benefits. He has led us by his providence and Spirit through all the devious paths of our pilgrimage, and now gives us a title to "an inheritance" that fadeth not away, reserved in heaven for us."

We know not the day or hour of his advent, but we have sufficient indications of his near approach to be earnest and joyful in our preparations to meet him. You must not fear disappointment as when waiting for earthly friends, for his last revealed words assures us that he will come quickly. He does not require us to suspend our ordinary avocation while awaiting him, but to be diligent in business, and to occupy till he comes. We need not all spend the precious moments in ingenious calculations of the exact time of his coming, but we must all make due preparations, and faithfully perform each hour's duty, that we may welcome him with gladness, and "not be ashamed before him at his coming." And when at last that happy moment arrives, and we see those flaming chariot wheels whose sound we may even now hear in the distance, with what satisfaction shall we look upon the face we have so often longed to see. As in the care of our younger brother, heart yearnings will turn to the repose of love in his presence; but how much more emphatically so, for "in His presence is fulness of joy." His sympathising words will he never more withhold. His rewards will he bring with him, which will amply repay us for every act of self-denial practised for his sake; every duty performed, every gift bestowed upon the needy. His divine gift of immortality will fit us for the royal duties he improves, and to do his bidding we shall have power to "mount up on wings as eagles, to run and not be weary, walk and not faint."

Then with what satisfaction will our Elder Brother look upon those of his family who were found exercising fervent charity among themselves! How will he smile upon those who have obeyed his injunctions to "love one another."

And with what confidence will those greet him who have never smitten their fellow servants in word or deed, but who have encouraged them when desponding, who have lifted them out of temptations, or those even who have manifested sympathy, by rejoicing with those who rejoiced, and weeping with those who wept.

Allow me to refer again to my illustration. Through all the pleasure that younger brother's presence afforded me there was this vein of bitterness: he canot abide with me: the hour of parting approaches; the more enjoyment I find in his presence, the more burdensome will be the weight of loneliness in his inevitable absence; he will go away but I cannot follow him. Ah! friends, here my comparison turns to a contrast. When our Elder Brother comes, no parting hour evermore approaches. We shall ever be near him; for may we not "follow the Lamb whithersoever he goeth?" In that hour of rapture, no burden of loneliness will ever weigh down the heart again. The blossoms of love and joy rooted in our immortality will smile perennial in our lives. For there the royal brotherhood of Christ, now in exile, shall be gathered to share the honors of his throne and so be "forever with the Lord."

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" for "he that spared not his own Son," that Elder brother of whom we have been speaking, "how shall he not with him also freely give us all thing."

Jamestown, Iowa.

DANIEL XII. 2.

This passage has lately come up for thorough discussion, and I do not write because I think I can add any thing to the argument already advanced on our side, but it appears to me that its syntactical construction gives the key to its true interpretation. The mere English scholar can see that the expression is elliptical, and all will agree that upon a correct supplying of the ellipsis depends the true meaning of the passage. The figure of syntax employed is evidently a *zeugma* which is a subdivision of Ellipsis. "Zeugma" according to Andrews' and Stoddard's Latin Grammar "is the uniting of two nouns or two infinitives to a verb, which as to its meaning, is applicable to only one of them." This figure is of frequent occurrence in the Classics, and the verb to be supplied must correspond with the nature and requirements of the case. This might be abundantly illustrated, but I will give a single example only, taken from Luke i. 64. "And his mouth was opened immediately, and his tongue *loosed.*" In the original we have the two nouns translated "mouth" and "tongue" connected with the verb translated "was opened." It is evident that the verb is applicable, in its meaning, to "mouth" only, and that another verb must be supplied to correspond with the function of the "tongue." No argument is required to prove that "loosed" is the proper word.

Let us now see whether it is correct to call the construction in Dan. xii. 2 a *zeugma.* We have one verb, "shall awake" and two pronouns "these" referring to the "righteous" and "those" referring to the "wicked," connected with it. Is the verb applicable in itsmeaning to both subjects? Clearly not, for then both the "righteous" and the "wicked" or *all* "of them that sleep in the dust of the earth," will awake, while the affirmation is that "many," or only a *part* of them shall rise. "Shall awake" then is applicable to the "righteous" only and we must supply a verb to express the condition or fate of the "wicked." For an appropriate verb we need not long hesitate, for He who has made such emphatic declarations as Psa. xlix; Prov. xxi. 16; Isa. xxvi. 14; and very many others, has not left us in uncertainty as to His will concerning those who have not merited "everlasting life." Yes, truly, "They are dead they shall not live, they are deceased they shall not rise: therefore hast thou visited and destroyed them and caused all their memory to perish," and no torturing of Dan. xii. 2 can give them a resurrection.

Stowe, Vt. WILLIAM McALLISTER.

A PROMISE HARD TO KEEP.

BR. STORRS:—In the HERALD OF LIFE, dated May 24, is an article with the above heading, written by Br. Wendell, relative to a "*promise*" we made in the *Crisis*, which he thinks is a "hard" one "to keep" and intimates that for this reason we have broken it. Will you do me the favor to let me extricate myself from the unpleasant position in which I am placed before your readers, by inserting the following brief note in the HERALD.

We are glad Br. Wendell has called our attention to the promise we made in the Crisis relative to the fact, that the information we received from Dr. Noot helped us to understand Acts xxiv. 15, "better than ever before." The reason we did not notice the point, was because it was entirely forgotten in our subsequent report of the discussion, and did not come to mind till mentioned by Br. Wendell. Our promise, we are now happy to fulfil; and instead of finding it "hard to keep," we find it directly the opposite,—very easy.

Previous to the time when we consulted Dr. Noot, who is a Jew, and holds to the same doctrine entertained by the Pharisees, on the subject of the resurrection, as he himself declared to us, we found an apparent difficulty in harmonizing Paul's statement in Acts xxiv. 15, with the following from Josephus:

> "The Pharisees....believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in everlasting prison, but that the former shall have power to revive and live again."—*Josephus Ant. b.* 18, *c.* 1, *s.* 3.

Acts xxiv. 15 reads as follows:—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." It will be seen that there is an apparent contradiction between Paul's statement and that of Josephus, which was all harmonized by the information we received from the modern Pharisee, Dr. Noot. Paul declares that he believed in the "resurrection of the dead, *both* of the *just* and *unjust.*" No one, we think, who has carefully read the New Testament Scriptures, would dispute for a moment that the "unjust" are the wicked, in distinction from the righteous, and embrace all of mankind who are not saved.

The difficulty in our mind was to see how the Pharisees could deny the resurrection of the wicked and yet "allow," as Paul says, "that there shall be a resurrection of the dead, both of the just and unjust." We turned to the commentary of Dr. Pearce on Acts xxiv. 15, and on the phrase "*both* of the just and unjust," found the following:—"This truth Paul had probably not learned till after his conversion; because he was a Pharisee, and the Pharisees believed that the just only would be raised."—Com. Vol. ii., p. 166. Dr. Noot informed us that the Pharisees believed that the "notoriously wicked would not be raised," but those who had been only moderately wicked would have a resurrection. This fact cleared up the whole difficulty. Paul declared his faith in the resurrection of *all* mankind by saying he believed in the resurrection "both of the just and unjust," which includes all, both good and bad; and then shows them that they really admit the same thing when they "allow" the resurrection of the "unjust," although they deny that the "notoriously wicked" will ever be raised.

Jesus has taught us to "beware of the.... doctrine of the Pharisees," as well as of the Sadducees. Let us heed his admonition.

MILES GRANT.

THE YELLOW FEVER PLOT.

We contribute this morning one other chapter to the history of the rebellion. Four years ago the world might have refused to credit even this circumstantial and corroborated evidence of a deliberate plot to introduce the yellow fever into cities of the North, but we have since seen and heard the horrors of Libby prison and Andersonville, the conspiracies to murder women and children on railway trains, to fire crowed cities, and to assassinate the President and his counsellors. We know not whether to call this a more or less fiendish purpose than the others, but we cannot affect to doubt its existence merely because it implies that the men who serve the rebellion are devils.

The evidence shows clearly enough the main features of the plot, though the main actor in it, Dr. Blackburn, has escaped into "neutral" territory. During the recent yellow fever epidmic in Bermuda, this Dr. Blackburn took passage for that Island. He was a Southerner, formerly resident in Natchez, Miss. After his arrival, he attended several yellow fever patients at the Hamilton Hotel, and at a Mrs. Slater's. Some of them died under his care. He collected their bed-clothing—including a large quantity of woolen clothing which, in one case at least, he had ordered to be piled upon the patients in order to receive the infection,—packed it in trunks, and sent it to the house of Edward C. Swan, to be kept by him till an opportunity offered to send it North. Blackburn himself then left for Halifax.

It became known to the authorities of Hamilton that this infected clothing was in possession of Swan, and they caused his arrest. On the preliminary examination, the above facts appeared. It was shown also that the Health Officer found these trunks in Swan's possession, crammed full of clothes that had manifestly been used by yellow fever patients. Swan himself testified that Blackburn had delivered these trunks to him. Another witness swore that Swan had told him he received the trunks to be sent North, in order to communicate the yellow fever. Still another witness swore that Blackburn had told him he had delivered the trunks to Swan for that purpose, and the wages for the service were variously stated at $500 in the whole, and at $150 a month while Swan was engaged in the business. And Blackburn told Swan to call on the officers of the governmenment for money. One of the trunks was marked "St. Louis Hotel, Upper town, Quebec," and again, "Clifton House, Niagra Falls, Canada side."

But we need not recapitulate more of the evidence. Let it be read in full, and let each reader satisfy his own mind as to its completeness. The magistrates of Bermuda held Swan for trial. The whole world will try and condemn on the same evidence not merely Dr. Blackburn, but the rebellion and its leaders, of whom Blackburn was but one miserable and guilty tool.—*Tribune,* May 16.

THE HOPE OF THE FUTURE.

> "Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight:) we are confident, I say, and willing, rather to be absent from the body, and be present with the Lord."—2 Cor. v. 6, 8.

The author of our text, in an epistle to another church, enjoins the following admirable practice, as becoming the Christian intelligence and piety of all believers.—"Despise not prophesyings: prove all things: hold fast that which is good." But alas! the history of Christianity—the religion of liberty, the friend of free thought and free utterances—has presented the painful spectacle of a systematic prohibition of prophesyings, and a stereotyping of "all things," both bad and "good." Through long ages of spiritual darkness and despotism, the liberty of prophesying was, in the name of Christ and Christianity, denied to any but such as had received due authority from Pope or Parliment-made Bishops, which sacerdotal veto, indeed, like a mediæval curiosity, is still exercised, both by Romish and Reformed Papists. And while the Christian liberty of prophesying has been denied by an unchristian priesthood, so also has the duty of welcoming the pious teacher, and giving respectful heed to his "prophesyings," been supplanted by a suspicious distrust of all "prophesyings" which have not the accredited seal of conventional orthodoxy. The chief proportion of professing Christians in our times, in manifest violation of the apostle's command, despise "prophesying," as necessarily dangerous to the faith; "prove" nothing, instead of "all things;" and "hold fast" not only that which is good, but much that is false and mischievous. Now the Apostle Paul evidently believed that theology is not a fixed, but a progressive science,—and that faithful and spiritually minded teachers and students of God's word, as "scribes well instructed unto the kingdom, bring forth," occasionally from this "treasure, things new and old." He bids Christian disciples, therefore, not despise prophesying, for by so doing, they may be closing their eyes to the light of new truth: but "prove all things; and hold fast that which is good." But the modern church believes that its opinion about the teaching of the Bible cannot in any respect be wrong—although but two or three centuries ago its forefathers were slumbering, amid the superstitions, and bound by the spiritual slavery of Rome; and since the new light of the Reformation dawned, has scarcely made any progress in divine truth,—but is constantly going back to that twilight era, to learn its doctrines, and fix its faith.

Was then the Reformation so complete, that progress beyond that point was impossible? Can any be so infatuated as to suppose that the deep-rooted and wide-spread errors of Popery were so erradicated then as not to leave some corrupt germs in their full vitality and vigor? That, the Reformation should have been thus complete is not probable, for it would have been a remarkable exception to the universal experience of human progress.

Why, then should our faith in the orthodoxy of the living church be so implicit as to foreclose every devoutly independent inquiry into the teaching of the living word? The voice of God's word calls loudly for another and more advanced reformation. Let us heed its voice, as the supreme dictator in matters of faith and obedience. It bids us come yet farther away from the deadly superstitions of Papal and Pagan Rome. It tells the Protestant church that it is even yet occupying, to some considerable extent, a common platform with the great Papal apostacy. The Protestantant doctrine of the soul's human personality and capability of a separate state as an immortal being, is not of Scripture, but tradition—claiming its parentage in the heathen philosophy, and affording a broad foundation for many Popish errors. On this belief the church of Rome builds its worship of the Virgin Mary, its invocation of saints, its purgatory and indulgences. The Bible bids us give up this mere human conceit, and profess a more thorough Protestanism.

But this will be disputed: and the the text at the head of this article is the supposed grand authority for disputieg this assertion. I ask, then, the inquirer's candid attention to the exposition of this stronghold of the popular doctrine.

"Therefore, we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and be present with the Lord."

It is readily allowed that this passage seems to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this apparent instruction isto be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing independently of the body, it is natural to put such a construction upon this text as that which it commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the Apostle's first epistle, could have so understood the meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning contained in the 15th chapter of their first epistle. Let the text under consideration be taken, not as is generally the practice, apart from, but in connection with its context. The intelligent inquirer will ask, "Of what is the Apostle discoursing in this part of his epistle? Is it his object to prove the separate state and immortality of the soul? Because, if this be not the subject of which he is treating, then, although his language may be made to express such a doctrine, such a construction cannot be fairly placed on his words."

In the chapter preceding that whence our text is taken, the apostle alludes to the perilous nature of his mission as a Christian preacher—"We are troubled," he says, "on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus [that is, always resigned, like Jesus, to dying, in the fulfilment of duty], that the life also of Jesus might be made manifest in our body [or mortal life of probation]. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh......Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. .....For which cause we faint not."

It must be apparent that the Apostle is here speaking of the encouragement which the well grounded hope of a resurrection from the dead by Jesus Christ, gave him in the daily anticipation of losing his life in the preaching of the gospel. He knew that if his life were taken from him he should have another and more perfect life by means of resurrection. If it were not for this hope of rising from the dead, he would have no hope at all to sustain him in the prosecution of his perilous minstry. "Why stand we in jeopardy every hour," he asks this same church, in his first epistle, "if the dead rise not at all?" But he had this "living hope," and hence he commences the fifth chapter with a profession of strong faith in the survivance of mortality—not by living in a disembodied state, but by a resurrection from the dead in a new spiritual and immortal nature. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we

are always confident, knowing that whilst we are at home in the body, we are absent from the Lord :(for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

The imagery—for the language is obviously figurative—is that of an earthly house of this tabernacle, which is condemned to be dissolved, and which was the Apostle's appropriate image to describe the mortality of the creature man. Man, the one complex being, is compared to an earthly house, or tabernacle, which will be dissolved. Nothing is here said nor implied about an immortal and essentially permanent part of man, which in its own nature is independent of this general and complete dissolution, which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that he himself, in his one totality, not a part of himself, must be dissolved. But he knows that if like an earthly house, he must crumble in dissolution, he will be restored again in the beauty and durability of a building of God, a house not made with hands, but one that is eternal in the heavens. Here the two states of the believer's existence are described by an earthly house, or tabernacle, which must dissolve, and a building of God, a house eternal in the heavens.

According to the popular interpretation of this text, Paul should have said, "We know that if our earthly house of this tabernacle were dissolved,—that is, if our body were to be put off in death,—we have yet within us an imperishable soul or spirit which cannot be dissolved." But he does not say this,—he does not say that we retain in ourselves anything which survives the dissolution of the earthly house of this tabernacle. What he says is, if this present nature dissolves in death, we know that God has provided another nature, even an incorruptible and imperishable one— a house eternal in the heavens—which he will bestow upon us when he recreates us by Christ Jesus at the resurrection.. "We know," says Paul, that "we have [not an immortal soul, but] a building of God; [not an eternal soul within, but] a house eternal in the heavens."

Paul is undoubtedly speaking of the two bodies, or conditions of human existence, to which he alludes in the 15th chapter of the first epistle,—"There is a natural body, and there is a spiritual body ;" and hence he says in the second verse, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." As if he had said, "While our bodily nature is under the power of dissolution we have no nature or being,—we in fact cease to be, and therefore, in the view of this dissolution, we groan for our new immortal nature—our house from heaven." The Apostle evidently desired to be clothed upon with an eternal house, when this tabernacle or temporary house was destroyed. He makes not the faintest allusion to any survivance of mortality as a disembodied soul. He groans to be clothed upon, as he also says in another epistle, [Rom. viii. 23,] "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "For we that are in this tabernacle [dwelling as mortal creatures] do groan being burdened, not for that we would be unclothed [we desire not to die,] but clothed upon [with our eternal house from heaven, which is our resurrection nature], that mortality might be swallowed up of life." "Therefore, we are always confident ;" for we know that if on the one hand, as mortal beings, we dissolve in death,—on the other hand, as beings upon whom God has conferred, through Christ, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings "eternal in the heavens." "We are always confident" of this, and know "that whilst we are at home in the body,"—that is, whilst we are existing as earthly tabernacles, mortal and perishable, "we are absent from the Lord," with whom we cannot be until we have put off our mortality —because "flesh and blood cannot inherit the kingdom of God,"—and have assumed our immortality ; which will be when we are raised from the dead in our spiritual body,—our building of God,—our house which is eternal in the heavens. "We are confident," I say, of so glorious a re-creation in Christ Jesus awaiting us ; and are therefore, "willing rather to be absent from the body," that is from our natural body,—our present mortal and corruptible nature, which separates us from the Lord, and to be possessed of our spiritual body, our new incorruptible nature —in order that we may be present with the Lord, which cannot be until the resurrection, when mortality shall be swallowed up of life.

J. P.

To be continued.

A Friend in Philadelphia sends us $5, to be applied in such manner as may best promote the cause of truth." The name of this friend we cannot decipher with certainty. The nearest we can come to it is, Nancy M. Christ ; though we are not sure that is it; but the $5 is just as acceptable, and we will apply it as a donation to the Herald of Life.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

NEW YORK, JUNE 7, 1865.

Our Late Tour.

After an absence of ten days the Editor is again at his post editorial. His visit to New England was one of interest in several particulars. He met with a hearty reception in Boston, and preached at Kast Hall to good, attentive, and interested congregations, two Sabbaths. It was good and pleasant to be there ; and many were the greetings we received. Monday, after the first Sabbath in Boston, the Editor took the cars for Lebanon, N. H., one hundred and twenty miles from Boston. This was done in order to see, once more, an only brother, according to the flesh, who is now 77 years old. Only one interview had he had with this brother for twenty-one years previously ; and not expecting to meet him again in this our pilgrimage, we thought to improve this week of release from our office in making what we presumed would be a last visit to that brother. We found him with life more spent than we anticipated ; having been rapidly declining for some weeks previous, though unknown to us till our arrival at his house. He was unable to sit up or converse much ; and we hardly expected him to survive through the week ; but we left him much the same at the close of the week. The interview was one of interest to us both.

This brother and ourself are all that remain of a family of eight children : one daughter and seven sons, of whom the Editor was the youngest. Six of those children died between the ages of twenty and forty-five ; all of the consumption in some form ; but we two escaped it, and have survived the one who died last, thirty-three years. So hath God wrought with us.

This aged brother of ours, though nine years older than ourself did not devote himself to Christ till some two or three years after we did. At the age of nineteen we commenced speaking for our Lord and Redeemer in social meetings ; at one of those meetings this brother felt, as his younger brother had set out to serve the Lord, it was high time he should do the same, and thenceforward devoted himself to Christ. Many were the conferences and prayer-meetings we afterwards attended, together, praying with and exhorting the people ; always laboring together in the most perfect harmony and with comfort. At length, however, the younger was led to embrace a doctrine different from the Calvinistic, in which both of us had been educated, though in a somewhat modified form through the influence of our beloved Mother, who fell asleep in Jesus about twenty-seven years since. This theological difference did not divide us in affection, but it led the younger brother out, in a few months, from his native town, preaching the gospel as a Methodist traveling preacher. Our personal intercourse was, after that, much interrupted ; and we saw each other but seldom.

Twenty-five years since, we made a still further theological advance, and left the Methodist connection for the faith we now maintain; though at first we saw only the root of our present theological views, viz., that man was not possessed of inherent immortality, and that such an inheritance was a gift of God only to the righteous. Still, no alienation of affection was produced between these brothers, though the older one thought his "brother George" had fallen into a great error ; yet he fully believed he was "once in grace," and had no fears but what he would get safe through. After A. D. 1844 we saw him but once till our late interview ; and we parted with him now fully believing his heart is joined unto the Lord, and that he will sleep in Jesus and come from the dead to life eternal at the last day, when our Lord shall raise his sleeping saints.

While in Lebanon, we visited the graves of our father and mother, and of our brothers and sister, as also that of our first wife and only child by her ; all of whom, with the exception of one brother, sleep together there. Our thoughts and reflections while there are too private for public record. While we looked over the many tomb-stones and read the inscriptions of many names of those we knew in our youth and more advanced years, the inquiry arose, How many of these graves will be opened "at the last day"? We left the thought for a decision by Him who is "the resurrection and the life." Concerning some, however, we felt no doubt they would "come again from the land of the enemy."

At this visit to our native place we went to the spot where we were born, and asked permission to enter that house, which we had not before entered for twenty-one years. How changed was everything we beheld. The house and farm had passed out of our family connections years since; decay and desolation had come over all. The house, which was a two story one, with an extension of one story, had always, while in the hands of our father and family, been kept painted white, now had the appearance of almost utter desolation; and looked more like some old barn than the cheerful habitation of a once flourishing family and home; and all around it—outbuildings, fences, stone-walls, orchards, &c.,—carried the appearance of old age which it would be impossible to renew, except by that renewing power which shall "create all things new."

So passes life away; and all the charms of youth and the fond desires and anticipations of early life. Happy indeed is he who shall make it the first and chief end of this life to secure an inheritance in that blessed state where desolation never comes, nor changes are made except from glory to glory. Let us all, then, cease from those useless cares and anxieties which so disturb most of our fellow men. Soon, very soon, these cares and anxieties will come to an end. Have we secured the treasure that fadeth not away? If so, we have lived to purpose; if not, we have lived in vain, and spent our strength for naught.

P. S.—Since writing the foregoing we have received a note from a Niece in Lebanon, dated Saturday the 3rd inst., saying:—"Our dear father has just passed away at five minutes past ten o'clock this morning. He breathed out his life gently."

Thus "I am left alone" of a once large family. I have neither father, mother, brother or sister according to the flesh; and "yet I am not alone," for God has given me many brethren and sisters in Christ our elder Brother; and He ever liveth; because He liveth his friends shall live also.

The Western Mission.

At our third Quarterly Conference ; held in this City in April, it was resolved to do something for the West, and some $75 were pledged at the time for this purpose. Eld. W. S. Campbell will set out in a few days for Illinois, to attend a series of meetings to be held there. We wish not only that he should go, but that we may be able to send out at the same time, a quantity of tracts for gratuitous circulation. To this end, it is desirable that the money pledged for the mission should be now paid in, and that others who are able should contribute to the object. Will they not do so immediately? Eld. D. S Holt, also, of New Hampshire, we understand, is willing to go out West with his tent. We sincerely hope he may be enabled to do so. It is time for us to put forth an earnest effort for the west ; and especially as now many soldiers are returning home from the war. Numbers of these have heard of the life theme, and of our sympathy with them by means of tracts and papers we have sent there. That seed has not been lost. It has been sown not only in the army of the Potomac, but in the army which marched through Georgia. Let us now strive to continue the work. To this end it is essential that we send help to the West. If Br. Campbell and Holt could both be sustained in that field for months to come, it would, we think, be a blessing to them and to the cause. The first meeting to be held there is to commence on the 16th inst., in Fulton Co., and to hold three days. Who will help in this work? May the Lord open all our hearts to the importance of working while the day lasts.

The Harlot Woman.

We have long been of the opinion that such is the determination of the Roman Catholic power to crush out liberty, every where, that its harlot head would be so lifted up in this country that it would yet have to be crushed by some thing besides a mere moral power. If that necessity should arise, we have no fear for the result : that power must die : God has so decreed it : "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The day of the destruction of the Harlot power is not far off ; and when the time comes, like the slaveholders' rebellion, its leaders and upholders will be given up in their madness to destroy their own system of wickedness in their attempt to subjugate others. Then comes its death struggle ; and, like slavery and its abettors, it will sink like "a great millstone cast into the sea, to rise no more at all." We have been led to these remarks by the following article which we take from *The Methodist.* Let it be pondered well.

WHAT DOES IT MEAN?

Recent numbers of the Canadian papers inform us that the Rev. Mr. Cameron, a Protestant clergyman, who has gained a certain notoriety by his zeal in behalf of the rebels, and who recently attracted general attention by openly expressing joy over the assassination of President Lincoln, has been received into the Roman Catholic Church. The same step, it is stated, has been taken by Dr. Blackburn, who is now on trial for conceiving the fiendish plan of importing, by means of infected rags, the Yellow fever into New York.

Lieutenant Young, also, the chief of the Vermont raiders and bank-robbers, has declared that he is utterly dissatisfied with Protestantism, and has a decided preference for Roman Catholicism.

Mrs. Surratt, whose house was the rendezvous of the assassinators of President Lincoln, and who swore when her house was searched that she did not know Payne, and had never seen him, while at the very moment he was within sight of her, and had been a regular visitor of the house since February, is a devout member of the Roman Catholic Church, who has been accustomed to go to confession every other week.

It is said that the majority of all the assassins are Roman Catholics.

The instigators of the bloody riots in New York, in 1863, were known to be so predominantly Roman Catholic, that the Archbishop of New York expected that his word would have a soothing influence upon them, and invited them to meet before his house and to hear an address from him.

While the entire Protestant press of all denominations has been almost a unit in loyally supporting the government, the great majority of the Roman Catholic periodicals have distinguished themselves by factious and violent opposition to the government, and open sympathy with the rebellion. The *Herald and Visitor*, of Philadelphia, used language so violent and abusive, that it was openly censured by some of the bishops, and had to be discontinued. The *Monitor*, of San Francisco, has recently been mobbed, being regarded as one of the most obnoxious rebel sheets. The Baltimore *Mirror* has always been in sympathy with the party who intended to carry Maryland over to the Southern Confederacy. In Missouri there is hardly a Roman Catholic in the party which, after so desperate a struggle, saved Missouri for the Union and freed it from the bane of slavery. The Catholic vote of the State was almost a unit against the measures looking toward emancipation. The only pro-slavery member in the next Congress from Missouri, is the publisher of the Catholic organ of the State. We need not again speak of the attitude of the *Freeman's Journal* and the *Metropolitan Record*, of this city. Whoever has read a few numbers of these periodicals, especially the latter, will have seen that if a paper here in the North wished the success of the rebels, the overthrow of the laws of the land, insurrection and revolution, and the removal by force of the President twice chosen by the people, it could not have spoken more to the point than these two did.

The Catholic organs of all the countries of Europe have been nearly unanimous in wishing success to the rebels. The *Monde*, in Paris, the leading ultramontane paper of the world, the *Weekly Register* of London, the *Tablet*, of Dublin, and nearly all the Catholic papers of Germany, have expressed about our war the same views which we used to find in the rebel journals of Richmond.

Of all the governments in the world, there is only one which has entered into a direct correspondence with the government of the rebel Confederacy, and which has given to Jefferson Davis the title of "most illustrious President." This only government is that of the Pope.

We naturally ask, What does all this mean? Some of the facts which we have mentioned in the first part of our article may be somewhat modified by latter reports. We have stated them as we find them floating in the papers, though we believe every one of them to be true. What we have said about the riots, the Catholic press, and the relations of the Pope to Jefferson Davis, are well-known facts of history. Can the Roman Catholics point us to any religious denomination—Christian or non-Christian—which has exhibited an equal amount of hostility to the United States, and which on this very ground has gained the friendship of all our deadly foes?

The Promise Redeemed.

My article of week before last has elicited a response from the Editor of the *Crisis*, in which entire forgetfulness of his promise is assigned as the reason why it was not kept ; and he adds that "it did not come to mind till mentioned by" myself. From this latter statement Br. G.'s readers will conclude that his first knowledge of his omission was derived from my published article. The fact, however, is that his attention was distinctly called to it, by me, on the 28th of April, in a personal interview at his office. He may have forgotten the occurrence, but the mention of it is necessary to explain why, in my article written nineteen days later, I should have felt justified in saying, "There is reason, however, for believing that the negative got his eyes open before he had completed his second article." If my brother did *not* forget having been reminded of his promise, the gladness he now expresses at having his attention called to it, is in a measure dimmed by his having suffered four May issues of his paper to appear without any attempt at explanation. He avows himself "happy to fulfil" his "promise"—says it is not "hard to keep," but "directly the opposite,—very *easy*."

I wish to express my thanks to Br. G. for giving his readers nearly the whole of my article. But while I do this, it must be said that his power to suppress a portion of what I wrote has been used in such a way to excite strong suspicion that he even yet does not think himself competent to confront the entire truth in respect to the belief of the Pharisees. The reader will understand this when I state, that the matter in my article which Br. G. *leaves out* in copying (in addition to my last paragraph of two sentences, the suppression of which is not indicated by any sign whatever) is what is contained in the unbracketed portion of the two following paragraphs :—

But since—according to Br. G. and the Pharisees—the "unjust" named in the passage in Acts, are *better* persons than the "notoriously wicked," the resurrection of the former class must, by every dictate of reason, be held to be not a *curse*, but a *blessing*. But if it be a blessing, it should secure salvation—eternal salvation; and that—according to the information derived by Br. G. from the Rabbi—is precisely what the Pharisees believed it would secure. The conclusion, therefore, of the whole matter is this: Br. Grant's "better" understanding of Acts xxiv. 15, results exclusively from his having discovered that the "*notoriously wicked*," are not in the passage at all, and that the "unjust," whom it does mention, are a class that are to be saved. This is the platform on which my brother's article places him. If he does not occupy it in fact, [let him tell his readers, if he can, in what way his conference with "the Jew" helped him to a better understanding than he previously had of "Paul's language in Acts xxiv. 15."]

[My conviction is that the promise is one that *cannot* be fulfilled] inasmuch as what Br. G. learned from the Rabbi is not in favor of the revival and subsequent destruction of any of the dead, but utterly against that view.

Br. G., in introducing my article says : "As the article relates to the Editor of the Crisis, our readers may be interested to read an extract from it of some length." Yes, my brother; but you have, evidently of set purpose, refused to let me tell your "readers," or to tell them yourself, that—according to Dr. Noot *and yourself*—the Pharisees, though they "allowed" the resurrection of the "unjust," did *not* "allow" two things which you hold, and which you say Paul taught, viz., 1. That the "notoriously wicked" are included among the "unjust ;" and, 2. That the "unjust" who rise from the dead are to die afterwards. You know that I here faithfully represent what you believe in regard to the Pharisees. Why, then, conceal the facts from your readers, unless it be that you deem them seriously damaging to the resurrection doctrine which you suppose has so firm a foundation in Acts xxiv. 15? If you "are glad Br. Wendell has called" your "attention," in the foregoing, to points so manifestly important in their bearing on our difference of sentiment, be assured that he and others, will be happy to be informed how—if at all—you reconcile the agreement which you affirm existed between the Pharisees and Paul, in regard to the resurrection of the wicked, with your belief that the Pharisees held to the eternal salvation of all who are raised. You may set it down as quite certain, my brother, that, until you pay some kind of attention to this point, the readers of the Herald of Life will suspect you of being consciously in a very tight place. Do speak out, and don't wait till the matter is "entirely forgotten."

Br. Grant shall now tell our readers, as he has told his own, what assistance he obtained from the Jewish rabbi in understanding Acts xxiv. 15 "better than ever before." What he says on the subject, with nothing omitted, is as follows :—

Previous to the time when we consulted Dr. Noot, who is a Jew, and holds to the same doctrine entertained by the Pharisees, on the subject of the resurrection, as he himself declared to us, we found an apparent difficulty in harmonizing Paul's statement in Acts xxiv. 15, with the following from Josephus :

"The Pharisees....believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life ; and the latter are to be detained in everlasting prison, but that the former shall have power to revive and live again."—*Josephus Ant. b.* 18, *c.* 1, *s.* 3.

Acts xxiv. 15 reads as follows :—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." It will be seen that there is an apparent contradiction between Paul's statement and that of Josephus, which was all harmonized by the information we received from the modern Pharisee, Dr. Noot. Paul declares that he believed in the "resurrection of the dead, *both* of the *just* and *unjust*." No one, we think, who has carefully read the New Testament Scriptures, would dispute for a moment that the "unjust" are the wicked, in distinction from the righteous, and embrace all of mankind who are not saved.

The difficulty in our mind was to see how the Pharisees could deny the resurrection of the wicked and yet "allow," as Paul says, "that there shall be a resurrection of the dead, both of the just and unjust." We turned to the commentary of Dr. Pearce on Acts xxiv. 15, and on the phrase "*both* of the just and unjust," found the following :—"This truth Paul had probably not learned till after his conversion ; because he was a Pharisee, and the Pharisees believed that the just only would be raised."—Com. Vol. ii., p. 166. Dr. Noot informed us that the Pharisees believed that the "notoriously wicked would not be raised," but those who had been only moderately wicked would have a resurrection. This fact cleared up the whole difficulty. Paul declared his faith in the resurrection of *all* mankind by saying he believed in the resurrection "both of the just and unjust," which includes all, both good and bad ; and then shows them that they really admit the same thing when they "allow" the resurrection of the "unjust," although they deny that the "notoriously wicked" will ever be raised.

Jesus has taught us to "beware of the.... doctrine of the Pharisees," as well as of the Sadducees. Let us heed his admonition.

There, reader, is reasoning for you! Because the Pharisees believed the "moderately wicked" would be raised *and* saved, Paul claims them as indorsers of *his* "hope" (what a thing to *hope* for!) that *all* the "wicked" dead will be raised to a miserable temporary existence, and afterwards be burned to death! And thus has Br. G. "cleared up the whole difficulty" that existed in his mind at the time when Josephus and Dr. Pearce were his only sources of information respecting the belief of the Pharisees on the question of the resurrection. If my brother ever reaches the point where he can "allow" the doctrine of Life only in Christ, let us "hope" that the gap between him and believers in that precious truth may not be quite so broad as the one that he thinks separated Paul and the Pharisees.

Br. G.'s application of the Saviour's caution respecting the "doctrine of the Pharisees," is as wide of the mark as it possibly can be. This was shown in the debate, but need not be dwelt upon just now. The point will come up in its proper place.

B. W.

Crisis "please copy."—Editor.

The Two Forms of Life.

"For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."—Rom. viii. 13.

In these words the Apostle presents to our view the two forms of human life, the fleshly and the spiritual, and their respective consequences, death and life eternal. Consider therefore,

1. What is the exact signification of the phrase "living after the flesh." We may be certain that there are two things which the Apostle does not mean. He does not intend by this phrase, the occasional sins, infirmities, and slips of good men.—No man in the estimation of God is thoroughly sinless ; yet in those who shall be saved, there is implanted a victorious principle of moral and spiritual excellence, which under favorable circumstances, would speedily develop itself as a divine nature triumphant over the last vestiges of evil in the human constitution. Neither does the Apostle intend by this expression "living after the flesh," the habit of attending to duties on earth which spring out of fleshly relationships. There are some persons who spend the first part of their lives as if there were no God ; and the second half as if there were no world. But the spirit of true religion displays itself, not in the affectations of asceticism, nor in the ambition to become an angel before the time. It is a family spirit. It is intended to make good husbands, good wives, good parents, good children, good masters, servants, good neighbors, good citizen ; and if it does not accomplish this, it accomplishes nothing. Men are to be judged according to the deeds done in the body.

"The flesh" is the scriptural term employed to designate the unreformed nature of man, in its totality. To walk after the flesh is to follow the course of a sinful world. It is to lead a life without God, without prayer, without truth, without self-restraint, without love, —a life of business without a religious aim, or a life of pleasure without any reference to principle,—a life which is a mere struggle for existence and amusement, without grace to ennoble it now, or glory to crown it hereafter. It is such a life as that which is lead by the overwhelming majority of our fellow-creatures ; whether we regard the victims of grossness and debauchery, or the more refined millions of triflers who people the civilized world.. The human natue was formed to be a temple of the Deity,—to enshrine the thought of God as the ruling power, as the Jewish temple contained the Shekinah at Jerusalem; and whensoever a human life is spent thus, "without God in the world," the residuum is "flesh," and its "end is to be burned."

2. The Apostle declares what shall be the proper penalty of such a career,—"If ye live after the flesh ye shall die." In the Greek the expression is peculiarly marked and emphatic,—"ye are about to die," or "ye are on the point of death." It is a phrase composed of two verbs ; which are thus translated in John iv. 47—"and besought Jesus to heal his son for he was at the point of death." Here the phrase is the same with that which in our text is translated, "ye shall die." All life around us is transitory, vegetable and animal. It passes away with the organism which it animated ; like the frost-work on our windows in winter when the sun appears. An animal life on the part of mankind—a life after the flesh, will result also in death, "ye shall die!" "The letter or law of God killeth." 2. Cor. 3. "Bring hither mine enemies and slay them before me!" "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Ye shall die! When the messengers of "Him that was dead and is alive again," declare that sinful persons shall die, it is not a far-fetched conclusion, but a reverential and honest inference from such a word, that they will literally perish, be slain, be killed with death, be destroyed body and soul : and it is in vain that men, in the face of such a threatening, flatter themselves with the possession of a natural immortality, or natural deathlessness. No ; the word of God will be fulfilled. The wicked are at the point of death. Christ comes quickly ; and when he shall appear, he will execute the judgments of God against an impenitent world,—"in flaming fire taking vengence against them that know not God and obey not the gospel of his Son." If fire be not an instrument of destruction, it must be a fire of a different nature from that well-known element so often spoken of in the Scriptures—"He will burn up the chaff with unquenchable fire."

Thus has God, the eternal being, duly warned mankind to improve wisely their span of life below. He offers us on one side, an existence in sin, which is, "but for a moment;" on the other, an existence in holy obedience, which is of everlasting duration. "Behold I set before you death and life, therefore choose life."

3. "If ye through the spirit do mortify the deeds of the body." Man is helpless without the divine Life-giving spirit ; but the human agency works out salvation along with the Divine. The stately ship floats on the heaving ocean with her sails set. The winds of heaven supply the motive force ; but there is a voluntary navigation below and aloft which spreads the sails and guides the helm. Even thus the Spirit bloweth where it listeth and furnishes the motive force in the heavenly voyage of the soul ; but a voluntary intelligence spreads out the moral faculties to be filled with the Spirit, and yields itself to be impelled by the celestial gale.

The mortification of the animal nature, with its licentious and angry passions, is the great work of the Christian life. The power to accomplish this result must be derived from a positive, not a negative force. The monastic

are always confident, knowing that whilst we are at home in the body, we are absent from the Lord :(for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

The imagery—for the language is obviously figurative—is that of an earthly house of this tabernacle, which is condemned to be dissolved, and which was the Apostle's appropriate image to describe the mortality of the creature man. Man, the one complex being, is compared to an earthly house, or tabernacle, which will be dissolved. Nothing is here said nor implied about an immortal and essentially permanent part of man, which in its own nature is independent of this general and complete dissolution, which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that he himself, in his one totality, not a part of himself, must be dissolved. But he knows that if like an earthly house, he must crumble in dissolution, he will be restored again in the beauty and durability of a building of God, a house not made with hands, but one that is eternal in the heavens. Here the two states of the believer's existence are described by an earthly house, or tabernacle, which must dissolve, and a building of God, a house eternal in the heavens.

According to the popular interpretation of this text, Paul should have said, "We know that if our earthly house of this tabernacle were dissolved,—that is, if our body were to be put off in death,—we have yet within us an imperishable soul or spirit which cannot be dissolved." But he does not say this,—he does not say that we retain in ourselves anything which survives the dissolution of the earthly house of this tabernacle. What he says is, if this present nature dissolves in death, we know that God has provided another nature, even an incorruptible and imperishable one— a house eternal in the heavens— which he will bestow upon us when he recreates us by Christ Jesus at the resurrection.. "We know," says Paul, that "we have [not an immortal soul, but] a building of God; [not an eternal soul within, but] a house eternal in the heavens."

Paul is undoubtedly speaking of the two bodies, or conditions of human existence, to which he alludes in the 15th chapter of the first epistle,—"There is a natural body, and there is a spiritual body ;" and hence he says in the second verse, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." As if he had said, "While our bodily nature is under the power of dissolution we have no nature or being,—we in fact cease to be, and therefore, in the view of this dissolution, we groan for our new immortal nature—our house from heaven." The Apostle evidently desired to be clothed upon with an eternal house, when this tabernacle or temporary house was destroyed. He makes not the faintest allusion to any survivance of mortality as a disembodied soul. He groans to be clothed upon, as he also says in another epistle, [Rom. viii. 23,] "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "For we that are in this tabernacle [dwelling as mortal creatures] do groan being burdened, not for that we would be unclothed [we desire not to die,] but clothed upon [with our eternal house from heaven, which is our resurrection nature], that mortality might be swallowed up of life." "Therefore, we are always confident ;" for we know that if on the one hand, as mortal beings, we dissolve in death,—on the other hand, as beings upon whom God has conferred, through Christ, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings "eternal in the heavens." "We are always confident" of this, and know "that whilst we are at home in the body,"—that is, whilst we are existing as earthly tabernacles, mortal and perishable, "we are absent from the Lord," with whom we cannot be until we have put off our mortality —because "flesh and blood cannot inherit the kingdom of God,"—and have assumed our immortality ; which will be when we are raised from the dead in our spiritual body,—our building of God,—our house which is eternal in the heavens. "We are confident," I say, of so glorious a re-creation in Christ Jesus awaiting us ; and are therefore, "willing rather to be absent from the body," that is from our natural body,—our present mortal and corruptible nature, which separates us from the Lord, and to be possessed of our spiritual body, our new incorruptible nature —in order that we may be present with the Lord, which cannot be until the resurrection, when mortality shall be swallowed up of life. J. P.

To be continued.

A FRIEND in Philadelphia sends us $5, to be applied in such manner as may best promote the cause of truth." The name of this friend we cannot decipher with certainty. The nearest we can come to it is, NANCY M. CHRIST ; though we are not sure that is it; but the $5 is just as acceptable, and we will apply it as a donation to the Herald of Life.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

NEW YORK, JUNE 7, 1865.

Our Late Tour.

After an absence of ten days the EDITOR is again at his post editorial. His visit to New England was one of interest in several particulars. He met with a hearty reception in Boston, and preached at Kast Hall to good, attentive, and interested congregations, two Sabbaths. It was good and pleasant to be there ; and many were the greetings we received. Monday, after the first Sabbath in Boston, the Editor took the cars for Lebanon, N. H., one hundred and twenty miles from Boston. This was done in order to see, once more, an only brother, according to the flesh, who is now 77 years old. Only one interview had he had with this brother for twenty-one years previously ; and not expecting to meet him again in this our pilgrimage, we thought to improve this week of release from our office in making what we presumed would be a last visit to that brother. We found him with life more spent than we anticipated ; having been rapidly declining for some weeks previous, though unknown to us till our arrival at his house. He was unable to sit up or converse much ; and we hardly expected him to survive through the week ; but we left him much the same at the close of the week. The interview was one of interest to us both.

This brother and ourself are all that remain of a family of eight children : one daughter and seven sons, of whom the Editor was the youngest. Six of those children died between the ages of twenty and forty-five ; all of the consumption in some form ; but we two escaped it, and have survived the one who died last, thirty-three years. So hath God wrought with us.

This aged brother of ours, though nine years older than ourself did not devote himself to Christ till some two or three years after we did. At the age of nineteen we commenced speaking for our Lord and Redeemer in social meetings ; at one of those meetings this brother felt, as his younger brother had set out to serve the Lord, it was high time he should do the same, and thenceforward devoted himself to Christ. Many were the conferences and prayer-meetings we afterwards attended, together, praying with and exhorting the people ; always laboring together in the most perfect harmony and with comfort. At length, however, the younger was led to embrace a doctrine different from the Calvinistic, in which both of us had been educated, though in a somewhat modified form through the influence of our beloved Mother, who fell asleep in Jesus about twenty-seven years since. This theological difference did not divide us in affection, but it led the younger brother out, in a few months, from his native town, preaching the gospel as a Methodist traveling preacher. Our personal intercourse was, after that, much interrupted ; and we saw each other but seldom.

Twenty-five years since, we made a still further theological advance, and left the Methodist connection for the faith we now maintain; though at first we saw only the root of our present theological views, viz., that man was not possessed of inherent immortality, and that such an inheritance was a gift of God only to the righteous. Still, no alienation of affection was produced between these brothers, though the older one thought his "brother George" had fallen into a great error ; yet he fully believed he was "once in grace," and had no fears but what he would get safe through. After A. D. 1844 we saw him but once till our late interview ; and we parted with him now fully believing his heart is joined unto the Lord, and that he will sleep in Jesus and come from the dead to life eternal at the last day, when our Lord shall raise his sleeping saints.

While in Lebanon, we visited the graves of our father and mother, and of our brothers and sister, as also that of our first wife and only child by her ; all of whom, with the exception of one brother, sleep together there. Our thoughts and reflections while there are too private for public record. While we looked over the many tomb-stones and read the inscriptions of many names of those we knew in our youth and more advanced years, the inquiry arose, How many of these graves will be opened "at the last day"? We left the thought for a decision by Him who is "the resurrection and the life." Concerning some, however, we felt no doubt they would "come again from the land of the enemy."

At this visit to our native place we went to the spot where we were born, and asked permission to enter that house, which we had not before entered for twenty-one years. How changed was everything we beheld. The house and farm had passed out of our family connections years since; decay and desolation had come over all. The house, which was a two story one, with an extension of one story, had always, while in the hands of our father and family, been kept painted white, now had the appearance of almost utter desolation; and looked more like some old barn than the cheerful habitation of a once flourishing family and home; and all around it—outbuildings, fences, stone-walls, orchards, &c.,—carried the appearance of old age which it would be impossible to renew, except by that renewing power which shall "create all things new."

So passes life away; and all the charms of youth and the fond desires and anticipations of early life. Happy indeed is he who shall make it the first and chief end of this life to secure an inheritance in that blessed state where desolation never comes, nor changes are made except from glory to glory. Let us all, then, cease from those useless cares and anxieties which so disturb most of our fellow men. Soon, very soon, these cares and anxieties will come to an end. Have we secured the treasure that fadeth not away? If so, we have lived to purpose; if not, we have lived in vain, and spent our strength for naught.

P. S.—Since writing the foregoing we have received a note from a Niece in Lebanon, dated Saturday the 3rd inst., saying:—"Our dear father has just passed away at five minutes past ten o'clock this morning. He breathed out his life gently."

Thus "I am left alone" of a once large family. I have neither father, mother, brother or sister according to the flesh; and "yet I am not alone," for God has given me many brethren and sisters in Christ our elder Brother; and He ever liveth; because He liveth his friends shall live also.

The Western Mission.

At our third Quarterly Conference ; held in this City in April, it was resolved to do something for the West, and some $75 were pledged at the time for this purpose. Eld. W. S. CAMPBELL will set out in a few days for Illinois, to attend a series of meetings to be held there. We wish not only that he should go, but that we may be able to send out at the same time, a quantity of tracts for gratuitous circulation. To this end, it is desirable that the money pledged for the mission should be now paid in, and that others who are able should contribute to the object. Will they not do so immediately? Eld. D. S Holt, also, of New Hampshire, we understand, is willing to go out West with his tent. We sincerely hope he may be enabled to do so. It is time for us to put forth an earnest effort for the west ; and especially as now many soldiers are returning home from the war. Numbers of these have heard of the life theme, and of our sympathy with them by means of tracts and papers we have sent there. That seed has not been lost. It has been sown not only in the army of the Potomac, but in the army which marched through Georgia. Let us now strive to continue the work. To this end it is essential that we send help to the West. If Br. Campbell and Holt could both be sustained in that field for months to come, it would, we think, be a blessing to them and to the cause. The first meeting to be held there is to commence on the 16th inst., in Fulton Co., and to hold three days. Who will help in this work? May the Lord open all our hearts to the importance of working while the day lasts.

The Harlot Woman.

We have long been of the opinion that such is the determination of the Roman Catholic power to crush out liberty, every where, that its harlot head would be so lifted up in this country that it would yet have to be crushed by some thing besides a mere moral power. If that necessity should arise, we have no fear for the result : that power must die : God has so decreed it : "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The day of the destruction of the Harlot power is not far off ; and when the time comes, like the slaveholders' rebellion, its leaders and upholders will be given up in their madness to destroy their own system of wickedness in their attempt to subjugate others. Then comes its death struggle ; and, like slavery and its abettors, it will sink like "a great millstone cast into the sea, to rise no more at all." We have been led to these remarks by the following article which we take from *The Methodist*. Let it be pondered well.

WHAT DOES IT MEAN?

Recent numbers of the Canadian papers inform us that the Rev. Mr. Cameron, a Protestant clergyman, who has gained a certain notoriety by his zeal in behalf of the rebels, and who recently attracted general attention by openly expressing joy over the assassination of President Lincoln, has been received into the Roman Catholic Church. The same step, it is stated, has been taken by Dr. Blackburn, who is now on trial for conceiving the fiendish plan of importing, by means of infected rags, the Yellow fever into New York.

Lieutenant Young, also, the chief of the Vermont raiders and bank-robbers, has declared that he is utterly dissatisfied with Protestantism, and has a decided preference for Roman Catholicism.

Mrs. Surratt, whose house was the rendezvous of the assassinators of President Lincoln, and who swore when her house was searched that she did not know Payne, and had never seen him, while at the very moment he was within sight of her, and had been a regular visitor of the house since February, is a devout member of the Roman Catholic Church, who has been accustomed to go to confession every other week.

It is said that the majority of all the assassins are Roman Catholics.

The instigators of the bloody riots in New York, in 1863, were known to be so predominantly Roman Catholic, that the Archbishop of New York expected that his word would have a soothing influence upon them, and invited them to meet before his house and to hear an address from him.

While the entire Protestant press of all denominations has been almost a unit in loyally supporting the government, the great majority of the Roman Catholic periodicals have distinguished themselves by factious and violent opposition to the government, and open sympathy with the rebellion. The *Herald and Visitor*, of Philadelphia, used language so violent and abusive, that it was openly censured by some of the bishops, and had to be discontinued. The *Monitor*, of San Francisco, has recently been mobbed, being regarded as one of the most obnoxious rebel sheets. The Baltimore *Mirror* has always been in sympathy with the party who intended to carry Maryland over to the Southern Confederacy. In Missouri there is hardly a Roman Catholic in the party which, after so desperate a struggle, saved Missouri for the Union and freed it from the bane of slavery. The Catholic vote of the State was almost a unit against the measures looking toward emancipation. The only pro-slavery member in the next Congress from Missouri, is the publisher of the Catholic organ of the State. We need not again speak of the attitude of the *Freeman's Journal* and the *Metropolitan Record*, of this city. Whoever has read a few numbers of these periodicals, especially the latter, will have seen that if a paper here in the North wished the success of the rebels, the overthrow of the laws of the land, insurrection and revolution, and the removal by force of the President twice chosen by the people, it could not have spoken more to the point than these two did.

The Catholic organs of all the countries of Europe have been nearly unanimous in wishing success to the rebels. The *Monde*, in Paris, the leading ultramontane paper of the world, the *Weekly Register* of London, the *Tablet*, of Dublin, and nearly all the Catholic papers of Germany, have expressed about our war the same views which we used to find in the rebel journals of Richmond.

Of all the governments in the world, there is only one which has entered into a direct correspondence with the government of the rebel Confederacy, and which has given to Jefferson Davis the title of "most illustrious President." This only government is that of the Pope.

We naturally ask, What does all this mean? Some of the facts which we have mentioned in the first part of our article may be somewhat modified by latter reports. We have stated them as we find them floating in the papers, though we believe every one of them to be true. What we have said about the riots, the Catholic press, and the relations of the Pope to Jefferson Davis, are well-known facts of history. Can the Roman Catholics point us to any religious denomination—Christian or non-Christian—which has exhibited an equal amount of hostility to the United States, and which on this very ground has gained the friendship of all our deadly foes?

The Promise Redeemed.

My article of week before last has elicited a response from the Editor of the *Crisis*, in which entire forgetfulness of his promise is assigned as the reason why it was not kept ; and he adds that "it did not come to mind till mentioned by" myself. From this latter statement Br. G.'s readers will conclude that his first knowledge of his omission was derived from my published article. The fact, however, is that his attention was distinctly called to it, by me, on the 28th of April, in a personal interview at his office. He may have forgotten the occurrence, but the mention of it is necessary to explain why, in my article written nineteen days later, I should have felt justified in saying, "There is reason, however, for believing that the negative got his eyes open before he had completed his second article." If my brother did *not* forget having been reminded of his promise, the gladness he now expresses at having his attention called to it, is in a measure dimmed by his having suffered four May issues of his paper to appear without any attempt at explanation. He avows himself "happy to fulfil" his "promise"—says it is not "hard to keep," but "directly the opposite,—very *easy*."

I wish to express my thanks to Br. G. for giving his readers nearly the whole of my article. But while I do this, it must be said that his power to suppress a portion of what I wrote has been used in such a way to excite strong suspicion that he even yet does not think himself competent to confront the entire truth in respect to the belief of the Pharisees. The reader will understand this when I state, that the matter in my article which Br. G. *leaves out* in copying (in addition to my last paragraph of two sentences, the suppression of which is not indicated by any sign whatever) is what is contained in the unbracketed portion of the two following paragraphs :—

But since—according to Br. G. and the Pharisees —the "unjust" named in the passage in Acts, are *better* persons than the "notoriously wicked," the resurrection of the former class must, by every dictate of reason, be held to be not a *curse*, but a *blessing*. But if it be a blessing, it should secure salvation—ETERNAL SALVATION; and that—according to the information derived by Br. G. from the Rabbi—is precisely what the Pharisees believed it would secure. The conclusion, therefore, of the whole matter is this: Br. Grant's "better" understanding of Acts xxiv. 15, results exclusively from his having discovered that the "*notoriously wicked*," are not in the passage at all, and that the "UNJUST," whom it does mention, are a class that are to be SAVED. This is the platform on which my brother's article places him. If he does not occupy it in fact, [let him tell his readers, if he can, in what way his conference with "the Jew" helped him to a better understanding than he previously had of "Paul's language in Acts xxiv. 15."]

[My conviction is that the promise is one that *cannot* be fulfilled] inasmuch as what Br. G. learned from the Rabbi is not in favor of the revival and subsequent destruction of any of the dead, but utterly against that view.

Br. G., in introducing my article says : "As the article relates to the Editor of the Crisis, our readers may be interested to read an extract from it of some length." Yes, my brother; but you have, evidently of set purpose, refused to let me tell your "readers," or to tell them yourself, that—according to Dr. Noot *and yourself*—the Pharisees, though they "allowed" the resurrection of the "unjust," did *not* "allow" two things which you hold, and which you say Paul taught, viz., 1. That the "notoriously wicked" are included among the "unjust ;" and, 2. That the "unjust" who rise from the dead are to die afterwards. You know that I here faithfully represent what you believe in regard to the Pharisees. Why, then, conceal the facts from your readers, unless it be that you deem them seriously damaging to the resurrection doctrine which you suppose has so firm a foundation in Acts xxiv. 15? If you "are glad Br. Wendell has called" your "attention," in the foregoing, to points so manifestly important in their bearing on our difference of sentiment, be assured that he and others, will be happy to be informed how—if at all—you reconcile the agreement which you affirm existed between the Pharisees and Paul, in regard to the resurrection of the wicked, with your belief that the Pharisees held to the eternal salvation of all who are raised. You may set it down as quite certain, my brother, that, until you pay some kind of attention to this point, the readers of the HERALD OF LIFE will suspect you of being consciously in a very tight place. Do speak out, and don't wait till the matter is "entirely forgotten."

Br. Grant shall now tell our readers, as he has told his own, what assistance he obtained from the Jewish rabbi in understanding Acts xxiv. 15 "better than ever before." What he says on the subject, with nothing omitted, is as follows :—

Previous to the time when we consulted Dr. Noot, who is a Jew, and holds to the same doctrine entertained by the Pharisees, on the subject of the resurrection, as he himself declared to us, we found an apparent difficulty in harmonizing Paul's statement in Acts xxiv. 15, with the following from Josephus :

"The Pharisees.... believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life ; and the latter are to be detained in everlasting prison, but that the former shall have power to revive and live again."—*Josephus Ant. b. 18, c. 1, s. 3.*

Acts xxiv. 15 reads as follows :—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." It will be seen that there is an apparent contradiction between Paul's statement and that of Josephus, which was all harmonized by the information we received from the modern Pharisee, Dr. Noot. Paul declares that he believed in the "resurrection of the dead, *both* of the *just* and *unjust*." No one, we think, who has carefully read the New Testament Scriptures, would dispute for a moment that the "unjust" are the wicked, in distinction from the righteous, and embrace all of mankind who are not saved.

The difficulty in our mind was to see how the Pharisees could deny the resurrection of the wicked and yet "allow," as Paul says, "that there shall be a resurrection of the dead, both of the just and unjust." We turned to the commentary of Dr. Pearce on Acts xxiv. 15, and on the phrase "*both* of the just and unjust," found the following:—"This truth Paul had probably not learned till after his conversion ; because he was a Pharisee, and the Pharisees believed that the just only would be raised."—Com. Vol. ii., p. 166. Dr. Noot informed us that the Pharisees believed that the "notoriously wicked would not be raised," but those who had been only moderately wicked would have a resurrection. This fact cleared up the whole difficulty. Paul declared his faith in the resurrection of *all* mankind by saying he believed in the resurrection "both of the just and unjust," which includes all, both good and bad ; and then shows them that they really admit the same thing when they "allow" the resurrection of the "unjust," although they deny that the "notoriously wicked" will ever be raised.

Jesus has taught us to "beware of the.... doctrine of the Pharisees," as well as of the Sadducees. Let us heed his admonition.

There, reader, is reasoning for you! Because the Pharisees believed the "moderately wicked" would be raised *and* SAVED, Paul claims them as indorsers of *his* "hope" (what a thing to *hope* for!) that *all* the "wicked" dead will be raised to a miserable temporary existence, and afterwards be burned to death! And thus has Br. G. "cleared up the whole difficulty" that existed in his mind at the time when Josephus and Dr. Pearce were his only sources of information respecting the belief of the Pharisees on the question of the resurrection. If my brother ever reaches the point where he can "allow" the doctrine of Life only in Christ, let us "hope" that the gap between him and believers in that precious truth may not be quite so broad as the one that he thinks separated Paul and the Pharisees.

Br. G.'s application of the Saviour's caution respecting the "doctrine of the Pharisees," is as wide of the mark as it possibly can be. This was shown in the debate, but need not be dwelt upon just now. The point will come up in its proper place. H. W.

Crisis "please copy."—EDITOR.

The Two Forms of Life.

"For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."—Rom. viii. 13.

In these words the Apostle presents to our view the two forms of human life, the fleshly and the spiritual, and their respective consequences, death and life eternal. Consider therefore,

1. What is the exact signification of the phrase "living after the flesh." We may be certain that there are two things which the Apostle does not mean. He does not intend by this phrase, the occasional sins, infirmities, and slips of good men.—No man in the estimation of God is thoroughly sinless ; yet in those who shall be saved, there is implanted a victorious principle of moral and spiritual excellence, which under favorable circumstances, would speedily develop itself as a divine nature triumphant over the last vestiges of evil in the human constitution. Neither does the Apostle intend by this expression "living after the flesh," the habit of attending to duties on earth which spring out of fleshly relationships. There are some persons who spend the first part of their lives as if there were no God ; and the second half as if there were no world. But the spirit of true religion displays itself, not in the affectatious of asceticism, nor in the ambition to become an angel before the time. It is a family spirit. It is intended to make good husbands, good wives, good parents, good children, good masters, servants, good neighbors, good citizen ; and if it does not accomplish this, it accomplishes nothing. Men are to be judged according to the deeds done in the body.

"The flesh" is the scriptural term employed to designate the unreformed nature of man, in its totality. To walk after the flesh is to follow the course of a sinful world. It is to lead a life without God, without prayer, without truth, without self-restraint, without love, —a life of business without a religious aim, or a life of pleasure without any reference to principle,—a life which is a mere struggle for existence and amusement, without grace to ennoble it now, or glory to crown it hereafter. It is such a life as that which is lead by the overwhelming majority of our fellow-creatures ; whether we regard the victims of grossness and debauchery, or the more refined millions of triflers who people the civilized world.. The human natue was formed to be a temple of the Deity,—to enshrine the thought of God as the ruling power, as the Jewish temple contained the Shekinah at Jerusalem; and whensoever a human life is spent thus, "without God in the world," the residuum is "flesh," and its "end is to be burned."

2. The Apostle declares what shall be the proper penalty of such a career,—"If ye live after the flesh ye shall die." In the Greek the expression is peculiarly marked and emphatic,—"ye are about to die," or "ye are on the point of death." It is a phrase composed of two verbs ; which are thus translated in John iv. 47—"and besought Jesus to heal his son for he was at the point of death." Here the phrase is the same with that which in our text is translated, "ye shall die." All life around us is transitory, vegetable and animal. It passes away with the organism which it animated ; like the frost-work on our windows in winter when the sun appears. An animal life on the part of mankind—a life after the flesh, will result also in death, "ye shall die !" "The letter or law of God killeth." 2. Cor. 3. "Bring hither mine enemies and slay them before me !" "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Ye shall die ! When the messengers of "Him that was dead and is alive again," declare that sinful persons shall die, it is not a far-fetched conclusion, but a reverential and honest inference from such a word, that they will literally perish, be slain, be killed with death, be destroyed body and soul : and it is in vain that men, in the face of such a threatening, flatter themselves with the possession of a natural immortality, or natural deathlessness. No ; the word of God will be fulfilled. The wicked are at the point of death. Christ comes quickly ; and when he shall appear, he will execute the judgments of God against an impenitent world,—"in flaming fire taking vengence against them that know not God and obey not the gospel of his Son." If fire be not an instrument of destruction, it must be a fire of a different nature from that well-known element so often spoken of in the Scriptures—"He will burn up the chaff with unquenchable fire."

Thus has God, the eternal being, duly warned mankind to improve wisely their span of life below. He offers us on one side, an existence in sin, which is, "but for a moment;" on the other, an existence in holy obedience, which is of everlasting duration. "Behold I set before you death and life, therefore choose life."

3. "If ye through the spirit do mortify the deeds of the body." Man is helpless without the divine Life-giving spirit ; but the human agency works out salvation along with the Divine. The stately ship floats on the heaving ocean with her sails set. The winds of heaven supply the motive force ; but there is a voluntary navigation below and aloft which spreads the sails and guides the helm. Even thus the Spirit bloweth where it listeth and furnishes the motive force in the heavenly voyage of the soul ; but a voluntary intelligence spreads out the moral faculties to be filled with the Spirit, and yields itself to be impelled by the celestial gale.

The mortification of the animal nature, with its licentious and angry passions, is the great work of the Christian life. The power to accomplish this result must be derived from a positive, not a negative force. The monastic

system of cheerless legality attempted this in the middle ages, and failed from want of a positive antagonist power. This supplied to us by that truth which the Spirit teaches concerning Jesus our Lord. Here is the expulsive power of a new affection. Love to God in Christ must cast out sin; and we love him, in consequence of having something to love him for—beause he hath first loved us—because he has visited us in our low estate of misery and degradation, with assurances of acceptance in the Beloved.

4. "Ye shall live." United to God by faith and love, the believer becomes as indestructible as God. The spirit of truth, of beauty, of holiness, of power, of life, dwelling in him, he cannot perish. His life is carried forward into eternity along with that of the necessary being. Amidst the changes of creation and the conflagration of the universe, the good man in Christ abides secure. His life is beyond the action of the elements, and is destined to the developement of an endless history. If all the beams darting from all suns through immensity, represented lines of figures denoting years or centuries or millenniums of glory, these amazing suns combined or multiplied would form not even a sufficient unit of the arithmetic by which to measure the believer's life. It is something divine—and since divine, incomprehensible to man. The Christian embodies in his own person all those mysteries of love and life which dwelt in God; and it will require eternity for him to understand himself.

Reader! art thou living after the flesh—a momentary, damnable life of sin—a sucidal life to be speedily swallowed up by the devouring fire of Law; or art thou through the Spirit mortifying the deeds of the body, that thou mayest live for ever. W. E.

"Can't Serve God alone."

When John Wesley first became a Christian he was inclined to morbid and mystical views, and spent much of his time in solitude. He longed to be a recluse, to cultivate a contemplative piety. An humble discipie, by wise fidelity, saved him from this great peril, and gave to the Christian world one of the most energetic workers it has ever known. This man said to Wesley, "Sir, you wish to serve God and go to heaven. Remember, you cannot serve him alone: you must, therefore find companions or make them The Bible knows nothing of solitary religion." That reproof opened the eyes of the young Christian. It led him to search the Bible to learn what were the fruits of genuine piety. It made him a life-long laborer, with a kindred zeal to that of the great apostle, willing to be all things to all men if by any means he might save some. Instead of shutting himself in a cell, thinking only of self and heedless of a lost world, he travelled through England and Scotland and Ireland and America, striving to win souls to Christ. What a different spirit would prevail in the Christian world, if every Christian convert was animated by the spirit of that humble disciple whose words roused Wesley to action! "Remember you cannot serve God alone: you must therefore find companions or make them. The Bible knows nothing of solitary religion."
—*Watchman and Reflector.*

Letters and Extracts.

Missionary Labor.

FROM THOMAS W. SMITH.

May 13 we left home for Point Pleasant, 15 miles distant, and expected to speak at South Fork in the evening, on our way. But they had not received the appointment; so we spent the evening in conversation on the life-theme with a gentleman who has read the S x Sermons, and believes the doctrine fully. Left him a copy of the Herald, and he will probably subscribe. Next morning we left for our appointment at Point Pleasant. Stopped on the way, and while there it commenced raining, and did not cease till it was too late to reach the Point. However no one was disappointed as they did not expect me after the weather proved so unfavorable; so we did not speak till Sunday at 11. We preached on the "Hope of the Gospel;" and at 3 P. M. on the "Faith of the Gospel." Had large and interesting audiences, and distributed a goodly number of tracts. After the 3 o'clock service, we rode five miles and preached at South Fork, where we had spoken before: Subject, the "Signs of the Times." We found the buggy useful in hauling some corn, kindly given by a friend.

May 20. Left home for Br. Martin's, 40 miles from here. Reached Wall Lake in the evening, and was requested to preach in the house of a friend; accepted the invitation and spoke on Life only in Christ; text, John v.–26. Sold copy of Six Sermons and one of Bible vs. Tradition; gave away tracts and Heralds. Next morning started for Br. Martin's. Arrived in the afternoon; disappointed in not finding an appointment for the evening. However, spent a pleasant time in conversing on Bible themes. Br. Martin has been a believer in the Life views for 20 years, and is well versed in the word of Life. On Sunday at 11 o'clock we spoke on the Atonement to show that life in the future is dependant on a union with Christ; at 3 P. M. on Life and immortality through Christ alone; and on the Christian's Hope at candle light. Much interest was manifested, and good done in the name of the Lord. Several were convinced that we had the truth. Tracts and papers were gladly received, and pamphlets purchased. We had truly a precious season. I was enabled to speak with much freedom. Pray that the seed sown may not be lost. I think the Lord has some people there. We left for Wall Lake; arrived about three o'clock. Preached at night on the "Blessed Hope." Reached home at noon to-day. Got a sack of corn, some butter, and 50 cents for the trip. The satisfaction of seeing some embrace the truth is pay enough. The Lord provides for us. Wall Lake is a sheet of water about three miles long and one wide, surrounded by a wall from three to six feet high; built it is thought by Indians. There is but little timber near it, and it is on the prairie and 13 miles from the nearest river. It is quite a curiosity and is visited by people from every quarter. Pray for me.

Alden, Iowa, May 23rd.

From David H. Baker.

ITALIA, Lyon Co., Kansas, May 12, 1865.

BR. STORRS:—I feel like telling you and our brethren that I, as well as the other readers of the "Herald of Life" in this far west part of the vineyard, am exceedingly glad to learn from Br. Smith, of Iowa, that he will give us a call some time this summer; probably in June, and preach for us the glad tidings of no life out of Christ. We hope and pray that it may be so, and his labors be attended with success. Let all the Br'n have the same in view when communing with our Father in heaven. But still our joy is not unmixed with despondency. We know that if Br. Smith comes here he will be attended with considerable expense: we know that he has a wife and child to leave behind him to be cared for; and it is natural for us to ask ourselves the question, how can the Br. provide for his family and himself and spend all his time in preaching and travelling? We all must see that his travelling and preaching must be attended with more expense than would the travelling and preaching of a sectarian. The sectarian can travel with his letters patent from town to town, from one neighborhood to another, and find some in every place to keep him without expense. Not so with our Br. who carries no letter patent of infalibility from any human organization; he may find none on his route to sympathise with him; none to entertain him free of expense and help him on his way; none to bid him "God's speed."

It has occurred to my mind that your subscription book would show whether any, if any, how many, and where on the rout readers of "*Herald of Life*" can be found. If you could find time to furnish our Br. with information it would be doing him a favor, and be a source of rejoicing to those whom our Br. would visit on his way. Neither yourself or the readers of the "Herald" need ask how it will be with Br. Smith while here; only let him come, with the *Lord's* help we will take care of him. This year we have been much slighted by sectarians; no one has seen fit to send us a preacher. Probably they think it useless to send a preacher where that "old infidel Baker" is. Our people are anxious to hear preaching; and it may be that the Lord has been preparing the way for Br. Smith; it looks so to me. The ground once broken here will yield abundantly. Last Sunday our community chose me for their Superintendent of S. Schools. I think if I had a few tracts I could use them to advantage. Our school is always well attended by the parents and children. I believe last summer over fifty children attended regularly. The rebellion is near its final; but there is another rebellion soon to be expected; i. e., the rebellion of God against the governments of this world; he soon will send his Son to take the kingdom. O God, hasten the day. Yours in the hope of the Gospel's great truth, no life out of Christ.

NOTE BY THE EDITOR.—In a recent "private" note from Br. Smith, he informs us the field where he is, in Iowa, is opening so favorably that he doubts if he could be justified in leavit for a journey of 250 or 300 miles to Kansas, at least before fall. Truly "the harvest is great, and the laborers are few." May the Lord of the harvest soon send forth laborers into His harvest: men who seek not their own, but the things which are Jesus Christ's. If Br. Smith should go to Kansas, this summer, or the coming fall, our friends on his rout who wish to see and hear him should write him on the subject; directing their letters to him at "Alden, Harden Co., Iowa."

From La Fayette Norris.

CAMPTON, Iowa, April 21st, 1865.

BR. STORRS:—We are having a terrible snow storm in this part of Iowa to-day. The snow is from four to six inches deep; it is unprecedented for the time of year. It seems proper that I should call it our much lamented President's winding sheet; for all nature should go dressed in mourning at such an inhuman act. But I rejoice in the hope of one day inheriting a country where no murderer can ever come, and having a Ruler that no enemy can ever conquer or kill.

I am still battling for the truth, and am having some success. The meeting I referred to in my last letter was one of much interest; it was the largest congregation that had been gathered there for some time; and the most of them were attentive listeners; and I think the impression in the community is, that I "used up" my opponent's arguments. The most forcible arguments that I have to battle with are, that "it makes no difference what a man believes so he only lives right," and that "you can prove anything by the bible," (even preachers assert this); and that it is wrong to enter into discussions of the doctrines of the bible, however mild a form the discussions may assume.

A few names of us partook of the Lord's Supper at my house on the evening of the tenth. It brought my mind nearer to the cross of Christ than it was ever brought before; and I believe that every one present felt that it was good for them to be there. I shall hold some more meetings this summer, if the people will give me a hearing. By the way, the preacher, whose sermon I reviewed, was anxious to come and hear me; but he never came near, and has not filled any of his appointments since. A Freewill Baptist woman has been holding a protracted meeting here lately. She preaches scarcely any bible, but her whole cry is, Come forward to the mourner's bench. She understands her trade pretty well. She will say, "If you can't come forward just stand up," &c. I invited her to my house one day, and while talking with her, I told her I thought a preacher ought to set the rewards and punishments before the unconverted in plain bible language. She replied, that "it will not do, for christians differ as to what the punishment is."

I remain yours as ever in the blessed hope of Life eternal through Christ alone.

From our Aged Br. Jonathan Wilson.

BR. STORRS:—My health for aught I know is as good as any mortal man's can be in his eighty-ninth year. I preached yesterday in a school house a mile and an half from my residence; and I intend to supply there once in two weeks for a while. I want a little vent to my mind; for I never felt so fruitful as to the glorious truths of the gospel as now. I can say with the Psalmist, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me; thou preparest a table before in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."—Psa. xxiii. That is my experience. Surely my cup runneth over; blessed be the Lord for the joy I feel in heart while writing this scrap to you.

If you have a few Tracts to spare on "No life out of Christ," I will try to send something for them soon. I want them to spread in my new society which I am trying to feed. I am almost alone as to this belief. I know of no advent meetings kept up within twenty miles; so you will have to guess how good an hour's personal conference with you would be to me, if I could have; itbut God will give me patience to wait for it; it will in future life surely come.

From Polly G. Pitts.

FREDERICKSBURG, Iowa, May 26, 1865.

BR. STORRS:—I once more take my pen to address a few lines to you to let you know that we love the church of the living God, the pillar and ground of the truth. O, how glorious the word truth seems. How much the truth of God has done for me; yes, and for God's elect everywhere. Glorious truth; let it run and prevail. I can truly say that God's word is a light to my path, and a lamp to my feet, and it grows brighter and brighter every day. When I first learned from the word that man by nature was not immortal, my soul rejoiced in the light, for it exalted Jesus above every name that is named, and the only dispenser of immortality, and only to those who seek for it by patient continuance in well doing. Next come up the glorious light on the resurection and the judgment. I saw by the light of the word that we must be born from the dead by the eternal Spirit of God; the Spirit that raised up Jesus, if we would have a life as durable as the inheritance promised to Abraham, Isaac and Jacob, and their one seed, which is Christ. And the light on judgment, I can see, if Jesus should come to-day and raise the righteous dead, change the righteous living, that their judgment must precede their resurrection; and their being raised to life, determines the character of them that are left. Paul says that some will say, How are *the dead* raised up? Ans. It is sown in dishonor, it is raised in glory. Then if the wicked are included in the dead, universal salvation is true; but God's word determines that the wicked shall not see life O the mercy and long suffering of God to the wicked as well as to the righteous. To His name be all the praise. May God bless you in all your endeavors to spread the truth as it is in Jesus. We prize the Herald more and more. It shall have our help.

Your Sister hoping for life when Jesus comes.

From G. B. Martin.

GOLDFIELDS, Iowa, May 26, 1865.

BR. STORRS:—Brother T. W. Smith, from Alden, Hardin Co., Iowa, paid us a visit last Sunday, and preached three sermons. 1st, on the Atonement. 2d, on Life only in and through Jesus Christ. 3d, on the hope of the Gospel, and of the coming kingdom. His discourses were all able and convincing, and were well received by the audience, with the exception of two or three Methodists. One, a Class Leader, muttered some after sermon, calling B. Smith a *brute beast.*

Br. Smith has bought a beautiful horse and a pretty good buggy. Price of horse $140; buggy $45: has paid part on the buggy, and thinks he can pay the balance. But if the Brethren scattered abroad can help him to pay the balance on the horse, it would be received thankfully. We greatly thank those who have contributed to the payment of that horse, and hope the Lord may reward them ten fold in this life, and in that which is to come give them everlasting life.

A number of our Brethren are holding an annual meeting at Alden now. I hope they may adopt some measures to promote the cause of God, and that their labors may be as bread cast upon the waters that may be seen after many days.

The Lord is blessing Br. Smith's labors, and adding seals to his ministry. He has gathered quite a church at Alden, and the prospect is favorable here. There is a field and a harvest in Iowa, and may the Lord send forth more laborers to gather the sheaves. I need not tell you that I was glad when Br. Smith came here to preach, not having heard the truth preached for over six years.

Yours in hope of life in and through Jesus Christ alone.

From G. B. Stacy.

RICHMOND, Va., May 15, 1865.

BR. STORRS:—It is with emotions of heartfelt gratitude, that I find myself once more able to communicate with you, and that our prison walls are at last effectually broken down. O! my Brother, fearful have been the trials which many of our brethren have been subjected to, during the late contest; but God has mercifully preserved them all, and given us favor in presence of, and deliverance from the power of the powers *that then was.* I enclose a copy of a memorial we were under the necessity of presenting to the legislature of the State some two years ago.

I have many interesting historical documents which may now find their way to the public eye; at least to the eye of the holy brotherhood, and shall be happy to furnish you any of them that may be interesting and profitable to the sons of God. I feel like calling on all the holy Brotherhood to join me in the utterance of grateful adoration to our heavenly Father because he has so wonderfully preserved us and blessed us in the midst of all the turmoil and confusion of conflict. I have not time now to enter into details of God's wonderful dealings with myself and many others, but will in the future, if the Lord permit, report at least some of them.

Do my dear Brother write me a long letter, and tell me what has been going on since our Postal intercourse has been interrupted, and send me the back Nos. of the *Examiner,* and the current volume.

I am at present living in Amelia Co., and only arrived in town two days ago, and have not yet converted my little reserved store into current funds, but will remit you as soon as I can do so, which however may be some little time, because at present the necessities of the people are causing the market to be overloaded with tobacco.

And now let me conclude with the expression of the warmest christian affection and devotion to yourself and all the holy Brotherhood.

NOTE BY THE EDITOR.—We are glad to hear that the Lord has preserved Br. Stacy amidst the awful conflict of the past four years. We have sent him the first number of the HERALD OF LIFE, and from No. 20, Vol. ii., onward. As to writing private letters we have no time, and our friends must content themselves with our public efforts. Our time is all taken up, and we often find ourselves overtaxed. We hope soon to renew our intercourse with those living in the South.

A. BOYNTON, West Bataiva, N. Y., writes:—I send $2. One for "that horse" for Br. Smith, and one for tracts for him to scatter as he goes. Although he is a stranger to me, I think from what I read of him, he has the right "ring." Visiting and preaching from house to house and scattering tracts is an idea long cherished by me; and if I cannot do it, I will help another in this apostolic way. I can do but little, but I do want that little appropriated to the best possible advantage for the cause of truth; and having looked carefully and prayerfully over the matter, I felt it would be a real privilege, and I trust also acceptable to the Lord, to devote my mite as above.

No future or resurrected life out of Christ is to me like the rising sun; its beams of light and beauty shine higher and higher every time my eye of faith is directed to it. Then why should I not add my mite to advocate its rising? God bless Br. Smith, and raise up many more faithful watchmen to give the trumpet a certain sound. I am no "hobbyist;" but I do love a gospel that has no kinks in it; but whose whole warp and woof is *love*—LOVE DIVINE.

NOTE BY EDITOR.—The foregoing has the right "ring" in it. Let all do something to help on the truth, if it is but a mite. We want $20 more to finish paying for Br. Smith's horse. Our friends have done well in this "Horse Stock Company." Let us finish it now. Br. Smith is riding this horse to good profit. See his Reports. The Lord prosper the work.

The National Debt.

WASHINGTON, Saturday, June 3.

The Secretary of the Treasury has published a correct statement of the public debt, as appears from the books, Treasurer's returns and requisitions in the department on the 31st of May, 1865.

The recapitulation shows the amount outstanding, bearing interest in coin, to be $1,108,113,842; the interest being $64,480,489 50.

The debt, bearing interest in lawful money, is $1,053,476,371; the interest being $60,158,384 52.

The debt on which interest has ceased is $786,270.

The debt bearing no interest is $472,829,270 57.

The total indebtedness is $2,635,205,753 50, the interest, both in gold and paper, being $124,638,874.

The amount of legal tender notes in circulation is $659,160,569. These include $432,687,966 of the new issue, and $160,143,620 of the compound interest notes under the act of June 30, 1864.

The uncalled for pay requisitions is $40,000,000, and the amount in treasury notes over $25,000,000.

The amount of fractional currency is $24,667,000.

Reconstruction.

The fate of the African in our country is as yet unsettled. Until the negro has the ballot his freedom is incomplete. President Johnson has initiated the work of State Reconstruction in North Carolina by denying the loyal blacks the right of suffrage. He favors negro suffrage, but has determined to leave the whole question to the decision of the white voters. Now if this policy will result in the speedy enfranchisement of the negro population by the reconstructed States—well; but if there is any doubt of this, then the said policy is defective, and should be met by the dissent of every Christian mind. Before the rebellion, there was no legal method of interference with slavery in the Southern States on the part of the General Government. Now the case is altered. Out of the chaotic fragments of Southern society, the Federal power is to recreate the old States. In this work of recreation, the Government is to act *legally.* It is bound by the statements of the Declaration of Independence and the Constitution of the United States, that all men are created *equal,* and are endowed by their Creator with certain *inalienable rights,* among which are life, liberty, and the pursuit of happiness; that to foster and protect this equality and rights, governments are instituted, deriving their authority from *the consent of the governed;* and that Congress is to *guarantee* to each State a *republican* form of government. With these august utterances before it, the Government of the United States has but one legal and just course to pursue. It must give to every loyal inhabitant of the reconstructed States a representation. No one must be debarred from his just due on any pretence whatever. "The consent of the governed" is the consent of the blacks as well as the whites. "A *republican* government" is a government of *the people,* and if the whole people are not represented in it, it is a pretence, a sham.

Thirty years ago the fifty-eighth chapter of Isaiah began to be history. Eight verses of the prophecy have been fulfilled, and June 1865 finds us standing in the middle of the ninth verse. And now we should remember the words of YAHVEH to Moses at the Red Sea. "Speak unto the children of Israel that they go forward." What is the next thing to be transferred from the book of prophecy to the historical records of the nation? We have "loosed the bonds of wickedness," we have "undone the heavy burdens," we have "let the oppressed go free," we have "broken every yoke,"—what next? We must take up the latter half of the ninth verse. We have broken the yoke of chattel slavery, but we have not taken it "away from the midst of" us. Complete enfranchisement of the freedmen is the necessity of the hour. This will remove the broken yoke, the degradation of the past, the contempt of the present. God speaks; hear ye him. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Give the negro his rights as a citizen and you take away the broken yoke; for who will dare to reflect upon the *citizen* with his ballot in hand? Where, then, will be "the putting forth of the finger?" where the "speaking vanity?" God waits and God will perform. He sits in the heavens to perform his strange work. In this work he uses human instrumentality. If we can do no more, we can have our hearts in full sympathy with the truth and the right. Less than this will not be acceptable. J. T. C.

APPOINTMENTS.

JOSEPH T. CURRY will preach in Kast Hall, Boston, June 18 and 25.

BUSINESS MATTERS.

Subscription Moneys Received.

TWO DOLLARS EACH *from* I M Chaffee, E D Stone.

ONE DOLLAR EACH *from* Saml Siglar, Gilbert Smith, P Flickner, S W Chaffee, W O Stone, M B Gibson, Sarah Wilson, J S Potter, Willard B Blodgett, Maria Rushmore, Alvin Hinckley, G B Martin.

VARIOUS SUMS.—Orson Bearce, 50 cents; La Fayette Norris, $2 50; The friend in Philadelphia (donation) $5.

On Pledge to Herald of Life.

"A Friend," (to complete her pledge of $25)	$5 00
W S Olmsted	10 00
D B Salter, to complete his pledge	7 00

The Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Receipts	$112 00
A Boynton, W Batavia, N Y	1 00
Mrs E Bennett, Riceville, Iowa	40
Caleb Thompson, Providence, R I	5 00
Edward Powell, New York	2 00

Tract Fund.

Previous Receipts	$498 00
A Boynton, W Batavia, N Y	1 00
D B Salter, Saltersville, N J	5 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver,* or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price,* in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR OF THE HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Argument from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Essay on IMMORTALITY, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with in egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner,* 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York.

Poetry.

NOTHING BUT LEAVES.

Nothing but leaves; the Spirit grieves
Over a wasted life;
Sins committed while conscience slept,
Promises made but never kept,
Hatred, battle, and strife;
Nothing but leaves!

Nothing but leaves; no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves; memory weaves
No veil to screen the past;
As we trace our weary way
Counting each lost and mis-spent day,
Sadly we find at last
Nothing but leaves.

And shall we meet the master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit—
We stand before him humbled, mute;
Waiting the word he breathes—
"Nothing but leaves."

—*Christian Inquirer.*

Children's Department.

TALK WITH THE CHILDREN.

BY AUNT LOUISA

This pleasant spring morning as I was out in my yard, there were two things that kept running through my mind. One was a passage of Scripture, where the wise man says, "He (the Lord) hath made every thing beautiful in his time." And then I thought how much I would like to have all the young readers of the Herald here, under the trees about me, that I might see their happy faces and hear them sing some of those sweet hymns, and talk with them about all the beautiful things the Lord has made.

Some of you who have always lived in the city do not know how very beautiful every thing looks at this season in the country. There is an old saying that "man made the city and God made the country," and here as we look in every direction we see something to remind us of the great power and wisdom and love of our heavenly Father.

I can look off now on the distant blue mountains and the nearer hills covered with forest trees, and still nearer on the fields and orchards putting out their green leaves, while around the house, the pear, cherry, and plum trees are white with blossoms, and every breeze that comes along scatters them like snow flakes all about me. Before you read this, probably the many apple trees will also be covered with their pink and white flowers, reminding me as I write of what I lately read of a little girl who had always lived at the far west and never saw an apple tree. When she was eight years old she came to Ohio and for the first time saw an apple tree in blossom. She raised her hands in surprise and exclaimed, "O, see God's great boquet."

Yes, children, God's boquet's are all around us—his beautiful plants and flowers,—and we, shall do well to think of it; and then the soft carpet of grass, how pleasant to look upon. Here in my yard it is thickly sprinkled with little blue, and purple violets, and is much handsomer, I think, than any carpet in the house. In the morning when I throw open the doors and windows, the air is sweet with the perfume of the flowers, and as I think of the many thousands of poor people who are stowed into garrets and cellars in our large cities, and sick ones confined in little close, pent up rooms, who never breathe the pure air of heaven, or perhaps prisoners shut up in some loathsome place or criminals who must be confined to keep them from doing harm to other people, how thankful I feel that I can enjoy so much,—that the pure air and blessed sunshine are free to all, even the very poorest in the country, and that those who love beautiful things can always find something beautiful to look at.

I think the birds and bees enjoy these things too, for they get up so early in the morning and seem so very happy. Indeed I am awakened almost every morning by a concert among the birds, and it seems as if they tried to see which would sing the loudest and sweetest;—then Pedro, my canary, wakes up and joins them.

Now, why do you suppose the Lord has made so many beautiful things? Was it merely for his own pleasure, or for our happiness? It was because he loved us and wished us to be happy, and he is doing all he can to make us love him. Some people have very erroneous views and ideas of God. They think he is a terrible being who hates sinners, and threatens them with dreadful sufferings unless they repent and serve him. This is not true, for although he does not love sin, yet he loves all his creatures and does not delight in the death of any, but rather that they would come to him and be saved. And because he loves people he sent his only Son into the world, that whosoever believeth in him might not perish but live forever. Thus he does all he can to convince people that he is good and loves them for you know that is one reason why they should love him in return. After this whenever you look out on the beautiful earth or sky, let it remind you of the love of God.

This is not all: He has promised to all who love and obey him "a new earth" where they may live forever. That will be far more beautiful than the present one, and there will be nothing there to trouble any one or make them afraid. No one will shed tears, for there will be no occasion to do so, for "sorrow and sighing will flee away." There will be no pain nor dying, nor parting with those we love. The bright flowers will not wither nor the green leaves fade as they do here. The cold winds and snows of winter will not come there nor the scorching heat of summer.

The people will hunger and thirst no more, nor will "the inhabitant ever say, I am sick." And all this because there will be no sin there. You know it was sin, or disobedience to God's law, "that brought death into the world and all our woe," and thus the Lord cursed even the ground for man's sake, but "there will be no more curse" when the earth is made new. When the Lord destroyed the old world with the flood because of sin, he promised Noah that he would never bring a flood of water upon the earth to destroy it again, and he set his bow (the rainbow) in the cloud as a sign, that people might remember the promise. He also said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The returning seasons also remind us of the promise.

So the Lord knowing that people would sometimes get almost discouraged and begin to doubt if the promise in regard to the new earth would ever be fulfilled, because it was made so long time ago, reminds us of it with every returning spring, when the budding things come forth, and the earth is clothed with her new dress. And when we see the flowers spring up again, that we thought were forever dead, they too remind us of the resurrection, when the dead will live again to die no more.

When the earth was cursed the Lord caused it to bring forth thorns and thistles, and perhaps some of you know what unpleasant things they are. Well, they are a sign that the curse is on the earth. When the earth is made new, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." So says the prophet Isaiah. That will be a sign that the curse is removed. When the earth is thus made new and fair, Aunt Louisa hopes to meet all the young readers of this paper, if not before, when we may praise the Lord for his love and goodness, and talk of all the beautiful things which he hath made.

WORDS BY THE WAY.

I thought I would give a few words that came to me recently. Meeting a Br. one morning, the first salutation was, Good morning Br. S., how are you? where do you attend meeting now? I answered him. He said, Do they preach up that non-resurrection doctrine there now? My answer was, A part of the time it is preached. The coming of the Lord is also preached. Then he asked, Do you believe in non-resurrection of the wicked? I answered, I cannot see who is to give them life: all mankind are *in death now.* His reply was, It is not true. I asked, will you explain this passage, 2 Cor. v. 14, "If one died for all, then all were dead?" I had no answer from him. I said, would you explain it, Dead in trespasses and sins? I wished him to commit himself here. I asked, Did not our Lord physically die? If that was a fact, then was it not a fact also that all mankind were physically dead? Well, he believed it was down right blasphemy, and the infidel likes. I replied, The Lord was accused of blasphemy, and I will try and bear it. I remarked to him, the same was said many years ago when the doctrine of the destruction of the wicked came up. He repeated the same over again, and left me without the usual "good-by."

The above is a specimen of what we hear frequently, as we meet with those we used to walk together with to the house of God. The inquiry is also raised, Are you not backsliders, that made you take hold of such infidel doctrine? Now all this is like the man in the fable who undertook to make the boy come down off the apple tree by throwing grass at him. Let them look and study candidly Paul's meaning in the above passage; we cannot think he would mislead us in our inquiry. Is it not a fact that Paul gives the idea that all men are dead (so considered in the mind of God) on account of trespasses and sins, already condemned? Then we see the condemned awaiting execution.

What are the facts in the case of Adam? Was he not judicially and virtually dead in the day that he sinned? Physical decay commenced on him, ("dying thou shalt die"); "man dieth and *wasteth* away, yea man giveth up the ghost and where is he"? Job xiv. 10. Adam Clarke and John Locke hold that "Adam then began to die, by a lingering death of *wasting inward* decay." We see also this fact in mankind. All the life of Adam was forfeited; he was subject to death under the law of mortality, was an *heir* of death; that was his inheritance; his award or execution was sure to follow; he was under sentence of death; his posterity are *just there.* And so Jesus our Lord must have meant when he said, "Let the dead bury the dead." Though Adam lived on many years, still the sentence was on him. There was no reprieve to him nor to his posterity, except they believe on Jesus Christ. Then they pass from death unto life. Their legal condition is shifted, changed; they are exempt from that penalty. They "shall not come into condemnation;" their faith exempts them, justifies. They accepted the amnesty through the mercy of God in Jesus; otherwise how is their *legal* condition affected? *Not* at all, "the wrath of God abideth (still) on them." "He that loveth not his brother *abideth in death,*" John iii. 14. This passage showing that the unregenerate believer's condition remains the same as in the beginning. "They will not come unto Him that they may have life." The judge in the great decision day finds them still under sentence. Their federal head Adam was to lose his existence; go back to the dust again. They following him, lose their existence; return back to the dust. "Thou takest away their breath, they die, and return to their dust." "Let the sinners be consumed out of the earth, and let the wicked be no more," Ps. civ. 29, 35. This is most likely about the purport of the decision of the judge, when he shall sit upon his throne. In the case of Adam, by what law would he be judged, supposing he should be raised to life again, as some claim? I do not find any in the record. If returning to dust and coming up to life again, to be examined for guilt or innocence of Adam, was the intention of God at some future time, where is the intimation in the Scriptures? We surely do expect that he comprehended what God had pronounced upon him; he had heard of his origin: Did he mistake the meaning? We are told that he lived 930 years and died, (returned to dust); was this all the penalty that was pronounced upon him? Now, if he died in his sins (without faith) having received all the penalty pronounced, will it be just to disturb his slumbers, and pass on his case again and repeating the same penalty? I think not. Then if Adam comes not again from the grave what becomes of the text so often quoted, John v. 29? If one individual is wanting, (that is, allowing the full meaning that is put upon it,) how stands the text, it cannot have a universal application. I have met with those persons who advanced the idea that Adam would come with the rest of mankind, and answer for sins which he committed in after life, while he was shut out from the garden. I hope never to resort to conjecture for proof on a matter so important, in searching for truth.

W. C. STONE.

Boston, Mass.

METEOROLOGY.

The subject of meteorology is one that should attract more general attention than it does, its laws being comparatively unknown at the present time, and even the most trifling observations, suggestions and experiments made with reference to this important science should be recorded and carefully examined and preserved. We constantly meet with persons of but little general intelligence who can predict almost with certainty some of the approaching changes of wind or weather, by carefully noticing certain indications which are known from their own and the experience of others to be generally correct. Were all the weather philosophy of farmers, sailors, fishermen, hunters, shepherds, stage drivers, and others, collected, it would constitute a volume filled in a great measure with suggestive information; and like the unavailing search after "the philosopher's stone," or fruitless experimenting in the hopes of discovering "perpetual motion," though not resulting in positive success, the very failures and disappointments experienced by the alchemist and the mechanical experimenter have been the means of opening new channels of thought in the minds of others, terminating in the wonderful discoveries of the chemist and the magnificent mechanical contrivances of modern times.

The united historical evidence from the battle-fields and naval engagements of Europe since the commencement of the present century, and of our own battle-field during the rebellion, concur in sustaining the meteorological fact that cannonading affects the atmosphere to such an extent that thunder-storms and heavy rains, or rains alone, almost always accompany or succeed where it has been for many hours heavy and continuous. This war has also demonstrated, what is of more importance to us, that heavy and continuous firing affects the atmosphere not only in its own immediate vicinity, but at hundreds of miles west or north of it, by producing within a few hours sudden, and, in most cases, unseasonable changes of the winds, usually accompanied by cloudy weather or rain without thunder-storms; and in no instance at any season for the last three years has a general engagement been immediately succeeded in this latitude by severe cold weather, the cannonading appearing to have complete control over the currents of air producing cold.

If, then, the cannonading of this war, which was confined to certain lines of latitude and longitude, produced rain in their own vicinity, and at points more or less distant, what effect would cannonading from batteries arranged across the continent on different lines of latitude, and connected by telegraph so as to notify of approaching storms, have on the atmospheric currents? Would batteries, taking St. Paul's as the line of latitude, have dispersed the cold storm of January 1, 1864, thereby preserving from destruction so many valuable animals and fruit trees, or the August frost of 1863, which destroyed half the value of the growing crops of the West? or batteries, taking Chicago as the line of latitude, check the spring frosts that so frequently annihilate our fruit and damage our wheat, after they have escaped all the perils of winter? or at what points should batteries be worked this present season for the purpose of suspending for a short period the rains which are now retarding the planting of the staple crops of the West?

Surrounding the coast of Great Britain there is a system of signals warning mariners of approaching storms, the signal stations being connected by telegraph. If connonading can disperse those storms, how much more advantageous would it be to the seamen and fishermen than to be compelled to remain in port waiting for the storms to disperse themselves.

These are all points of much interest, and are worthy of being experimented on under the supervision and control of an enlightened and unprejudiced meteorologist. Before the removal of the batteries from the vicinity of Richmond and other points it is the duty of the Government to institute a series of experiments bearing on this subject, which, if conducted systematically and honestly, will certainly, in this latitude, go to sustain the rain theory.

GREAT RAINS OF TH WEST.

All the Western rivers taking their rise in the Rocky Mountains and the great Valley of the Mississippi, and discharging their waters into the Gulf of Mexico through the various mouths and outlets of that river, inundate their banks about every seventh year, or periodically. These inundations overflow large tracts of river bottom and swamp lands in the States of Missouri, Arkansas, Tennessee, Mississippi and Louisiana, covering an extent of surface which, taken in the aggregate, makes a total equal to an inland sea of several hundred miles square. The evaporation from this immense water surface, stimulated by the tropical heat, is carried northward by the prevailing and usual warm south-west winds blowing from Mexico, until, meeting with the regular evaporation of the great Northern lakes, the atmosphere becomes overcharged with vapor, condensation follows, and the result is, that over a large portion of the Valley of the Mississippi, lying north of the mouth of the Ohio, copious and unseasonable rains prevail. This is the periodical year of the overflow; the season is unusually wet, and unseasonable rains may be looked for until the summer heats, acting on the excessive evaporation, rarifies it to such an extent that they check its descent in the form of rain, and all general overflows of the Mississippi and its tributaries are sure to be accompanied with spring and summer seasons remarkable for their wetness.

The Review of Sherman's Army.

The Washington correspondent of the *Times* says of the review of Sherman's army on the 24th:—

"The men who marched from the Ohio to the Tennessee under Buell, only to march back again; who first penetrated down into Alabama under the daring and nervous Mitchell; who fought at Perrysville under McCook, and checked the advancing tide of the rebellion to again send it reeling southward, at Stone River, under the chivalrous Rosecrans; who toiled over the rugged passes of the Cumberland Mountains, and seized the great natural fortress of Chattanooga; who held the left with a tenacity that saved them from defeat at Chickamauga, under the ever-victorious Thomas; who stormed Lookout Mountain, and fought above the clouds with Hooker; who cut their way from Chattanooga to Atlanta, and from Atlanta to the sea; who swept the Carolinas as with a besom of destruction, and who gave the finishing blow to the great rebellion, in following the lead of Sherman, and Howard, and Slocum—these were the men who received to-day the enthusiastic plaudits of a hundred thousand spectators.

"The interest of to-day has exceeded that of yesterday. The Army of the Potomac is our old acquaintance, but the Armies of Georgia and Tennessee few people here had ever seen. The most eager interest was therefore exhibited to view the veterans of the West, whose marches can only be counted by thousands of miles.

"The magnificent physique of the men at once elicits the admiration of all; tall, erect, broad-shouldered, stalwart men, the peasantry of the West—the best material in the whole world for armies. The brigades move by with elastic, springing step, in excellent order, and fully equal to the marching of yesterday, save that the intervals between brigades and divisions were longer, though the regiments themselves were kept well closed up. At the head of each brigade was a battalion of black pioneers, the simon-pure contraband, in the garments he wore on the plantation, with shovel and ax on the shoulder, marching with even front, sturdy step and lofty air.

"The rear of Gen. Barnum's brigade was brought up by the first genuine pack-mule train ever seen in Washington. I will warrant Barnum had an eye to letting his friends see with what a degree of comfort he travels. It was a most nonchalant, grotesque spectacle—two very diminutive white donkeys bestrode by two diminutive black contrabands. If that is not a paradox, a dozen patient pack-mules, mounted with Mexican pack saddles, camp equipage on one side and boxes of hard tack on the other; half-a-dozen contraband females on foot; a dozen contraband males leading the mules; a white soldier or two on horseback, to see that everything was all right; the servants of the mess, and the mess-kit, and, scattered about on the panniers of the mules, reclining very domestically, half a dozen game cocks, a brace of young coons, and a sure-footed goat, all presenting such a scene as brought laughter and cheers from end to end of the avenue.

"To give an idea of the length of the column, it is only necessary to state that when the rear of the Fourteenth corps passed over Long Bridge the head of the Twentieth had already crossed the river on the pontoon bridge at the foot of Twentieth street, the route being from the first-named bridge along Maryland avenue to the Capitol, around the Capitol on the south side to Third street east, along that northwardly to Maryland avenue, thence westwardly to the Capitol, passing around on the north side to Pennsylvania avenue, up this avenue westwardly by way of Fifteenth street to Twentieth street, and thence south to the river. The entire distance of this column was fully seven miles. These two corps did not embrace more than half the entire force reviewed, which would make the whole column about fifteen miles long. It required a little more than six hours to pass any given point."

The Public Debt of Great Britain.

In the budget recently presented by Mr. Gladstone to the British Parliament it is stated that on March 31, 1859, the total public debt was £825,934,000, and on March 31, 1865, it was £808,288,000—showing a decline of £17,646,000, or at the rate of about three millions of pounds sterling per annum. In 1859 the total amount of the trade with France was £26,431,000, and in 1864, £49,797,000, or nearly ninety per cent increase. The revenue for the financial year of 1864-65 amounted to £70,313,000. The expenditures were £65,957,000—showing a decrease as compared with those of 1860-61, the year of the highest expenditure, of £6,547,000 since the Russian war, but an increase of nearly twelve and a half millions as compared with the ordinary expenditures immediately antecedent to that period. The whole trade of the country, which last year was valued at £445,000,000, had increased during the year ending on the 31st of December, 1864, to £487,000,000, the imports being £274,000,000 and the exports £213,000,000. Those who argue that a preponderance of imports over exports is opposed to the commercial prosperity of a nation receive a practical refutation of their theory in these conclusive figures. The estimated income for the financial year just entered upon is £70,170,000, and the expenditures, £66,139,000.

Grafting Roses.

Grafting roses is not like grafting apples and pears; it is more of an intermediate process between budding and common grafting; the rose-grafters merely take a thicker slice of wood behind the bud than is done in budding—say a thicker and a little longer slice, and one bud only; then the stock needs only a like slice to be cut out of it, and the new bud and slice to be nicely fitted to the part without tongueing or wedging; nothing but to tie on the slice. Supposing you took a slice of bark and wood off a branch, and cut across the bottom to take it out fair, would it not be easy to stick on the same slice again, and tie it round with some soft binding? Of course it would; nothing was ever yet easier to learn in this world.

Rose-grafting is quite as easy, only you take the slice from a different branch, which is all the difference. But clever practitioners do it still easier. They cut off the head of the rose stock, and leave only a little stump out of the pot; from the top of this stump they slice off about $1\frac{1}{2}$ inch down, and make a cut across the bottom of the slice, which leaves a notch there, and on that notch they rest or fit the bottom end of the graft slice, then cut the top end of the slice square with the top of the stock, tie, and clay; sometimes they do not clay at all, but it is usual for ordinary people to put on a little clay for all kinds of grafts.

The best way to clay a rose graft and all pot grafts is, to put a lump of clay in a pot saucer and as much water as will make it into a soft paste, like very thick paint, and with a little brush paint the stock and graft all round, then dust it over with sand, which will keep it from cracking, and all is finished. Gardeners make their own brushes for this work; a bit of soft matting tied on the end of a stick like a pen-holder is all they require. When you hear of people grafting roses in-doors, the plan is still more easy. There is no pot or mold, only so many rose stocks lifted out of the ground on purpose, and any of the ways of grafting will do.—*Journal of Horticulture.*

Use of Waste Heat in Kilns.

A correspondent of the London *Builder,* who appears to be a practical man, referring to the gases arising from Portland cement, says that while it is burning in the kilns a great heat is obtained by consuming the gases, and then passing the same under a drying floor. When alight, the gases are like a rolling sea of fire, and this will travel a great distance before it requires a chimney-shaft; that is to say, if the flues are in a straight line, the heat from the gas will dry well for a distance of 120 ft. in length, and 60 ft. in width. The kilns he speaks of hold, when burnt, 150 casks. There is a greater improvement, however, which, our correspondent suggests, could be made; first, to let the heat work another set of flues while the men are taking off the stuff, and as soon as they have it off they could shut off another bay; or they might shut off nineteen flues out of twenty, and let the heat work up the one, which would be much better for men working on these hot flues. Secondly, by having a coke oven beside the furnace the gas from this would pass through the coke fire, and the coke from the oven would supply the furnace and much more heat. This plan of furnace would consume but a small quantity of coke, and could be applied to any kind of works for drying, and for material of any description, and if properly constructed would, he thinks, be preferable to any other.

Concrete Buildings.

A correspondent of the *Country Gentleman* says:—I find that cobblestone packed in lime mortar between boards laid on the wall raised as fast as it sets, makes a cheap and substantial building. It is rough coated on the outside, blocked off and colored in imitation of stone. No finish can excel this in beauty or durability. In the country such finish blends harmoniously with the landscape, is pleasing to the cultivated eye, and winning to the senses. I built an ash and smoke-house 8 feet square by 7 feet high, cemented at bottom, and beautifully finished, for $12. It answers every purpose for such a building. I built a boiler and hog-house, 18 feet square by 12 feet high, well finished on outside, at an expense of $50. I can keep corn in it clear of rats. I built a drying house for a keg-manufacturing company, 18 by 22 feet, by 10 feet high, at a cost of $100. It has sustained a great heat, enough to fire a wooden building, and answers every purpose. Apples could be dried in such a house to good profit. The stones were gathered from the adjacent grounds, and were of all sizes to fit in a 10 and 20-inch wall. Farm hands can work on such walls, having a master mason to direct the laborer. Where stone are plenty, buildings of this material can be reared for one-half the cost of wood. For dwelling houses strips of boards are laid up in the wall for lathing, to give an air chamber to avoid any dampness.

The Oil Regions.

A disgusted newspaper correspondent in the oil regions writes to a Cincinnati paper from Oil City:—"It is really astonishing to what indignities the people who are hunting oil will submit. The hotels are crowded and dirty. The street is one sea of diluted mud, which the struggling horses splash and splatter all over the houses and people. It is worth the price of a good suit of clothes to promenade Main street in Oil City for two days. But oil seekers do more than this. They go on foot up the creek to the 'oil diggings,' over such roads as they never before walked on. And here, too, they are subjected to the same splashing process that prevails on the streets of the city. The road is but a continuation of the streets in all respects, and the pedestrian finds every tired horse or mule on the way just in the act of stumbling over some hidden rock, at the critical moment when his blundering foot can scatter most of the diluted mud. The result of this state of things is apparent. Thousands who come to see are satisfied—no, disgusted—with the first night, and rush away by the morning train. It requires the impetus of a sure prospect of gain to induce one to remain more than a day, while only those who are making a 'pile' will consent to live here."

Subsidence of the Earth's Crust.

The commune of Buonanotte, in France, is hourly menaced with utter destruction. Five manufactories have already been overthrown, and sixty-four more are threatened with imminent ruin. The inhabitants have fled in the greatest consternation to the neighboring villages. The cause of the disaster is a sudden and violent depression of the soil, which is at the present time accounted for by one of two reasons—either the fall of an immense mass of earth in the west of the district, or the yielding of the roof of an extensive subterranean cavern. But in reality nothing certain is yet known as to the cause of this most deplorable event. A number of civil engineers have hastened to the spot, and prompt measures are in course of adoption to prevent still greater disaster.

Rate of Emigration.

The whole number of immigrants who arrived at New York City in the first three days of the week ending the 20th of May, was 4,681. Two steamers arrived subsequently, swelling the total to about 6,000. Another ship was expected, and possibly a steamer, which may bring the figures to 7,000. This is at the rate of 28,000 per month, or 336,000 per annum, at a single port, when the season for large arrivals has not commenced. That begins in June, and usually continues to October and November. We have not seen a report of the arrivals at other places; but every European steamer brings fresh intelligence of the swelling exodus on its way hither, comprehending every nation from the Caspian to the North Sea—every occupation, and that physical ability we can measure from experience.

Benzoin as an Insecticide.

As our houses and gardens are always more or less infested with vermin, it is satisfactory to know that benzoin, an article well-known as a detergent, is efficacious as an insecticide. Two drops are sufficient to suffocate the most redoubtable pest, be it beetle, cockchafer, spider, slug, caterpillar, or other creeping thing. Even rats and mice decamp from any place sprinkled with a few drops of benzoin. A singular fact connected with this application of benzoin is, that the bodies of the insects killed by it become so rigid that their wings, legs, etc., will break rather than bend, if touched. Next day, however, when the benzoin has evaporated, suppleness is restored.—*Boston Cultivator.*

MISCELLANEOUS SUMMARY.

THE TUNNEL RAILROAD.—Gov. Fenton has vetoed the recent act of the Legislature authorizing a company to construct an underground railroad in this city. He objects to it on the ground that no limit is assigned in which such road is to be completed; and furthermore, that the bill authorizes the transfer of State and city property for the use of the company.

A TOAD lately found by some quarrymen at Hartlepool, Eng., and announced to be 6000 years old, is declared not a myth. The Rev. Robert Taylor, of St. Hilda's Parsonage, states that the toad is still alive, that it has no mouth, that it was found in the center of a block of magnesian limestone, 25 feet below the surface of the earth, and that it differs in many respects from all ordinary toads.

ACCORDING to Dr. James Johnston, 800,000,000 of men smoke different sorts of tobacco; 400,000 smoke opium and its compounds; 300,000 hemp and haschish; 100,000 betel, and 40,000 the American plant coca.

THE manufactory of Saint-Gobain, France, has been engaged six years in fabricating a lens two feet in thickness, which it has now given as a present to the Observatory of Paris for the large telescope in course of being manufactured, the power of which will exceed that of the most powerful instruments known.

IN the dwelling houses lighted by gas, the frequent renewal of the air is of great importance. A single gas-burner will consume more oxygen, and produce more carbonic acid to deteriorate the atmosphere of a room, than six or eight candles.

DUTCH GAP CANAL NAVIGABLE.—The Dutch Gap Canal, it seems, has not been altogether a failure, for the Richmond *Whig* says that General Mulford arrived there from Fortress Monroe, having passed through Butler's Dutch Gap Canal on the steamer *Clyde.* This is the first steamer that has passed through.

FOR some years to come, old iron will be plenty enough around Petersburg, Va., to supply several large founderies. East and south of the city, plowing is dangerous, as exploding shells are very likely to send horse and driver high in the air.

THE directors of the Oporto Crystal Palace Company and the exhibition committee have fixed Monday, the 21st of August, 1865, as the opening day of the exhibition.

TUNS upon tuns of used-up, worn out "hoops" are annually worked up in cannon, shafts for machinery, etc., at the iron works of Lazell, Perkins & Co., Bridgewater, Mass.

IT is stated that George Cutler, Brattleboro, Vt., has apples sound and fresh, grown in 1863. He kept them in a cellar made in his garden, and packed in walnut saw-dust.

THE two large reservoirs at East Killingly, Conn., built to supply water to several cotton mills, gave way one night last week, causing damage to the amount of $30,000.

THE very low price of wheat in England has induced farmers there to feed it to stock quite extensively. Sheep eat it at the rate of about a pint a day!

THERE are, unhappily, at the present moment, in Paris, five strikes of workmen, viz.:—locksmiths, tailors, carriage builders, hatters and dyers.

ONE POUND box of concentrated lye will cleanse a foul cistern.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER

The Herald of Life

AND OF THE COMING KINGDOM.

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The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage at his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here. It is far less trouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be emembered.

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Box 4658,
NEW YORK."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office County, and State* must be given, and written plainly; and if *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

Poetry.

NOTHING BUT LEAVES.

Nothing but leaves; the Spirit grieves
Over a wasted life;
Sins committed while conscience slept,
Promises made but never kept,
Hatred, battle, and strife;
Nothing but leaves!

Nothing but leaves; no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves; memory weaves
No veil to screen the past;
As we trace our weary way
Counting each lost and mis-spent day,
Sadly we find at last
Nothing but leaves.

And shall we meet the master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit—
We stand before him humbled, mute;
Waiting the word he breathes—
"Nothing but leaves."

—*Christian Inquirer.*

Children's Department.

TALK WITH THE CHILDREN.

BY AUNT LOUISA

This pleasant spring morning as I was out in my yard, there were two things that kept running through my mind. One was a passage of Scripture, where the wise man says, "He (the Lord) hath made every thing beautiful in his time." And then I thought how much I would like to have all the young readers of the Herald here, under the trees about me, that I might see their happy faces and hear them sing some of those sweet hymns, and talk with them about all the beautiful things the Lord has made.

Some of you who have always lived in the city do not know how very beautiful every thing looks at this season in the country. There is an old saying that "man made the city and God made the country," and here as we look in every direction we see something to remind us of the great power and wisdom and love of our heavenly Father.

I can look off now on the distant blue mountains and the nearer hills covered with forest trees, and still nearer on the fields and orchards putting out their green leaves, while around the house, the pear, cherry, and plum trees are white with blossoms, and every breeze that comes along scatters them like snow flakes all about me. Before you read this, probably the many apple trees will also be covered with their pink and white flowers, reminding me as I write of what I lately read of a little girl who had always lived at the far west and never saw an apple tree. When she was eight years old she came to Ohio and for the first time saw an apple tree in blossom. She raised her hands in surprise and exclaimed, "O, see God's great boquet."

Yes, children, God's boquet's are all around us—his beautiful plants and flowers,—and we, shall do well to think of it; and then the soft carpet of grass, how pleasant to look upon. Here in my yard it is thickly sprinkled with little blue, and purple violets, and is much handsomer, I think, than any carpet in the house. In the morning when I throw open the doors and windows, the air is sweet with the perfume of the flowers, and as I think of the many thousands of poor people who are stowed into garrets and cellars in our large cities, and sick ones confined in little close, pent up rooms, who never breathe the pure air of heaven, or perhaps prisoners shut up in some loathsome place or criminals who must be confined to keep them from doing harm to other people, how thankful I feel that I can enjoy so much,—that the pure air and blessed sunshine are free to all, even the very poorest in the country, and that those who love beautiful things can always find something beautiful to look at.

I think the birds and bees enjoy these things too, for they get up so early in the morning and seem so very happy. Indeed I am awakened almost every morning by a concert among the birds, and it seems as if they tried to see which would sing the loudest and sweetest;—then Pedro, my canary, wakes up and joins them.

Now, why do you suppose the Lord has made so many beautiful things? Was it merely for his own pleasure, or for our happiness? It was, because he loved us and wished us to be happy, and he is doing all he can to make us love him. Some people have very erroneous views and ideas of God. They think he is a terrible being who hates sinners, and threatens them with dreadful sufferings unless they repent and serve him. This is not true, for although he does not love sin, yet he loves all his creatures and does not delight in the death of any, but rather that they would come to him and be saved. And because he loves people he sent his only Son into the world, that whosoever believeth in him might not perish but live forever. Thus he does all he can to convince people that he is good and loves them for you know that is one reason why they should love him in return. After this whenever you look out on the beautiful earth or sky, let it remind you of the love of God.

This is not all: He has promised to all who love and obey him "a new earth" where they may live forever. That will be far more beautiful than the present one, and there will be nothing there to trouble any one or make them afraid. No one will shed tears, for there will be no occasion to do so, for "sorrow and sighing will flee away." There will be no pain nor dying, nor parting with those we love. The bright flowers will not wither nor the green leaves fade as they do here. The cold winds and snows of winter will not come there nor the scorching heat of summer.

The people will hunger and thirst no more, nor will "the inhabitant ever say, I am sick." And all this because there will be no sin there. You know it was sin, or disobedience to God's law, "that brought death into the world and all our woe," and thus the Lord cursed even the ground for man's sake, but "there will be no more curse" when the earth is made new. When the Lord destroyed the old world with the flood because of sin, he promised Noah that he would never bring a flood of water upon the earth to destroy it again, and he set his bow (the rainbow) in the cloud as a sign, that people might remember the promise. He also said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The returning seasons also remind us of the promise.

So the Lord knowing that people would sometimes get almost discouraged and begin to doubt if the promise in regard to the new earth would ever be fulfilled, because it was made so long time ago, reminds us of it with every returning spring, when the budding things come forth, and the earth is clothed with her new dress. And when we see the flowers spring up again, that we thought were forever dead, they too remind us of the resurrection, when the dead will live again to die no more.

When the earth was cursed the Lord caused it to bring forth thorns and thistles, and perhaps some of you know what unpleasant things they are. Well, they are a sign that the curse is on the earth. When the earth is made new, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." So says the prophet Isaiah. That will be a sign that the curse is removed. When the earth is thus made new and fair, Aunt Louisa hopes to meet all the young readers of this paper, if not before, when we may praise the Lord for his love and goodness, and talk of all the beautiful things which he hath made.

WORDS BY THE WAY.

I thought I would give a few words that came to me recently. Meeting a Br. one morning, the first salutation was, Good morning Br. S., how are you? where do you attend meeting now? I answered him. He said, Do they preach up that non-resurrection doctrine there now? My answer was, A part of the time it is preached. The coming of the Lord is also preached. Then he asked, Do you believe in non-resurrection of the wicked? I answered, I cannot see who is to give them life: all mankind are *in death now*. His reply was, It is not true. I asked, will you explain this passage, 2 Cor. v. 14, "If one died for all, then all were dead?" I had no answer from him. I said, would you explain it, Dead in trespasses and sins? I wished him to commit himself here. I asked, Did not our Lord physically die? If that was a fact, then was it not a fact also that all mankind were physically dead? Well, he believed it was down right blasphemy, and the infidel likes. I replied, The Lord was accused of blasphemy, and I will try and bear it. I remarked to him, the same was said many years ago when the doctrine of the destruction of the wicked came up. He repeated the same over again, and left me without the usual "good-by."

The above is a specimen of what we hear frequently, as we meet with those we used to walk together with to the house of God. The inquiry is also raised, Are you not backsliders, that made you take hold of such infidel doctrine? Now all this is like the man in the fable who undertook to make the boy come down off the apple tree by throwing grass at him. Let them look and study candidly Paul's meaning in the above passage; we cannot think he would mislead us in our inquiry. Is it not a fact that Paul gives the idea that all men are dead (so considered in the mind of God) on account of trespasses and sins, already condemned? Then we see the condemned awaiting execution.

What are the facts in the case of Adam? Was he not judicially and virtually dead in the day that he sinned? Physical decay commenced on him, ("dying thou shalt die"); "man dieth and *wasteth* away, yea man giveth up the ghost and where is he"? Job xiv. 10. Adam Clarke and John Locke hold that "Adam then began to die, by a lingering death of *wasting inward* decay." We see also this fact in mankind. All the life of Adam was forfeited; he was subject to death under the law of mortality, was an *heir* of death; that was his inheritance; his award or execution was sure to follow; he was under sentence of death; his posterity are *just there*. And so Jesus our Lord must have meant when he said, "Let the dead bury the dead." Though Adam lived on many years, still the sentence was on him. There was no reprieve to him nor to his posterity, except they believe on Jesus Christ. Then they pass from death unto life. Their legal condition is shifted, changed; they are exempt from that penalty. They "shall not come into condemnation;" their faith exempts them, justifies. They accepted the amnesty through the mercy of God in Jesus; otherwise how is their *legal* condition affected? *Not* at all, "the wrath of God abideth (still) on them." "He that loveth not his brother *abideth in death*," John iii. 14. This passage showing that the unregenerate believer's condition remains the same as in the beginning. "They will not come unto Him that they may have life." The judge in the great decision day finds them still under sentence. Their federal head Adam was to lose his existence; go back to the dust again. They following him, lose their existence; return back to the dust. "Thou takest away their breath, they die, and return to their dust." "Let the sinners be consumed out of the earth, and let the wicked be no more," Ps. civ. 29, 35. This is most likely about the purport of the decision of the judge, when he shall sit upon his throne. In the case of Adam, by what law would he be judged, supposing he should be raised to life again, as some claim? I do not find any in the record. If returning to dust and coming up to life again, to be examined for guilt or innocence of Adam, was the intention of God at some future time, where is the intimation in the Scriptures? We surely do expect that he comprehended what God had pronounced upon him; he had heard of his origin: Did he mistake the meaning? We are told that he lived 930 years and died, (returned to dust); was this all the penalty that was pronounced upon him? Now, if he died in his sins (without faith) having received all the penalty pronounced, will it be just to disturb his slumbers, and pass on his case again and repeating the same penalty? I think not. Then if Adam comes not again from the grave what becomes of the text so often quoted, John v. 29? If one individual is wanting, (that is, allowing the full meaning that is put upon it,) how stands the text, it cannot have a universal application. I have met with those persons who advanced the idea that Adam would come with the rest of mankind, and answer for sins which he committed in after life, while he was shut out from the garden. I hope never to resort to conjecture for proof on a matter so important, in searching for truth.

W. C. STONE.

Boston, Mass.

METEOROLOGY.

The subject of meteorology is one that should attract more general attention than it does, its laws being comparatively unknown at the present time, and even the most trifling observations, suggestions and experiments made with reference to this important science should be recorded and carefully examined and preserved. We constantly meet with persons of but little general intelligence who can predict almost with certainty some of the approaching changes of wind or weather, by carefully noticing certain indications which are known from their own and the experience of others to be generally correct. Were all the weather philosophy of farmers, sailors, fishermen, hunters, shepherds, stage drivers, and others, collected, it would constitute a volume filled in a great measure with suggestive information; and like the unavailing search after "the philosopher's stone," or fruitless experimenting in the hopes of discovering "perpetual motion," though not resulting in positive success, the very failures and disappointments experienced by the alchemist and the mechanical experimenter have been the means of opening new channels of thought in the minds of others, terminating in the wonderful discoveries of the chemist and the magnificent mechanical contrivances of modern times.

The united historical evidence from the battle-fields and naval engagements of Europe since the commencement of the present century, and of our own battle-field during the rebellion, concur in sustaining the meteorological fact that cannonading affects the atmosphere to such an extent that thunder-storms and heavy rains, or rains alone, almost always accompany or succeed where it has been for many hours heavy and continuous. This war has also demonstrated, what is of more importance to us, that heavy and continuous firing affects the atmosphere not only in its own immediate vicinity, but at hundreds of miles west or north of it, by producing within a few hours sudden, and, in most cases, unseasonable changes of the winds, usually accompanied by cloudy weather or rain without thunder-storms; and in no instance at any season for the last three years has a general engagement been immediately succeeded in this latitude by severe cold weather, the cannonading appearing to have complete control over the currents of air producing cold.

If, then, the cannonading of this war, which was confined to certain lines of latitude and longitude, produced rain in their own vicinity, and at points more or less distant, what effect would cannonading from batteries arranged across the continent on different lines of latitude, and connected by telegraph so as to notify of approaching storms, have on the atmospheric currents? Would batteries, taking St. Paul's as the line of latitude, have dispersed the cold storm of January 1, 1864, thereby preserving from destruction so many valuable animals and fruit trees, or the August frost of 1863, which destroyed half the value of the growing crops of the West? or batteries, taking Chicago as the line of latitude, check the spring frosts that so frequently annihilate our fruit and damage our wheat, after they have escaped all the perils of winter? or at what points should batteries be worked this present season for the purpose of suspending for a short period the rains which are now retarding the planting of the staple crops of the West?

Surrounding the coast of Great Britain there is a system of signals warning mariners of approaching storms, the signal stations being connected by telegraph. If cannonading can disperse those storms, how much more advantageous would it be to the seamen and fishermen than to be compelled to remain in port waiting for the storms to disperse themselves.

These are all points of much interest, and are worthy of being experimented on under the supervision and control of an enlightened and unprejudiced meteorologist. Before the removal of the batteries from the vicinity of Richmond and other points it is the duty of the Government to institute a series of experiments bearing on this subject, which, if conducted systematically and honestly, will certainly, in this latitude, go to sustain the rain theory.

GREAT RAINS OF TH WEST.

All the Western rivers taking their rise in the Rocky Mountains and the great Valley of the Mississippi, and discharging their waters into the Gulf of Mexico through the various mouths and outlets of that river, inundate their banks about every seventh year, or periodically. These inundations overflow large tracts of river bottom and swamp lands in the States of Missouri, Arkansas, Tennessee, Mississippi and Louisiana, covering an extent of surface which, taken in the aggregate, makes a total equal to an inland sea of several hundred miles square. The evaporation from this immense water surface, stimulated by the tropical heat, is carried northward by the prevailing and usual warm south-west winds blowing from Mexico, until, meeting with the regular evaporation of the great Northern lakes, the atmosphere becomes overcharged with vapor, condensation follows, and the result is, that over a large portion of the Valley of the Mississippi, lying north of the mouth of the Ohio, copious and unseasonable rains prevail. This is the periodical year of the overflow; the season is unusually wet, and unseasonable rains may be looked for until the summer heats, acting on the excessive evaporation, rarifies it to such an extent that they check its descent in the form of rain, and all general overflows of the Mississippi and its tributaries are sure to be accompanied with spring and summer seasons remarkable for their wetness.

The Review of Sherman's Army.

The Washington correspondent of the *Times* says of the review of Sherman's army on the 24th:—

"The men who marched from the Ohio to the Tennessee under Buell, only to march back again; who first penetrated down into Alabama under the daring and nervous Mitchell; who fought at Perrysville under McCook, and checked the advancing tide of the rebellion to again send it reeling southward, at Stone River, under the chivalrous Rosecrans; who toiled over the rugged passes of the Cumberland Mountains, and seized the great natural fortress of Chattanooga; who held the left with a tenacity that saved them from defeat at Chickamauga, under the ever-victorious Thomas; who stormed Lookout Mountain, and fought above the clouds with Hooker; who cut their way from Chattanooga to Atlanta, and from Atlanta to the sea; who swept the Carolinas as with a besom of destruction, and who gave the finishing blow to the great rebellion, in following the lead of Sherman, and Howard, and Slocum—these were the men who received to-day the enthusiastic plaudits of a hundred thousand spectators.

"The interest of to-day has exceeded that of yesterday. The Army of the Potomac is our old acquaintance, but the Armies of Georgia and Tennessee few people here had ever seen. The most eager interest was therefore exhibited to view the veterans of the West, whose marches can only be counted by thousands of miles.

"The magnificent physique of the men at once elicits the admiration of all; tall, erect, broad-shouldered, stalwart men, the peasantry of the West—the best material in the whole world for armies. The brigades move by with elastic, springing step, in excellent order, and fully equal to the marching of yesterday, save that the intervals between brigades and divisions were longer, though the regiments themselves were kept well closed up. At the head of each brigade was a battalion of black pioneers, the simon-pure contraband, in the garments he wore on the plantation, with shovel and ax on the shoulder, marching with even front, sturdy step and lofty air.

"The rear of Gen. Barnum's brigade was brought up by the first genuine pack-mule train ever seen in Washington. I will warrant Barnum had an eye to letting his friends see with what a degree of comfort he travels. It was a most nonchalant, grotesque spectacle—two very diminutive white donkeys bestrode by two diminutive black contrabands. If that is not a paradox, a dozen patient pack-mules, mounted with Mexican pack saddles, camp equipage on one side and boxes of hard tack on the other; half-a-dozen contraband females on foot; a dozen contraband males leading the mules; a white soldier or two on horseback, to see that everything was all right; the servants of the mess, and the mess-kit, and, scattered about on the panniers of the mules, reclining very domestically, half a dozen game cocks, a brace of young coons, and a sure-footed goat, all presenting such a scene as brought laughter and cheers from end to end of the avenue.

"To give an idea of the length of the column, it is only necessary to state that when the rear of the Fourteenth corps passed over Long Bridge the head of the Twentieth had already crossed the river on the pontoon bridge at the foot of Twentieth street, the route being from the first-named bridge along Maryland avenue to the Capitol, around the Capitol on the south side to Third street east, along that northwardly to Maryland avenue, thence westwardly to the Capitol, passing around on the north side to Pennsylvania avenue, up this avenue westwardly by way of Fifteenth street to Twentieth street, and thence south to the river. The entire distance of this column was fully seven miles. These two corps did not embrace more than half the entire force reviewed, which would make the whole column about fifteen miles long. It required a little more than six hours to pass any given point."

The Public Debt of Great Britain.

In the budget recently presented by Mr. Gladstone to the British Parliament it is stated that on March 31, 1859, the total public debt was £825,934,000, and on March 31, 1865, it was £808,288,000—showing a decline of £17,646,000, or at the rate of about three millions of pounds sterling per annum. In 1859 the total amount of the trade with France was £26,431,000, and in 1864, £49,797,000, or nearly ninety per cent increase. The revenue for the financial year of 1864-65 amounted to £70,313,000. The expenditures were £65,957,000—showing a decrease as compared with those of 1860-61, the year of the highest expenditure, of £6,547,000 since the Russian war, but an increase of nearly twelve and a half millions as compared with the ordinary expenditures immediately antecedent to that period. The whole trade of the country, which last year was valued at £445,000,000, had increased during the year ending on the 31st of December, 1864, to £487,000,000, the imports being £274,000,000 and the exports £213,000,000. Those who argue that a preponderance of imports over exports is opposed to the commercial prosperity of a nation receive a practical refutation of their theory in these conclusive figures. The estimated income for the financial year just entered upon is £70,170,000, and the expenditures, £66,139,000.

Grafting Roses.

Grafting roses is not like grafting apples and pears; it is more of an intermediate process between budding and common grafting; the rose-grafters merely take a thicker slice of wood behind the bud than is done in budding—say a thicker and a little longer slice, and one bud only; then the stock needs only a like slice to be cut out of it, and the new bud and slice to be nicely fitted to the part without tongueing or wedging; nothing but to tie on the slice. Supposing you took a slice of bark and wood off a branch, and cut across the bottom to take it out fair, would it not be easy to stick on the same slice again, and tie it round with some soft binding? Of course it would; nothing was ever yet easier to learn in this world.

Rose-grafting is quite as easy, only you take the slice from a different branch, which is all the difference. But clever practitioners do it still easier. They cut off the head of the rose stock, and leave only a little stump out of the pot; from the top of this stump they slice off about $1\frac{1}{2}$ inch down, and make a cut across the bottom of the slice, which leaves a notch there, and on that notch they rest or fit the bottom end of the graft slice, then cut the top end of the slice square with the top of the stock, tie, and clay; sometimes they do not clay at all, but it is usual for ordinary people to put on a little clay for all kinds of grafts.

The best way to clay a rose graft and all pot grafts is, to put a lump of clay in a pot saucer and as much water as will make it into a soft paste, like very thick paint, and with a little brush paint the stock and graft all round, then dust it over with sand, which will keep it from cracking, and all is finished. Gardeners make their own brushes for this work; a bit of soft matting tied on the end of a stick like a pen-holder is all they require. When you hear of people grafting roses in-doors, the plan is still more easy. There is no pot or mold, only so many rose stocks lifted out of the ground on purpose, and any of the ways of grafting will do.—*Journal of Horticulture.*

Use of Waste Heat in Kilns.

A correspondent of the London *Builder*, who appears to be a practical man, referring to the gases arising from Portland cement, says that while it is burning in the kilns a great heat is obtained by consuming the gases, and then passing the same under a drying floor. When alight, the gases are like a rolling sea of fire, and this will travel a great distance before it requires a chimney-shaft; that is to say, if the flues are in a straight line, the heat from the gas will dry well for a distance of 120 ft. in length, and 60 ft. in width. The kilns he speaks of hold, when burnt, 150 casks. There is a greater improvement, however, which, our correspondent suggests, could be made; first, to let the heat work another set of flues while the men are taking off the stuff, and as soon as they have it off they could shut off another bay; or they might shut off nineteen flues out of twenty, and let the heat work up the one, which would be much better for men working on these hot flues. Secondly, by having a coke oven beside the furnace the gas from this would pass through the coke fire, and the coke from the oven would supply the furnace and much more heat. This plan of furnace would consume but a small quantity of coke, and could be applied to any kind of works for drying, and for material of any description, and if properly constructed would, he thinks, be preferable to any other.

Concrete Buildings.

A correspondent of the *Country Gentleman* says:—I find that cobblestone packed in lime mortar between boards laid on the wall raised as fast as it sets, makes a cheap and substantial building. It is rough coated on the outside, blocked off and colored in imitation of stone. No finish can excel this in beauty or durability. In the country such finish blends harmoniously with the landscape, is pleasing to the cultivated eye, and winning to the senses. I built an ash and smoke-house 8 feet square by 7 feet high, cemented at bottom, and beautifully finished, for $12. It answers every purpose for such a building, I built a boiler and hog-house, 18 feet square by 12 feet high, well finished on outside, at an expense of $50. I can keep corn in it clear of rats. I built a drying house for a keg-manufacturing company, 18 by 22 feet, by 10 feet high, at a cost of $100. It has sustained a great heat, enough to fire a wooden building, and answers every purpose. Apples could be dried in such a house to good profit. The stones were gathered from the adjacent grounds, and were of all sizes to fit in a 10 and 20-inch wall. Farm hands can work on such walls, having a master mason to direct the laborer. Where stone are plenty, buildings of this material can be reared for one-half the cost of wood. For dwelling houses strips of boards are laid up in the wall for lathing, to give an air chamber to avoid any dampness.

The Oil Regions.

A disgusted newspaper correspondent in the oil regions writes to a Cincinnati paper from Oil City:—"It is really astonishing to what indignities the people who are hunting oil will submit. The hotels are crowded and dirty. The street is one sea of diluted mud, which the struggling horses splash and splatter all over the houses and people. It is worth the price of a good suit of clothes to promenade Main street in Oil City for two days. But oil seekers do more than this. They go on foot up the creek to the 'oil diggings,' over such roads as they never before walked on. And here, too, they are subjected to the same splashing process that prevails on the streets of the city. The road is but a continuation of the streets in all respects, and the pedestrian finds every tired horse or mule on the way just in the act of stumbling over some hidden rock, at the critical moment when his blundering foot can scatter most of the diluted mud. The result of this state of things is apparent. Thousands who come to see are satisfied—no, disgusted—with the first night, and rush away by the morning train. It requires the impetus of a sure prospect of gain to induce one to remain more than a day, while only those who are making a 'pile' will consent to live here."

Subsidence of the Earth's Crust.

The commune of Buonanotte, in France, is hourly menaced with utter destruction. Five manufactories have already been overthrown, and sixty-four more are threatened with imminent ruin. The inhabitants have fled in the greatest consternation to the neighboring villages. The cause of the disaster is a sudden and violent depression of the soil, which is at the present time accounted for by one of two reasons—either the fall of an immense mass of earth in the west of the district, or the yielding of the roof of an extensive subterranean cavern. But in reality nothing certain is yet known as to the cause of this most deplorable event. A number of civil engineers have hastened to the spot, and prompt measures are in course of adoption to prevent still greater disaster.

Rate of Emigration.

The whole number of immigrants who arrived at New York City in the first three days of the week ending the 20th of May, was 4,681. Two steamers arrived subsequently, swelling the total to about 6,000. Another ship was expected, and possibly a steamer, which may bring the figures to 7,000. This is at the rate of 28,000 per month, or 336,000 per annum, at a single port, when the season for large arrivals has not commenced. That begins in June, and usually continues to October and November. We have not seen a report of the arrivals at other places; but every European steamer brings fresh intelligence of the swelling exodus on its way hither, comprehending every nation from the Caspian to the North Sea—every occupation, and that physical ability we can measure from experience.

Benzoin as an Insecticide.

As our houses and gardens are always more or less infested with vermin, it is satisfactory to know that benzoin, an article well-known as a detergent, is efficacious as an insecticide. Two drops are sufficient to suffocate the most redoubtable pest, be it beetle, cockchafer, spider, slug, caterpillar, or other creeping thing. Even rats and mice decamp from any place sprinkled with a few drops of benzoin. A singular fact connected with this application of benzoin is, that the bodies of the insects killed by it become so rigid that their wings, legs, etc., will break rather than bend, if touched. Next day, however, when the benzoin has evaporated, suppleness is restored.—*Boston Cultivator.*

MISCELLANEOUS SUMMARY.

THE TUNNEL RAILROAD.—Gov. Fenton has vetoed the recent act of the Legislature authorizing a company to construct an underground railroad in this city. He objects to it on the ground that no limit is assigned in which such road is to be completed; and furthermore, that the bill authorizes the transfer of State and city property for the use of the company.

A TOAD lately found by some quarrymen at Hartlepool, Eng., and announced to be 6000 years old, is declared not a myth. The Rev. Robert Taylor, of St. Hilda's Parsonage, states that the toad is still alive, that it has no mouth, that it was found in the center of a block of magnesian limestone, 25 feet below the surface of the earth, and that it differs in many respects from all ordinary toads.

ACCORDING to Dr. James Johnston, 800,000,000 of men smoke different sorts of tobacco; 400,000 smoke opium and its compounds; 300,000 hemp and haschish; 100,000 betel, and 40,000 the American plant coca.

THE manufactory of Saint-Gobain, France, has been engaged six years in fabricating a lens two feet in thickness, which it has now given as a present to the Observatory of Paris for the large telescope in course of being manufactured, the power of which will exceed that of the most powerful instruments known.

IN the dwelling houses lighted by gas, the frequent renewal of the air is of great importance. A single gas-burner will consume more oxygen, and produce more carbonic acid to deteriorate the atmosphere of a room, than six or eight candles.

DUTCH GAP CANAL NAVIGABLE.—The Dutch Gap Canal, it seems, has not been altogether a failure, for the Richmond *Whig* says that General Mulford arrived there from Fortress Monroe, having passed through Butler's Dutch Gap Canal on the steamer *Clyde*. This is the first steamer that has passed through.

FOR some years to come, old iron will be plenty enough around Petersburg, Va., to supply several large founderies. East and south of the city, plowing is dangerous, as exploding shells are very likely to send horse and driver high in the air.

THE directors of the Oporto Crystal Palace Company and the exhibition committee have fixed Monday, the 21st of August, 1865, as the opening day of the exhibition.

TUNS upon tuns of used-up, worn out "hoops" are annually worked up in cannon, shafts for machinery, etc., at the iron works of Lazell, Perkins & Co., Bridgewater, Mass.

IT is stated that George Cutler, Brattleboro, Vt., has apples sound and fresh, grown in 1863. He kept them in a cellar made in his garden, and packed in walnut saw-dust.

THE two large reservoirs at East Killingly, Conn., built to supply water to several cotton mills, gave way one night last week, causing damage to the amount of $30,000.

THE very low price of wheat in England has induced farmers there to feed it to stock quite extensively. Sheep eat it at the rate of about a pint a day!

THERE are, unhappily, at the present moment, in Paris, five strikes of workmen, viz.:—locksmiths, tailors, carriage builders, hatters and dyers.

ONE POUND box of concentrated lye will cleanse a foul cistern.

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Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

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The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

EVIDENCES OF IMMORTALITY.---No. 1.

Br. Storrs:—The opening of your paper to the discussion of this question is an evidence of more liberality and desire for truth than is generally manifested by Editors of religious journals. A one-sided discussion seems to be the policy of all sectarian bodies, and well it may be, for the scrutinizing pen of free investigation would instantly exhibit to the gaze of an astonished world, popular doctrines the most foolish, and in effect the most pernicious.

In discussing this question, as well as all others of great importance, it is necessary that we have a standard authority. I trust that you and I will have no dispute about authority. The Bible is the standard of measurement for all doctrines and theories. Whatever it says we are bound to believe; and whatever it fails to say we have no right to add. It is to be received as containing all that is necessary to be known of the future world, and man's condition when he shall have departed this life.

I, of course, shall affirm man's immortality without regard to moral character, and I will base my arguments upon Bible authority. Nature, although voluminous in evidence, will receive but a passing notice. In receiving the testimony of revelation upon this all important question, we are to understand its language as we would understand the language of any other book, without any mysteri ous or incomprehensible meaning, and of course, will spend no time in bandying words about what the original may say or mean. It is with the present translation; the Bible as it is that we have to deal. If we cannot receive the Bible as unquestioned authority without a new translation, then it follows that the great mass of mankind have no Bible, and the untold millions that have stepped from the stage of being have fallen in heathen darkness.

The first question that should be asked in the discussion of man's immortality is, what is man? The Bible and Nature like a faithful witness is ready with the answer that man is a compound. Matt. x. 28, "Fear him which is able to destroy both soul and body in hell." If man did not possess a soul and body, each distinct from the other then the above language would not be admissible. "Soul and body" means two things, and those two belong to the individual man, and yet not depending upon each other for life. The text plainly declares that the body may be killed and the soul still live. Matt xvi. 26, "For what is a man profited if he shall gain the whole world and lose his own soul." Here the soul seems to be a thing possessed, which implies a possessor. Luke xii. 20, "Thou fool, this night thy soul shall be required of thee." This text declares that the soul shall be separated from the rest of man. It is required of the man. Hebrews iv. 12, "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The text first quoted divides soul and body, this divides soul and spirit. Thess. v. 23, "And I pray God your whole spirit, and soul, and body be preserved blameless." This needs no comment. The language is plain, and I presume will not be contradicted. Man, then is a trinity, and these three ingredients are not dependent upon each other for existence. One may be dead and the balance alive.

I come now to the fall of man, a very important point in this investigation. Adam, we are informed in the Bible, was created holy and upright, and in the grandeur of his purity, with a full knowledge of the consequence of disobedience to God's commands was placed on trial. He chose the ways of sin, and the consequences which God had promised fell upon him, Gen. ii. 17, "In the day that thou eatest thereof thou shalt surely die." This was the penalty attached to the crime. Death, nothing more, nothing less. We are to understand here that God meant just what he said, and that he executed his promise. If Adam did not die at the time promised, but lived several hundred years afterwards, then, the inquiry is what did befall him at that time? He certainly met with a change visible, and terrible in its effects. So great was the change that Adam hid himself from the presence of the Lord. We are not informed in scripture that Adam lived the balance of his days on trial, but the experiment whether he would sin was completed when he partook of the fruit denied him. Then comes the penalty. Not a word is said about postponing the execution. But God continues to talk with Adam as a fallen creature, telling him the consequences that would follow the additional curse placed upon the ground. The cursing of the serpent, ground, &c., was no small consideration in addition to the plagues of a fallen race. These plagues rested upon Adam not as a penalty of disobedience, but as a consequence of his fallen state. To view them as the consequence of disobedience would clearly charge God with adding penalties after the crime was committed. This would hang a vail between man and the consequences of sin, and therefore, make the future a dark and mystical uncertainty. God makes no such mistakes. And if he had intended to punish Adam with more than death he would certainly have told him so. God is silent about this after punishment until the crime is committed. To presume that this is God's dealings with the human race is to presume that He may change the law and his promises concerning us, Therefore the uncertainty of God's word.

Death, then, being the penalty, and God executing the law in the day that is declared, how did Adam die? I answer he died a spiritual death. That spirit that dwelt with him in his angelic purity took its departure to the God who gave it, and in its room we find the spirit of the evil one a prominent characteristic of the human race. The death resting upon the human race as the penalty of sin has no reference to decay, loss of consciousness, identity, &c. It is not so represented in the Bible. Romans v. 12 we find that death is the natural condition of the human race, and out of Christ there is no resurrection from that death. It does not appear anywhere in the Bible that death such as the animal experiences, and which seems to be the natural lot of all living creatures, was in consequence of sin. "For the son of man came to save that which was lost," Matt. xviii. 11. To restore to the human race what was lost in Adam seems be the mission of Christ, and if a natural death is the consequence of Adam's transgression then they that are in Christ will never die. It will be a sad thought to confess that Enoch and Elijah were the only examples of the human race fit for heaven.

It is upon this point that we are to decide the issue. If natural death is the consequence of sin, and there is but one death, then it is clear that the wicked dead will be no more. But, on the other hand, should we find in this investigation that there are two deaths, one the consequence of violated law, the other the natural offspring of Divine Nature and a birth to a new world, we can clearly understand how the wicked dead will have a conscious existence after they have passed the rudimental sphere. If it can be shown that death and annihilation are synonymous terms, and that they are so understood in the Bible, then my position is unfounded, and I, as an honest man will confess my error. It is true that annihilation would be death, but I contend that death is not always annihilation. It was not in the case of Adam. Annihilation has not been the lot of any. Death, in the Bible has various meanings, but I do not remember that it is synonymous with annihilation anywhere.

Truly yours in Christ.

E. B. Louden, M. D.

Response to the Foregoing.

Our friend's opening remark is received as evidence of his appreciation of our principle of free discussion. This is not a new thing with us. For more than twenty years the advocates of *Immortality only in Christ* have been just as free. They have always evinced a readiness to hear all the arguments that may be brought against them. *No* "religious journal" on our side of the question has ever acted otherwise; so that our friend's just remark only rebukes the "religious journals" of his own belief. He cannot find a single periodical of his own denomination that dares to discuss this question. Whatever "the scrutinizing pen of free investigation exhibits" on this head is thus far without official "Methodistic" permission.

We agree with our friend concerning the "standard authority." We also hold with him that "we are to understand its language as we would understand the language of any other book."

We dissent from the remarks in disparagement of appeals to the "original." Our common translation is in the main an excellent one, but in many cases it is palpably erroneous.

Our friend says: "I shall affirm man's immortality without regard to moral character, and will base my arguments upon Bible authority. Nature, although voluminous in evidence, will receive but a passing notice." We, on the contrary, shall deny man's natural immortality, and shall rigidly hold our friend to the issue as stated by himself.

The first text quoted by the affirmative is Matt. x. 28. "Fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Our friend concludes from this text "that the body may be killed and the soul still live;" but he entirely overlooks the equally plain declaration that the soul may be destroyed as well as the body. What help then does he get here? If a thing may be destroyed it is not immortal.

The next text is Matt. xvi. 26, "For what is a man profited if he shall gain the whole world and lose his own soul?" The phrase "his own soul" is evidently a Hebraism for "himself." The parallel passage, Luke xi. 25, reads thus: "For what is a man advantaged if he gain the whole world, and lose *himself*." The original in Luke is yet more emphatic: "And *destroy* or lose himself." We cannot see any implication of immortality here. Luke xii. 20 is susceptible of the same construction. Before leaving these passages we deem it proper to say that the word "soul," to which so much importance is attached, comes from the Greek *psuchee*, and is very often rendered "life." The affirmative should take notice of this in the text directly preceeding his quoted, Matt. xvi. 26. Verse 25 reads, "For whosoever will save his *life* shall lose it: and whosoever will lose his *life* for my sake shall find it." Our translators saw that it would be improper to translate thus: "Whosoever will save his *soul* shall lose it: and whosoever will lose his *soul* for my sake shall find it." But the word might have the uniform reading–"life"–in both texts; for the 26th verse would make very good sense if we should read: "For what is a man profited, if he shall gain the whole world, and lose his own *life*? or what shall he give in exchange for his *life*?" Our friend, being a Methodist, may appreciate Adam Clarke's remark on the word *psuchee* here. "Sure I am, it means *life* in both verses." See his commentary. In view, however, of the parallel passage in Luke we think the common version is correct. At any rate, it brings out the principle that *psuchee* may be rendered *either way*. We prefer Robinson's rending of Luke xii. 20 to the common one, as more suitable to the idea intended to be conveyed. "This night thy *life* shall be required of thee." See his Lexicon.

Heb. iv. 12 and 1 Thess. v. 23 do not need any comment, for they say nothing of immortality.

It is said that "Adam was created *holy*." This we deny until evidence is given.

It is said that the consequence of Adam's transgression was "a spiritual death." What kind of a death is that? Until we are fur nished with Bible evidence of such a death, we deny it. The only explanation of the phrase given as yet, is this: "That spirit that dwelt with him in his angelic purity took its departure to the God who gave it, and in its room we find the spirit of the evil one." We deny that man was angelic. We deny that any spirit went to God. By the way, there appears to be a contradiction here. One spirit is said to go away and another comes "in its room." Where, then, is the "spiritual death." There is just as much "spirit" after the "death" as before

It is said that "the death resting upon the human race as a penalty for sin has no reference to decay, loss of consciousness, identity, &c. It is not so represented in the Bible." Now if there is *anything* "represented in the Bible" it is this very thing which our friend denies. He refers to Rom. v. 12. Let us quote it. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Here is a clear reference to the garden of Eden. The "one man" was Adam; the sin was the eating of the forbidden fruit; the penalty of transgression was "death." What is death? We appeal to Worcester for the primary meaning: "Extinction of life; entire loss of vitality; that state of an organized being in which all its natural functions have ceased to act." Now this literal definition of death must stand unless cause can be shown to the contrary by the affirmative. Moreover, the same Apostle has established the fact that the death is "such as the animal experiences." He says in 1 Cor. xv. 21, "By man came death." What man? The next verse shows. "In Adam all die." The same death that is spoken of in Rom. v. 12. That it is literal death is settled by the context, "By man came death, by man came also the resurrection of the dead." Our friend will not deny the literality of the *resurrection*. But if the resurrection is literal, then the *death* is literal. Again: "As in Adam all die, even so in Christ shall all be made alive." Our friend will not deny that the making alive is a quickening of those who are literally dead. But the death from which they are brought to life comes on them "in Adam." The short conclusion is,—If the death in 1 Cor. xv. 21, 22 is literal, then the death in Rom. v. 12 is literal; and if the latter is literal, then the threatened death in Eden was literal. As this death certainly "has reference to decay, loss of consciousness, identity, &c.," therefore the affirmative may safely desert his baseless theory of "spiritual death." Let him remember that "the Bible is the standard .... whatever it says we are bound to believe, and whatever it fails to say we have no right to add." It "says" *death*; it "fails to say" "*spiritual* death." And again: "The penalty was death; nothing more, nothing less. We are to understand here that God meant just what he said."

The difficulty in our friend's mind with reference to the import of "death" is indicated by his remark that "Adam did not die at the time promised, but lived several hundred years afterward." Our friend seeks to get rid of this obstacle by inventing a theory of "spiritual death" which runs counter to the whole Bible. It is better to leave a problem unsolved than to deny the first principles of revealed truth. The whole matter is clear to us. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became"—just what every fish of the sea, every fowl of the air, every beast of the field, and every creeping thing was before man was made—"a living soul." "The first man was of the earth, earthy"—consequently a corruptible being. He was just as much a subject of dissolution, decay, and corruption as any other animal. The creature was made subject to vanity by reason of Him who subjected it, with a hope that through a wise choice and a proper development man would be delivered from the bondage of corruption into the liberty of the glory of a son of God. "For whom God did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. viii.

God determined to put Adam on trial for immortality. For this purpose of trial "the Lord God planted a garden eastward in Eden .....And out of the ground made the Lord God to grow every tree....the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." This was the place of trial. After it was prepared, "the Lord took Adam and put him into the garden of Eden," as a probationer for immortality. The tree of life was adapted to counteract the natural law of dissolution in Adam, and so long as he could partake of that tree he could not die. Here he was, then, a mortal man in an immortal residence, so to speak. The law of Eden was set forth, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam broke the commandment, ate of the forbidden fruit. The penalty was death. How should it be executed? It could not be visited in the garden, for there was the tree of life to prevent. Adam *could not die* in the garden. But the sentence had been declared. And the deed had been committed. Mark the fulfillment of the penalty. "And the Lord God said, *Behold*, the man"—has transgressed my law, has eaten of the forbidden fruit, and—"is become one of us, to know good and evil"—my sentence must be executed—"and *now* lest he put forth his hand, and take nevertheless"—notwithstanding my sentence—"of the tree of life, and eat, and live forever [continue his existence by means of the tree of life]; *therefore*"—to carry out the sentence—"the Lord sent him forth from the garden of Eden....and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way to the tree of life." Thus God did execute his sentence that very day: for Adam being expelled from the great death-preventive, became *in that day* subject to the law of corruption in his nature. Death was inevitable. Thus that death which was in one sense a consequence of natural law, was in another sense a consequence of disobedience—a penalty of sin. As Adam represented the entire race in his sin, the same natural death became a universal penalty. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Says Dr. Chalmers: "Here is a common ground on which the certainties of divine revelation meet, and are at one with the certainties of human experience.... It is indeed a striking accordancy, that what in one view of it appears to be a uniform process of Nature, in another view of it, is but the unrelenting execution of a dread utterance from the God of Nature."

Our friend says that "the mission of Christ seems to be to restore to the human race what was lost in Adam." This we deny. If we are justified in the denial, we have no need to notice the inference that "if a natural death is the consequence of Adam's transgression then they that are in Christ will never die." Matt. xviii. 11 is quoted. "For the Son of man is come to save that which is lost." But *not* "what was lost in Adam." Keep to the Bible, and all will be well. The context shows the Saviour is speaking of lost *men*, who are to be "saved" from perishing in their own corruption.

J. T. C.

QUESTIONS ABOUT THE BIBLE.

Will you tell me through "the Herald of Life"

1st. When and where the different books of the Bible were collected together and declared to be the Bible?

2d. Where is the proof that the different books of the Bible were written about the time that it is claimed they were written?

A. G. Hudson.

Response by J. T. C.

The foregoing has been on hand for some time. A proper answer would take up too much room in our columns. The information is furnished in standard works which are easily accessible. Smith's new Dictionary of the Bible is the best. We will say, however, that the answer to the questions may be obtained by any student of the English Bible; for the evidence as far as it goes, is *internal*—drawn from the books themselves. For instance, the contributor of the article on the Pentateuch in Smith's Dictionary goes into a lengthy discussion of its authorship, and then gives the results of his inquiry, which is valuable as his opinion, and no further. Another man might make the same inquiry, and come to a different conclusion. Our questioner may study the Bible for himself and be satisfied. We believe that the Scriptures, as we have them, have been more or less corrupted, largely through ignorance on the part of ancient transcribers. In some cases there have doubtless been deliberate additions, subtractions and alterations. Our only remedy is a rigid comparison of Scripture with Scripture, and spiritual things with spiritual.

No superficial reader of the Bible can be sure of his conclusions. The Bible was written for those who *search* it with the aid of reason and the Holy Spirit. Some remarks of Archbishop Whately are applicable here. He is discussing the question of the presumptive value of a supposed divine creed or system of doctrines, the effect of which he claims would be pernicious. His arguments appear to us equally forcible against a *perfect Bible*, which many seem to think must exist, or there is no basis for our faith.

"But besides the reason we have now been speaking of, there is another, perhaps not less important, against the providing in Scripture of a regular systematic statement of christian doctrines. Supposing such a summary of Gospel truths had been drawn up, and could have been contrived with such exquisite skill as to be sufficient and well adapted for all, of every Age and Country, what would have been the probable result? It would have commanded the unhesitating assent of all Christians; who would with deep veneration, have stored up the very words of it in their memory, without any need of laboriously searching the rest of the Scriptures, to ascertain its agreement with them; which is what we do (at least are evidently called on to do) with a human exposition of the faith: and the absence of this labor, together with the tranquil security as to the correctness of their belief which would have been thus generated, would have ended in a careless and contented apathy. There would have been no room for doubt,—no call for vigilant attention in the investigation of truth,—none of that effort of mind which is now requisite, in comparing one passage with another, and collecting instruction from the scattered, oblique, and incidental references to various doctrines in the existing Scriptures; and in consequence none of that excitement of the best feelings, and that improvement of the heart, which are the natural, and doubtless the designed result of an humble, diligent, and sincere study of the christian Scriptures.

"In fact, all study, properly so called, of the rest of Scripture,—all lively interest in its perusal,—would have been nearly superseded by such an inspired compendium of doctrine; to which alone, as far the most convenient for that purpose, habitual reference would have been made in any questions that might arise. Both would have been regarded, indeed, as of divine authority; but the compendium, as the fused and purified metal: the other, as the mine containing the crude ore. And the Compendium itself, being not like the existing Scriptures, that from which the faith is to be learned, but the very thing to be learned, would have come to be regarded by most with an indolent, unthinking veneration, which would have exercised little or no influence on the character.

"Their orthodoxy would have been, as it were, petrified, like the bodies of those animals we read of incrusted in the ice of the polar regions; firm-fixed, indeed, and preserved unchangeable, but cold, motionless, lifeless.

"It is only when our energies are roused, and our faculties exercised, and our attention kept awake, by an ardent pursuit of truth, and anxious watchfulness against error,—when, in short, we feel ourselves to be doing something towards acquiring or retaining, or improving our knowledge,—it is then only, that knowledge makes the requisite practical impression on the heart and on the conduct."

SOUTHERN PRISONS.

I think we ought all to take shame to ourselves, almost, that we have eaten and drunken, that we have lain down and risen up, and gone about our business and our pleasure, while our soldiers—the heroes and patriots whose breasts have made a living wall of defence betwixt us and our foes, were starving to death in the prisons of the South.

For a long time I thought what you probably did, reader, that the stories could not be true—they must be exaggerated, that it was not in the heart of a man to treat his brother as we were told that Southern soldiers treated Northern ones. Fiends might do these things; but men were not devils, and anything that fell below these could not practice the systematic, sickening barbarities which we read and heard that our own countrymen perpetrated on each other. But at last the evidence accumulated from sources that rendered the facts indisputable as the sun at noonday, and we knew that men—our own countrymen, in this nineteenth century, were being absolutely frozen, tortured, starved to death!

While I write this, it still seems incredible, but the awful horrors of Libby Prison, of Andersonville, of Sailsbury, are facts! One seized at any shadow of apologies for such cruelties; and when we heard that the South fed her prisoners as well as she did her armies, we hoped that this might in some degree, extenuate their treatment of our men. But Sherman's path through the fruitful fields of Georgia and the Carolinas, has settled all doubts on that head; neither before God or men has the South the faintest shadow of an excuse for dooming her prisoners of war to a slow death of freezing, starvation, cruelty. Read of them unclothed, unfed, haggard, staggering in dirt, in distress, reduced to idiocy, and longing for death. Oh, brothers, whose sufferings have wrought our deliverance, and made our country the proud, free, nation she is this day, my heart grows sick remembering how you suffered and died, and thinking of the low dark graves where you lie to-day, buried as good men would scorn to bury dogs and horses, with brutual jest, and sneer, and exultation. Who shall tell the story of your sorrows—who shall sing the song of your silent heroism! We your debtors can never do it. You bought for us the victory, and the peace which we enjoy to-day, and to you, under God, be the honor and the glory! We all know that magnanimity and generosity become conquerors—that courtesy and clemency are the part of victors towards the vanquished, and that the first duty of a Christian nation is to set an example of forbearance and forgivness.

But because of this shall we open the doors of our prisons? Shall we smile upon and take to our confidence highwaymen and murderers? Shall the men who rattled into Lawrence with the early dawn and slayed her helpless fathers, and sons, and brothers—shall the men who could see day by day the famishing eyes, the pinched faces, the skeleton forms of our starving men—shall they go unrebuked and unpunished?

At least let the names of those who had charge of these prisons, and who committed these appalling cruelties, be given to the world, and to the undying infamy which they deserve! Why, the names of Benedict Arnold and Aaron Burr grow luminous beside them.

I have heard Northern people say that Jefferson Davis was not "at the core a bad-hearted man." Did he know that in his own dominions stood, with their burdens of sin and suffering, these prison walls of agony crying unto God? Was it by his consent and authority that these things were?

I have known Northern men and women to praise General Robert E. Lee for a "courteous and kind-hearted gentleman." Did he ever, by word of his mouth or stroke of his pen, oppose or alleviate the sufferings that for all these years have been going on under his eyes? Where were the wives of these men that they did not with tears and supplications give their husbands no rest until they prevailed upon them to relieve the awful miseries that were going on by day and by night among their "prisoners of war?"

Is it not woman's place and duty to be pitiful and sympathetic when man is full of vengence and cruelty? Take the vilest crowd of criminals that were ever herded together beneath one prison roof, and tell to a woman throughout the whole North the half of such a story of horror as we have been told of husbands, and sons, and brothers, and if that woman would not risk her own life to carry food, clothing, medicines, to those men, she would be unworthy her name or her sex.

Dear reader, for the ignorant, misguided deluded South I think we ought to have little but sympathy and pity. Let us win them, by kindness and forbearance back to a new and better allegiance, and love to the Union. The thing that stood betwixt us, that awful power of darkness, even Slavery has passed away forever, and our future, our prosperity, our honor, is theirs also.

But does not a voice come up to us from the crowds of Southern graves where lie our heroic dead, crying, not for that vengence "which is mine, saith the Lord," but demanding at least for truth and justice's sake that the names of the men who commanded and allowed, and those who executed these demoniac atrocities, shall be given to universal execration and infamy? And if they be men of culture and position, the greater be the horror which their work shall bring down on their own heads; and whether in high places or low, wherever and whatsoever they are, they deserve the wrath and execration of every honest soul throughout the earth. V. F. T.

—*Arthur's Magazine.*

ELIJAH AND BAAL'S PROPHETS.

1 Kings. xviii. 25—46.

How poor a god is that of the ignorant and infatuated world! Elijah had made his proposal: both parties were to sacrifice a bullock, and each was to call on the name of his God. "And the God," said Elijah, "that

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

EVIDENCES OF IMMORTALITY.—No. 1.

Br. Storrs:—The opening of your paper to the discussion of this question is an evidence of more liberality and desire for truth than is generally manifested by Editors of religious journals. A one-sided discussion seems to be the policy of all sectarian bodies, and well it may be, for the scrutinizing pen of free investigation would instantly exhibit to the gaze of an astonished world, popular doctrines the most foolish, and in effect the most pernicious.

In discussing this question, as well as all others of great importance, it is necessary that we have a standard authority. I trust that you and I will have no dispute about authority. The Bible is the standard of measurement for all doctrines and theories. Whatever it says we are bound to believe; and whatever it fails to say we have no right to add. It is to be received as containing all that is necessary to be known of the future world, and man's condition when he shall have departed this life.

I, of course, shall affirm man's immortality without regard to moral character, and I will base my arguments upon Bible authority. Nature, although voluminous in evidence, will receive but a passing notice. In receiving the testimony of revelation upon this all important question, we are to understand its language as we would understand the language of any other book, without any mysterious or incomprehensible meaning, and of course, will spend no time in bandying words about what the original may say or mean. It is with the present translation; the Bible as it is that we have to deal. If we cannot receive the Bible as unquestioned authority without a new translation, then it follows that the great mass of mankind have no Bible, and the untold millions that have stepped from the stage of being have fallen in heathen darkness.

The first question that should be asked in the discussion of man's immortality is, what is man? The Bible and Nature like a faithful witness is ready with the answer that man is a compound. Matt. x. 28, "Fear him which is able to destroy both soul and body in hell." If man did not possess a soul and body, each distinct from the other then the above language would not be admissible. "Soul and body" means two things, and those two belong to the individual man, and yet not depending upon each other for life. The text plainly declares that the body may be killed and the soul still live. Matt xvi. 26, "For what is a man profited if he shall gain the whole world and lose his own soul." Here the soul seems to be a thing possessed, which implies a possessor. Luke xii. 20, "Thou fool, this night thy soul shall be required of thee." This text declares that the soul shall be separated from the rest of man. It is required of the man. Hebrews iv. 12, "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The text first quoted divides soul and body, this divides soul and spirit. Thess. v. 23, "And I pray God your whole spirit, and soul, and body be preserved blameless." This needs no comment. The language is plain, and I presume will not be contradicted. Man, then is a trinity, and these three ingredients are not dependent upon each other for existence. One may be dead and the balance alive.

I come now to the fall of man, a very important point in this investigation. Adam, we are informed in the Bible, was created holy and upright, and in the grandeur of his purity, with a full knowledge of the consequence of disobedience to God's commands was placed on trial. He chose the ways of sin, and the consequences which God had promised fell upon him, Gen. ii. 17, "In the day that thou eatest thereof thou shalt surely die." This was the penalty attached to the crime. Death, nothing more, nothing less. We are to understand here that God meant just what he said, and that he executed his promise. If Adam did not die at the time promised, but lived several hundred years afterwards, then, the inquiry is what did befall him at that time? He certainly met with a change visible, and terrible in its effects. So great was the change that Adam hid himself from the presence of the Lord. We are not informed in scripture that Adam lived the balance of his days on trial, but the experiment whether he would sin was completed when he partook of the fruit denied him. Then comes the penalty. Not a word is said about postponing the execution. But God continues to talk with Adam as a fallen creature, telling him the consequences that would follow the additional curse placed upon the ground. The cursing of the serpent, ground, &c., was no small consideration in addition to the plagues of a fallen race. These plagues rested upon Adam not as a penalty of disobedience, but as a consequence of his fallen state. To view them as the consequence of disobedience would clearly charge God with adding penalties after the crime was committed. This would hang a vail between man and the consequences of sin, and therefore, make the future a dark and mystical uncertainty. God makes no such mistakes. And if he had intended to punish Adam with more than death he would certainly have told him so. God is silent about this after punishment until the crime is committed. To presume that this is God's dealings with the human race is to presume that He may change the law and his promises concerning us, Therefore the uncertainty of God's word.

Death, then, being the penalty, and God executing the law in the day that is declared, how did Adam die? I answer he died a spiritual death. That spirit that dwelt with him in his angelic purity took its departure to the God who gave it, and in its room we find the spirit of the evil one a prominent characteristic of the human race. The death resting upon the human race as the penalty of sin has no reference to decay, loss of consciousness, identity, &c. It is not so represented in the Bible. Romans v. 12 we find that death is the natural condition of the human race, and out of Christ there is no resurrection from that death. It does not appear anywhere in the Bible that death such as the animal experiences, and which seems to be the natural lot of all living creatures, was in consequence of sin. "For the son of man came to save that which was lost," Matt. xviii. 11. To restore to the human race what was lost in Adam seems be the mission of Christ, and if a natural death is the consequence of Adam's transgression then they that are in Christ will never die. It will be a sad thought to confess that Enoch and Elijah were the only examples of the human race fit for heaven.

It is upon this point that we are to decide the issue. If natural death is the consequence of sin, and there is but one death, then it is clear that the wicked dead will be no more. But, on the other hand, should we find in this investigation that there are two deaths, one the consequence of violated law, the other the natural offspring of Divine Nature and a birth to a new world, we can clearly understand how the wicked dead will have a conscious existence after they have passed the rudimental sphere. If it can be shown that death and annihilation are synonymous terms, and that they are so understood in the Bible, then my position is unfounded, and I, as an honest man will confess my error. It is true that annihilation would be death, but I contend that death is not always annihilation. It was not in the case of Adam. Annihilation has not been the lot of any. Death, in the Bible has various meanings, but I do not remember that it is synonymous with annihilation anywhere.

Truly yours in Christ.

E. B. Louden, M. D.

Response to the Foregoing.

Our friend's opening remark is received as evidence of his appreciation of our principle of free discussion. This is not a new thing with us. For more than twenty years the advocates of *Immortality only in Christ* have been just as free. They have always evinced a readiness to hear all the arguments that may be brought against them. *No* "religious journal" on our side of the question has ever acted otherwise; so that our friend's just remark only rebukes the "religious journals" of his own belief. He cannot find a single periodical of his own denomination that dares to discuss this question. Whatever "the scrutinizing pen of free investigation exhibits" on this head is thus far without official "Methodistic" permission.

We agree with our friend concerning the "standard authority." We also hold with him that "we are to understand its language as we would understand the language of any other book."

We dissent from the remarks in disparagement of appeals to the "original." Our common translation is in the main an excellent one, but in many cases it is palpably erroneous.

Our friend says: "I shall affirm man's immortality without regard to moral character, and will base my arguments upon Bible authority. Nature, although voluminous in evidence, will receive but a passing notice." We, on the contrary, shall deny man's natural immortality, and shall rigidly hold our friend to the issue as stated by himself.

The first text quoted by the affirmative is Matt. x. 28. "Fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Our friend concludes from this text "that the body may be killed and the soul still live;" but he entirely overlooks the equally plain declaration that the soul may be destroyed as well as the body. What help then does he get here? If a thing may be destroyed it is not immortal.

The next text is Matt. xvi. 26, "For what is a man profited if he shall gain the whole world and lose his own soul?" The phrase "his own soul" is evidently a Hebraism for "himself." The parallel passage, Luke xi. 25, reads thus: "For what is a man advantaged if he gain the whole world, and lose *himself*." The original in Luke is yet more emphatic: "And *destroy* or lose himself." We cannot see any implication of immortality here. Luke xii. 20 is susceptible of the same construction. Before leaving these passages we deem it proper to say that the word "soul," to which so much importance is attached, comes from the Greek *psuchee*, and is very often rendered "life." The affirmative should take notice of this in the text directly preceeding his quoted, Matt. xvi. 26. Verse 25 reads, "For whosoever will save his *life* shall lose it: and whosoever will lose his *life* for my sake shall find it." Our translators saw that it would be improper to translate thus: "Whosoever will save his *soul* shall lose it: and whosoever will lose his *soul* for my sake shall find it." But the word might have the uniform reading—"life"—in both texts; for the 26th verse would make very good sense if we should read: "For what is a man profited, if he shall gain the whole world, and lose his own *life*? or what shall he give in exchange for his *life*?" Our friend, being a Methodist, may appreciate Adam Clarke's remark on the word *psuchee* here. "Sure I am, it means *life* in both verses." See his commentary. In view, however, of the parallel passage in Luke we think the common version is correct. At any rate, it brings out the principle that *psuchee* may be rendered *either way*. We prefer Robinson's reading of Luke xii. 20 to the common one, as more suitable to the idea intended to be conveyed. "This night thy *life* shall be required of thee." See his Lexicon.

Heb. iv. 12 and 1 Thess. v. 23 do not need any comment, for they say nothing of immortality.

It is said that "Adam was created *holy*." This we deny until evidence is given.

It is said that the consequence of Adam's transgression was "a spiritual death." What kind of a death is that? Until we are furnished with Bible evidence of such a death, we deny it. The only explanation of the phrase given as yet, is this: "That spirit that dwelt with him in his angelic purity took its departure to the God who gave it, and in its room we find the spirit of the evil one." We deny that man was angelic. We deny that any spirit went to God. By the way, there appears to be a contradiction here. One spirit is said to go away and another comes "in its room." Where, then, is the "spiritual death." There is just as much "spirit" after the "death" as before.

It is said that "the death resting upon the human race as a penalty for sin has no reference to decay, loss of consciousness, identity, &c. It is not so represented in the Bible." Now if there is *anything* "represented in the Bible" it is this very thing which our friend denies. He refers to Rom. v. 12. Let us quote it. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Here is a clear reference to the garden of Eden. The "one man" was Adam; the sin was the eating of the forbidden fruit; the penalty of transgression was "death." What is death? We appeal to Worcester for the primary meaning: "Extinction of life; entire loss of vitality; that state of an organized being in which all its natural functions have ceased to act." Now this literal definition of death must stand unless cause can be shown to the contrary by the affirmative. Moreover, the same Apostle has established the fact that the death is "such as the animal experiences." He says in 1 Cor. xv. 21, "By man came death." What man? The next verse shows. "In Adam all die." The same death that is spoken of in Rom. v. 12. That it is literal death is settled by the context, "By man came death, by man came also the resurrection of the dead." Our friend will not deny the literality of the *resurrection*. But if the resurrection is literal, then the *death* is literal. Again: "As in Adam all die, even so in Christ shall all be made alive." Our friend will not deny that the making alive is a quickening of those who are literally dead. But the death from which they are brought to life comes on them "in Adam." The short conclusion is,—If the death in 1 Cor. xv. 21, 22 is literal, then the death in Rom. v. 12 is literal; and if the latter is literal, then the threatened death in Eden was literal. As this death certainly "has reference to decay, loss of consciousness, identity, &c.," therefore the affirmative may safely desert his baseless theory of "spiritual death." Let him remember that "the Bible is the standard .... whatever it says we are bound to believe, and whatever it fails to say we have no right to add." It "says" *death*; it "fails to say" "*spiritual* death." And again: "The penalty was death; nothing more, nothing less. We are to understand here that God meant just what he said."

The difficulty in our friend's mind with reference to the import of "death" is indicated by his remark that "Adam did not die at the time promised, but lived several hundred years afterward." Our friend seeks to get rid of this obstacle by inventing a theory of "spiritual death" which runs counter to the whole Bible. It is better to leave a problem unsolved than to deny the first principles of revealed truth. The whole matter is clear to us. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became"—just what every fish of the sea, every fowl of the air, every beast of the field, and every creeping thing was before man was made—"a living soul." "The first man was of the earth, earthy"—consequently a corruptible being. He was just as much a subject of dissolution, decay, and corruption as any other animal. The creature was made subject to vanity by reason of Him who subjected it, with a hope that through a wise choice and a proper development man would be delivered from the bondage of corruption into the liberty of the glory of a son of God. "For whom God did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. viii.

God determined to put Adam on trial for immortality. For this purpose of trial "the Lord God planted a garden eastward in Eden .....And out of the ground made the Lord God to grow every tree....the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." This was the place of trial. After it was prepared, "the Lord took Adam and put him into the garden of Eden," as a probationer for immortality. The tree of life was adapted to counteract the natural law of dissolution in Adam, and so long as he could partake of that tree he could not die. Here he was, then, a mortal man in an immortal residence, so to speak. The law of Eden was set forth, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam broke the commandment, ate of the forbidden fruit. The penalty was death. How should it be executed? It could not be visited in the garden, for there was the tree of life to prevent. Adam *could not die* in the garden. But the sentence had been declared. And the deed had been committed. Mark the fulfillment of the penalty. "And the Lord God said, *Behold*, the man"—has transgressed my law, has eaten of the forbidden fruit, and—"is become one of us, to know good and evil"—my sentence must be executed—"and *now* lest he put forth his hand, and take nevertheless"—notwithstanding my sentence—"of the tree of life, and eat, and live forever [continue his existence by means of the tree of life]; *therefore*"—to carry out the sentence—"the Lord sent him forth from the garden of Eden....and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way to the tree of life." Thus God did execute his sentence that very day: for Adam being expelled from the great death-preventive, became *in that day* subject to the law of corruption in his nature. Death was inevitable. Thus that death which was in one sense a consequence of natural law, was in another sense a consequence of disobedience—a penalty of sin. As Adam represented the entire race in his sin, the same natural death became a universal penalty. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Says Dr. Chalmers: "Here is a common ground on which the certainties of divine revelation meet, and are at one with the certainties of human experience.... It is indeed a striking accordancy, that what in one view of it appears to be a uniform process of Nature, in another view of it, is but the unrelenting execution of a dread utterance from the God of Nature."

Our friend says that "the mission of Christ seems to be to restore to the human race what was lost in Adam." This we deny. If we are justified in the denial, we have no need to notice the inference that "if a natural death is the consequence of Adam's transgression then they that are in Christ will never die." Matt. xviii. 11 is quoted. "For the Son of man is come to save that which is lost." But *not* "what was lost in Adam." Keep to the Bible, and all will be well. The context shows the Saviour is speaking of lost *men*, who are to be "saved" from perishing in their own corruption.

J. T. C.

QUESTIONS ABOUT THE BIBLE.

Will you tell me through "the Herald of Life"

1st. When and where the different books of the Bible were collected together and declared to be the Bible?

2d. Where is the proof that the different books of the Bible were written about the time that it is claimed they were written?

A. G. Hudson.

Response by J. T. C.

The foregoing has been on hand for some time. A proper answer would take up too much room in our columns. The information is furnished in standard works which are easily accessible. Smith's new Dictionary of the Bible is the best. We will say, however, that the answer to the questions may be obtained by any student of the English Bible; for the evidence as far as it goes, is *internal*—drawn from the books themselves. For instance, the contributor of the article on the Pentateuch in Smith's Dictionary goes into a lengthy discussion of its authorship, and then gives the results of his inquiry, which is valuable as his opinion, and no further. Another man might make the same inquiry, and come to a different conclusion. Our questioner may study the Bible for himself and be satisfied. We believe that the Scriptures, as we have them, have been more or less corrupted, largely through ignorance on the part of ancient transcribers. In some cases there have doubtless been deliberate additions, subtractions and alterations. Our only remedy is a rigid comparison of Scripture with Scripture, and spiritual things with spiritual.

No superficial reader of the Bible can be sure of his conclusions. The Bible was written for those who *search* it with the aid of reason and the Holy Spirit. Some remarks of Archbishop Whately are applicable here. He is discussing the question of the presumptive value of a supposed divine creed or system of doctrines, the effect of which he claims would be pernicious. His arguments appear to us equally forcible against a *perfect Bible*, which many seem to think must exist, or there is no basis for our faith.

"But besides the reason we have now been speaking of, there is another, perhaps not less important, against the providing in Scripture of a regular systematic statement of christian doctrines. Supposing such a summary of Gospel truths had been drawn up, and could have been contrived with such exquisite skill as to be sufficient and well adapted for all, of every Age and Country, what would have been the probable result? It would have commanded the unhesitating assent of all Christians; who would with deep veneration, have stored up the very words of it in their memory, without any need of laboriously searching the rest of the Scriptures, to ascertain its agreement with them; which is what we do (at least are evidently called on to do) with a human exposition of the faith: and the absence of this labor, together with the tranquil security as to the correctness of their belief which would have been thus generated, would have ended in a careless and contented apathy. There would have been no room for doubt,—no call for vigilant attention in the investigation of truth,—none of that effort of mind which is now requisite, in comparing one passage with another, and collecting instruction from the scattered, oblique, and incidental references to various doctrines in the existing Scriptures; and in consequence none of that excitement of the best feelings, and that improvement of the heart, which are the natural, and doubtless the designed result of an humble, diligent, and sincere study of the christian Scriptures.

"In fact, all study, properly so called, of the rest of Scripture,—all lively interest in its perusal,—would have been nearly superseded by such an inspired compendium of doctrine; to which alone, as far the most convenient for that purpose, habitual reference would have been made in any questions that might arise. Both would have been regarded, indeed, as of divine authority; but the compendium, as the fused and purified metal: the other, as the mine containing the crude ore. And the Compendium itself, being not like the existing Scriptures, that from which the faith is to be learned, but the very thing to be learned, would have come to be regarded by most with an indolent, unthinking veneration, which would have exercised little or no influence on the character.

"Their orthodoxy would have been, as it were, petrified, like the bodies of those animals we read of incrusted in the ice of the polar regions; firm-fixed, indeed, and preserved unchangeable, but cold, motionless, lifeless.

"It is only when our energies are roused, and our faculties exercised, and our attention kept awake, by an ardent pursuit of truth, and anxious watchfulness against error,—when, in short, we feel ourselves to be doing something towards acquiring or retaining, or improving our knowledge,—it is then only, that knowledge makes the requisite practical impression on the heart and on the conduct."

SOUTHERN PRISONS.

I think we ought all to take shame to ourselves, almost, that we have eaten and drunken, that we have lain down and risen up, and gone about our business and our pleasure, while our soldiers—the heroes and patriots whose breasts have made a living wall of defence betwixt us and our foes, were starving to death in the prisons of the South.

For a long time I thought what you probably did, reader, that the stories could not be true—they must be exaggerated, that it was not in the heart of a man to treat his brother as we were told that Southern soldiers treated Northern ones. Fiends might do these things; but men were not devils, and anything that fell below these could not practice the systematic, sickening barbarities which we read and heard that our own countrymen perpetrated on each other. But at last the evidence accumulated from sources that rendered the facts indisputable as the sun at noonday, and we knew that men—our own countrymen, in this nineteenth century, were being absolutely frozen, tortured, starved to death!

While I write this, it still seems incredible, but the awful horrors of Libby Prison, of Andersonville, of Sailsbury, are facts! One seized at any shadow of apologies for such cruelties; and when we heard that the South fed her prisoners as well as she did her armies, we hoped that this might in some degree, extenuate their treatment of our men. But Sherman's path through the fruitful fields of Georgia and the Carolinas, has settled all doubts on that head; neither before God or men has the South the faintest shadow of an excuse for dooming her prisoners of war to a slow death of freezing, starvation, cruelty. Read of them unclothed, unfed, haggard, staggering in dirt, in distress, reduced to idiocy, and longing for death. Oh, brothers, whose sufferings have wrought our deliverance, and made our country the proud, free, nation she is this day, my heart grows sick remembering how you suffered and died, and thinking of the low dark graves where you lie to-day, buried as good men would scorn to bury dogs and horses, with brutual jest, and sneer, and exultation. Who shall tell the story of your sorrows—who shall sing the song of your silent heroism! We your debtors can never do it. You bought for us the victory, and the peace which we enjoy to-day, and to you, under God, be the honor and the glory! We all know that magnanimity and generosity become conquerors—that courtesy and clemency are the part of victors towards the vanquished, and that the first duty of a Christian nation is to set an example of forbearance and forgivness.

But because of this shall we open the doors of our prisons? Shall we smile upon and take to our confidence highwaymen and murderers? Shall the men who rattled into Lawrence with the early dawn and slayed her helpless fathers, and sons, and brothers—shall the men who could see day by day the famishing eyes, the pinched faces, the skeleton forms of our starving men—shall they go unrebuked and unpunished?

At least let the names of those who had charge of these prisons, and who committed these appalling cruelties, be given to the world, and to the undying infamy which they deserve! Why, the names of Benedict Arnold and Aaron Burr grow luminous beside them.

I have heard Northern people say that Jefferson Davis was not "at the core a bad-hearted man." Did he know that in his own dominions stood, with their burdens of sin and suffering, these prison walls of agony crying unto God? Was it by his consent and authority that these things were?

I have known Northern men and women to praise General Robert E. Lee for a "courteous and kind-hearted gentleman." Did he ever, by word of his mouth or stroke of his pen, oppose or alleviate the sufferings that for all these years have been going on under his eyes? Where were the wives of these men that they did not with tears and supplications give their husbands no rest until they prevailed upon them to relieve the awful miseries that were going on by day and by night among their "prisoners of war?"

Is it not woman's place and duty to be pitiful and sympathetic when man is full of vengence and cruelty? Take the vilest crowd of criminals that were ever herded together beneath one prison roof, and tell to a woman throughout the whole North the half of such a story of horror as we have been told of husbands, and sons, and brothers, and if that woman would not risk her own life to carry food, clothing, medicines, to those men, she would be unworthy her name or her sex.

Dear reader, for the ignorant, misguided deluded South I think we ought to have little but sympathy and pity. Let us win them, by kindness and forbearance back to a new and better allegiance, and love to the Union. The thing that stood betwixt us, that awful power of darkness, even Slavery has passed away forever, and our future, our prosperity, our honor, is theirs also.

But does not a voice come up to us from the crowds of Southern graves where lie our heroic dead, crying, not for that vengeance "which is mine, saith the Lord," but demanding at least for truth and justice's sake that the names of the men who commanded and allowed, and those who executed these demoniac atrocities, shall be given to universal execration and infamy? And if they be men of culture and position, the greater be the horror which their work shall bring down on their own heads; and whether in high places or low, wherever and whatsoever they are, they deserve the wrath and execration of every honest soul throughout the earth. V. F. T.

—*Arthur's Magazine.*

ELIJAH AND BAAL'S PROPHETS.

1 Kings, xviii. 25—46.

How poor a god is that of the ignorant and infatuated world! Elijah had made his proposal: both parties were to sacrifice a bullock, and each was to call on the name of his God. "And the God," said Elijah, "that

answereth by fire, let him be God." And all the people agreed to it. "It is well spoken," cried they, as with one voice; and thus the important moment was now come, which should once for all decide whether there be a God in heaven, and who he was.

Elijah lost no time. He said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your gods." He gives them the precedency on account of their numbers; "ye are many," you have the majority on your side. Yes, my brethren, this has always been the case in the present evil world, that the majority have taken the wrong side; and they so outnumber the little flock of Christ on earth, that they could, as it were, swallow them up, if the safety of the latter depended on their numbers.

"Ye are many!" Yes, indeed, numerous as the weeds of an uncultivated field; vessels of wrath everywhere; all Israel, except seven thousand, a remnant only preserved; all the rest in Samaria, and her towns and villages alienated from the life of God. And is it not just the same in many christian countries at present?

True it is, in this world they have the upper hand, and not without reason, for the prince of this world is their monarch. Hence they are honored and looked up to, and we are the offscouring of the people; they are the great and the wise, and we the fools. They are the party that have the judgment of the public in their favor, and the voice of the greatest geniuses, and of the most brilliant talents, and the applause of the public journals—and we! ah, if any one takes our part, he thinks he is doing a most condescending work of benevolence. We stand as a sort of criminals before the great public, and have no advocate but him who was in the form of a servant, and who, instead of defending our cause before the world, tells us that "his kingdom is not of this world," and bids us look to the future for our consolation.

What wonder is it that we appear utterly wretched and ridiculous to the world, when the very Judge to whom we appeal, is one whom they have long ago crucified? Well, be it so, ye sons and daughters of the father of lies! be the first and have the superiority—for ye are many. The Lord is at hand! *Krummacher.*

The American Churches and Negro Suffrage.

The buestion whether it is right to exclude American citizens from the right of suffrage on the sole ground of their color, is one of too much national importance for its discussion to be avoided.

To those who believe that all men are created equal, and ought, therefore, to be equal before the law, it must be very gratifying to observe that the influence of most of the religious denominations of the United States will be exercised on the right side.

The subject was referred to at the May anniversary of the American and Foreign Christian Union, a society which, before the outbreak of the Rebellion, carefully refrained from all politics. The Rev. Mr. Scudder took decided ground in favor of negro suffrage, and the audience showed by their applause that they agreed with him.

At the recent anniversary of the Baptist Home Mission Society, which represents one of the largest denominations of the United States, a resolution was unanimously adopted with respect to the freedmen, which declares it "to be both the undeniable right of the class referred to, and the indispensable condition of an assured peace and of the highest prosperity to the country, that they be invested with the elective franchise and with all the privileges of whatever kind that belong to American citizenship."

The Methodist Episcopal Church has this year no General Conference, but the language of the church papers, which so far as we know are unanimous with respect to this question, leaves no doubt that the whole influence of this Church will be cast in favor of equal rights for the negroes.

The New-School Presbyterians' have sufficiently indicated, by the cordial welcome which they have extended to the first colored delegates to a General Assembly of their Church, what position they intend to assume with regard to the question.

Five years ago the Old-School Presbyterians, as a denomination, would probably not have shown much sympathy with the advocacy of negro suffrage; but times have changed, and *The New York Observer*, which has so long been regarded as a leader among the conservative religious press, has this week an article favorable to the reform.

The old anti-Slavery Churches which have always excluded slaveholders from their communion—as the "Free-Will Baptists" and the "Church of God" (Winebrennarians), the "Free Methodists," "Independent Methodists," "Evangelical Association," and the Northern wing of the "Protestant Methodists," the "United Presbyterians," the "Reformed Presbyterians," the "United Brethren in Christ," and many other smaller Churches—are of course a unit in this question, and are unitedly laboring for the establishment of universal suffrage.—*N. Y. Tribune.*

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

The Herald of Life.

NEW YORK, JUNE 14, 1865.

Hoag's Vision.

As some published this vision several years since, and it is now re-appearing, we have concluded to give it an insertion for the purpose of accompanying it with a note. It is hardly possible to be too cautious in placing any reliance on "visions" in these last days, however pious the persons may be. The things spoken of in the following vision have actually transpired except the last part, on which we shall remark after giving the vision itself.

Joseph Hoag was on excellent man, and a minister in the Society of Friends, well known for his extensive labors and piety. At the date of his vision, in 1803, the Friends were a unit. After their separation, in 1827, he remained with the "Orthodox Friends." He died in 1846, aged 85. That he really had the vision we here present is attested by those who were intimate with him, and heard him relate it more than forty years ago. It is as follows:

"In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever before to have been sensible of such feelings.

"And I heard a voice from heaven, saying, 'This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them, and, while they were humble, I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every ambition and evil practice of which the old countries were guilty, and have taken quietude from the land, and suffered a *dividing spirit* to come among them. Lift up thine eyes and behold! And I saw them dividing in great heat. The division began in the churches on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of Free Masons; it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

"Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and Slavery was annihilated from their borders. [Then a monarchical power sprang up, took the government of the States, established a *national religion*, and made all societies tributaries to support its expenses. I saw them take property from Friends. I was amazed at beholding all this, and I heard a voice proclaiming: 'This power shall not always stand, but with it I will chastise my church until they return to the faithfulness of their forefathers; thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which has come up before me.']

"This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it."

The concluding part of this vision we have inclosed in brackets for the purpose of stating that so much of it is of uncertain authority. Friend LINDLEY MURRAY MOORE, of Rochester, N. Y., a man now 77 years old, and an intimate friend of Mr. Hoag, who has often heard Mr. Hoag relate this vision, 30 or 40 years ago, was in our office a few days since, and said, he had no recollection of ever hearing Friend Hoag make that part of the statement: and he also said, that he was under the impression that Mr. Hoag's daughter, now living, has no recollection of that part of the vision relating to a "monarchical power." We can not suppose Friend Moore would have forgotten so remarkable a part of the vision, while all the other parts are so distinctly remembered by him. We accept so much of it as has been actually verified by facts, and we reject the remainder as an interpolation, and as not at all likely to be true as a part of the vision, or to be accomplished in fact: it is too absurd to be believed. "National religions" have had their day and received their doom; and one could not be established in this country without a more terrible conflict than that through which we have just passed.

The Holy Spirit.

The presence and agency of the Holy Spirit should be recognized, sought, cherished, and gratefully acknowledged; for upon this agency the Church is dependent for prosperity, progress, and power. Without it our prayers are not answered, the ceremonies of worship are formal and powerless, and the preaching of the gospel is comparatively in vain. The terrors of Sinai and the sweet accents of Calvary divested of living power, fall upon the listless ears, and the hearers remain insensible under the discipline of mercies and judgments. Every thoughtful Christian knows that when the Spirit of God is present in a congregation, Christians are instinct with life; they labor for Christ; they bear the cross cheerfully; devise and execute plans for the glory of God; they consecrate themselves, with all that they possess, to the service of Christ; they co-operate cheerfully in every good work, and the preaching of the gospel becomes the power of God in conversion and sanctification. But when the Spirit of God is not present, Christians are characterised by spiritual insensibility; they are not active and devoted; their prayers are listless and formal; they complain of the burden of the cross; they turn aside from the straight and narrow way, and seek a path to the kingdom of God strewn with flowers; they devise no liberal plans of usefulness, and oppose those devised by others; they withhold their gifts from the treasury of the Lord, and invest their substance in stocks, mortgages, and bonds. But the cause of truth languishes; the benevolent agencies are not prosecuted vigorously; the treasury of the Lord is not filled; expediency is made the rule of action; prudential maxims constitute the standard of morality; rites and forms are the chief manifestations of Christianity; religion is an incident, rather than an essential element of life, and in reference to the great interests of the future, the relation of cause and effect is disregarded.

What is Spiritual Life.

In endeavoring to supply an answer, from the oracles of God to this question, we observe:—

Spiritual life, considered in its radical principle, is the "incorruptible seed," the "seed" of God.—1 Peter. i. 23; 1 John iii. 9.

The apostle John distinguishes between the entire persons of the children of God, and that living and spiritual principle, or substance, by virtue of which they are the sons of God In so doing he speaks of "Whatsoever is born of God," and also of "Whosoever is born of God." And the idea of these distinguishable but inseparable realities (i. e., the seminal principle of spiritual life, and the person to whom that principle has been communicated), are by him thus presented:—"Whosoever is born of God doth not commit sin; for his *seed* remaineth in him; and he cannot sin because he is born of God."

Man is a corruptible being, and the children of men are born "of corruptible seed." But God is the incorruptible God, and his children are born again "of incorruptible seed, by or through the word of God which liveth and abideth forever." It is most certain that the truth of the gospel is the instrument through which they are begotten again; but that truth is inseparable from the person of the Incarnate Word who is "the Truth." The truth of the gospel is living truth, purely by virtue of its being identified with the living "Word of God,"—"the Word of life." Therefore, while the truth of the gospel is the medium of spiritual generation, and may be thus regarded as instrumentally conveying the seminal principle of spiritual life, it would be most unwise to confound in our minds the spiritual instrument of conveyance, with the incorruptible seed of God, who "is Spirit."

Spiritual life, in itself considered, is spirit; John. iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Our Lord, before uttering this divine statement, said to Niocdemous, that, "Except a man be born again, he cannot see (perceive) the kingdom of God." He had thus spoken of the necessity of a new, a second and spiritual birth; and he had thus expressed his ideas of both analogy and contrast; analogy in respect to natural generation, as the origin and commencement of natural existence; and contrast in respect to spiritual generation, as the origin and commencement of spiritual being.

When he said, "That which is born of the flesh is flesh," he included in that saying the entireness of man's natural being, and also the evil moral qualities and mortal condition entailed by human generation. And when he thus spoke of the pro-creative energy, and of the offspring of the flesh, he used no metaphor nor figure of speech. Neither did he employ any figure of speech when he added, "and that which is born of the Spirit is spirit." A contrast, both physical and moral, is intended and expressed, between the offspring of "the Spirit" and the offspring of "the flesh."

When the divine teacher had said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again," he added, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one who is born of the Spirit." He had before spoken of a new and spiritual element of personal being—"That which is born of the Spirit;" and he here speaks of the persons who, by virtue of that new element, are declared to be themselves "born of the Spirit;" and of them he affirms, that they are incomprehensible by the intelligence and wisdom of the natural mind. It may possibly be thought that, in the above passage, our Lord is speaking of the mysteriousness of the Holy Spirit's operations, and that it is these he affirms to be incomprehensible; but his words are, "So is *every one* who is born of the Spirit." And as a manifest evidence of the truth of this statement, the unintelligent reply of Nicodemus was, "How can these things be?" His former question arose from his having supposed a second natural birth to have been spoken of; but this mistake was immediately corrected. Our Lord showed him that he did in truth speak of the necessity of a second birth, but of a birth, which is both new and spiritual. This necessity he enforced, by saying, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." He intimated that this doctrine ought not to have excited the wonder of one who was himself a teacher of Israel, and, as such, a leader of the popular mind in the paths of reputed orthodoxy. And he further affirmed, as before noticed, that "every one who is born of the Spirit," is a being who is incomprehensible by mere human intelligence. But the perplexity and amazement of Nicodemus were only, and greatly so, increased by this fuller statement of the doctrine of spiritual regeneration; and hence his unenlightened reply—his skeptical exclamation.

Nicodemus was a Pharisee and a teacher of Israel, and may be deemed to have been acquainted with the writings of the prophets. In those writings God had made promises to Israel of "a new heart," and "a new spirit." He had also, in some instances, used similitudes to describe the moral qualities, and the experimental and practical effects of that same "new spirit." But Nicodemus had not, in respect to those promises, distinguished between a spiritual substance and its moral qualities, nor between real and inward causes and their corresponding effects. He had taken all those passages in the writings of the prophets to be simply metaphorical, that is, if he had at all regarded them; and he held them to denote "a great moral change," supposed to consist in "a re-adjustment of the faculties of the human soul." He had never learned that "the flesh profiteth nothing;" and that, however wrought up and modified, it is still flesh and not spirit. Therefore, when he fully knew that the divine Teacher inculcated the doctrine of a second—a new and spiritual birth, he was filled with wonder. (Wonder has been described to be "the effect of novelty upon ignorance," and as "an effect produced on a senseless imagination excited by a strong cause.") But had Nicodemus understood our Lord to speak of a metaphorical second birth—a moral change in the state and activities of the human soul, rather than a new and spiritual element of personal being—this doubtless, would have been no such novelty to his mind, as to have excited his incredulity His philosophy could undoubtedly have mastered the conception of such a "great change;" but the utmost exercise of his natural wisdom could not comprehend "one who is born of the Spirit." His confusion of thought and of feeling was perfectly known to the divine Teacher; but he did not seek to relieve his perplexed inquirer, and to reduce the mental chaos to order and harmony, by intimating that his words were to be taken figuratively, and not literally. He only added to the force and effects of his previous statements; and at the same time, conveyed to the mind of Nicodemus a keen but merciful rebuke. As calling in question his ministerial competency, and reproving his ignorance and unbelief, He "answered and said unto him, Art thou a teacher of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness." K.

Spirit: What is it?

"But there is a spirit in man."—Job xxxii. 8.

To determine the importance of the term Spirit, under every variety of circumstance in which it may be used in the sacred writings is a task which neither our space nor our design warrant us to undertake.

Treatises commensurate with such a view of the subject already exist, and by a reference to these the reader can easily satisfy himself on those points which lie beyond the limits of the following remarks. Our present object is very simple, and concerns merely the question—*What is the spirit of man?* In answering which we are desirous of echoing only the testimony of Scripture, whose verdict we feel bound to regard as for ever decisive. And, as the language of our text is at once positive and direct, we would respectfully submit what appears to us its fair and natural meaning; a meaning we presume in strict harmony with the universal deliverances of both the Old and New Testament.

The statement reads: "But there is a spirit in man."

Now, the first thing which strikes us here is the evident distinction between the *spirit* and the *man*. To this distinction we wish particularly to call attention, inasmuch as the theory about the human spirit which now floats in the minds of Christendom, is borne up solely through an obstinate disregard of this plain scripture fact.

This will at once appear if we attend for a moment to the difference between the assertion that man *is* a spirit, or spiritual being; and the assertion that man *has* a spirit, a something which, while performing an essential function in his constitution, is not to be regarded as a distinct entity, according to the prevailing notion.

The former of these propositions, it will be seen, is plainly negatived by the latter; and as the proof of one must necessarily be the refutation of the other, we will briefly adduce what seems to us clear and decided evidence in support of the proposition, which affirms, that the spirit in man is only an attribute of his physical organism, and is in no respect to be regarded as capable of a separate and independent conscious existence.

And here the term itself claims primary attention. The word spirit, which, whatever may be the sense attached to it in actual usage, is the English equivalent for the Hebrew *ruach*, and the Greek *pneuma*, both of which, according to lexicographers, radically import *breath*. The term is used in a variety of senses throughout scripture, but in every case, except when intended as a metaphor, when spoken of man, it is to be held simply as a synonyme for breath.

The primary relation which this breath or spirit sustains to man is not intimated in the text, but as both the philosophy and the facts of human existence demonstrate this, we have only to reflect on the state of man when bereft of his breathing powers, or, as orthodox conventionalism would have it, "when his spirit has departed," in order to ascertain the exact nature of the union. Immediately breathing ceases, life is at an end, and all mental and moral faculties at once paralyzed. The functions, then, of the breath or spirit in man, is no other than the maintenance of life, his deprivation of it producing the phenomenon we call death, which we hesitate not to pronounce complete in relation to all that constituted the sentient being.

Hence seems to have originated the phrase, "breath of life,"—breathing, or the respiration of the electrified air by the lungs, being essential to all flesh (Gen. vi. 17.)

This being the case, it is certainly not stretching language too far to speak of the breath or spirit as the "vital principle," or life-sustaining power, life being connected with the performance of its functions in the human system.

This will help to account for that class of passages where "spirit," which as above defined, literally denotes breath, is spoken of as the life itself, and sometimes even as equivalent to the whole man; Man being regarded as consisting of "soul, body and spirit," or, more simply, as an organized being, kept alive by breathing, the withdrawal of which breath or spirit, resulting in nothing less than the total dissolution or annihilation of his conscious being. Hence Elihu, "If he (the Almighty) set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn to dust."—Job xxxiv. 14, 15. And again the Psalmist, "His (man's) breath (or spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi. 4. So also Solomon, "Then (at death) shall the dust return to the earth as it was, and the spirit (or breath) unto God who gave it."—Ecclesiastees xii. 7.

This review of the spirit of man may appear to some as inconsistent with such passages as ascribe to it personality and intelligent attributes.

To this we can only make the general reply, that though at first sight, inconsistent with some of the language employed, a careful examination of the real import of terms will satisfy an impartial reader, whose mind has not been wholly "spoiled through philosophy and vain deceit," that neither personality nor intelligence are to be attributed to the human spirit; but, rather, that the "spirit in man," being the principle or power through whose agency, in connection with the mechanical parts of the human organism, intelligence is produced and identity or personality maintained, they are rhetorically predicated of the spirit itself.

This is clearly established by the fact, that in numerous instances personality and intelligence are alike referred to soul and body, and spirit; as "my soul," "my flesh," "my spirit;" so that if it be contended that the "my" in cases where spirit is intended, proves its distinct intelligence and separate identity, then, on the same ground, we are authorized to maintain the essential personality and intelligence of soul and body; and man, instead of being a simple self-conscious unity, is to be regarded as a triune compound of consciousnesses; which, is only in other words, to say, that man is three distinct persons,—an hypothesis at once unphilosophical, irrational and unscriptural.

From all, then, which we can discover from the Book, we think we may safely presume that the "spirit in man" and the work it performs in his constitution, while indispensable to his existence and development, is no more independent of the laws which regulate this physical organism, than the liver which secretes bile, or the heart which propels blood through his veins.

At this conclusion we can imagine many "orthodox believers" to start back in absolute despair, while the exclamations "infidelity" and "atheism" sound forth the pious horror which possesses them at the thought, which divests man's nature of that mysterious and God-like principle, of which his future existence is supposed only to be predicable.

To such we would say, pause and reflect. The truth is even as we have said. But then—what then? Certainly not despair! Not Infidelity! Not Atheism! Nay! If infidelity or atheism exists, it is all on the other side. For what is our position? Why this: That the popular grounds on which hopes of futurity are reared, are altogether false and unscriptural!

Yea, and further, that till the delusion is dispelled, the mass of believers are without the shadow of a shade of evidence that there shall be any future state at all.

Platonic, or may we not rather say Satanic?—arguments indorsing the "immortality of the soul" or the "indestructibility of spirit," may be adduced—Gen. iii. 4, 5; but beyond this the creeds of Christendom at present think it not expedient to pass.

Infidelity, forsooth! Yes, 'tis, alas! too patent to be denied, for, what with immortal soul and spirit-ism, and other kindred creations of the pagan mind, Bible testimony is hushed—her august deliverances on the nature and destiny of man silenced, and the groundless speculations of "divines" substituted in their room.

But this must end. The Bible is struggling to be heard again: and to aid her emancipation from the thraldom of the bigotry and intolerance under which she has been groaning during these centuries of darkness and superstition, we would here echo her voice on behalf of a mortal and death-doomed race—by announcing Resurrection and Life, as Heaven's one grand pledge for the redemption of humanity,—when from the dark confines of oblivion the conqueror of hades shall summon the candidates for "Glory, honor and immortality!"

J. H. S.

Hell—Hell Fire.

A proper understanding of the above terms will help us in the settlement of the question as to what is the end of the wicked. It is known to all that there are two Greek words which our translators have rendered hell, in our Bible. One is "hades," and is never used to denote the punishment of sinners: the other is "Gehenna," and is the term employed in speaking of the end of the wicked. This last term was perfectly understood among the Jews; and would be to us were it not for the obscurity that it has among persons who do not know to what reference is made where that term is employed. Divines studiously keep the true reference of the term "hell fire"—"gebenna"—out of night. Says The Polymicrian Greek Lexion to the New Testament, "Gehenna, properly the valley of Hinnom, south of Jerusalem: once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcases of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Now, with such scenes and facts before our eyes, there could none, who heard our Lord speak of the end of the wicked, mistake his meaning. The impenitent and incorrigible sinner, like the filth about Jerusalem, and the dead bodies of animals and men, if not utterly consumed, would keep alive the plague in the universe; hence, they shall be "cast into Gehenna"—hell fire. Therefore, "fear him who is able to destroy both soul and body in Gehenna—hell."—Mat. x. 28. Just as certain as the filth about Jerusalem, and dead carcases were cast into the burning fire of the valley of Hinnom, and utterly consumed, just so certain will God destroy both soul and body—i. e., the entire being of the incorrigible sinner. That is the plain common sense meaning of our Lord's language; and he was in no danger of being misunderstood by those who heard him. And it remained for the corruptions of Papacy to bring up eternal torments in a state of consciousness; and it came into being, along with the doctrine of "immortal soul," which last mentioned doctrine has given birth to all the fooleries, tuperstitions, and blasphemies of the church of Rome. Luther, when he first came out against that corrupt church, as may be seen in his defence published in 1530, says—"I permit the Pope to make articles of faith for himself and his faithful; such as that he is Emperor of the world—King of heaven, and God upon earth—that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Thus, in the first onset against "the mother of harlots," he laid "the axe at the root of the tree;" and had he not given way to the opposition of brother Reformers, papacy would have been "consumed" long ago. For, take away the doctrine that the soul out of Christ is immortal: and let the truth come to light, that "the dead know not anything," and you "eat the flesh" of "the mother of harlots and burn her with fire." She can't live in such a scorching sun. It strips her of her Virgin Mary—Peter—and all her saints, that she worships; and marks her as rank an idolator as the most stupid Hindoo. This is a self-evident truth. Just convince any man that no soul is immortal out of Christ,—that the dead are unconscious—and that our entire future existence depends on the resurrection of the dead, and he never can be a papist: the very fountain of papacy is dried up, and it is numbered among the things that "was and is not."

Why should Protestants, then, cling to doctrines the only use of which is to feed Papacy—convert men into infidels, and make universalists? or to send them after the strong delusion of "spirit rappings"? "The soul that sinneth it shall die." But, "to them, who by patient continuance in well-doing, seek for honor, and glory, and immortality, eternal life." "The dead know not anything;" but the dead in Christ shall rise again; this is certain, because God has promised it, and the demonstration of it is in the resurrection of our Lord Jesus Christ; but "if the dead rise not"—"then they also which are fallen asleep in Christ are perished." The Christian's hope, then, is in the resurrection of the dead at the advent of Christ: and the end of the wicked is, that "he shall perish forever, like his own dung."—Job xx. 7—that he shall "burn up, saith the Lord of Hosts," and be left "neither root" nor "branch;" yea, "utterly perish;" 2 Peter ii. 13. And "Babylon," the whole of her shall be "burned with fire;" and "that great city shall be thrown down, and shall be found no more at all."—Rev. xviii 8, 21.

answereth by fire, let him be God." And all the people agreed to it. "It is well spoken," cried they, as with one voice; and thus the important moment was now come, which should once for all decide whether there be a God in heaven, and who he was.

Elijah lost no time. He said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your gods." He gives them the precedency on account of their numbers; "ye are many," you have the majority on your side. Yes, my brethren, this has always been the case in the present evil world, that the majority have taken the wrong side; and they so outnumber the little flock of Christ on earth, that they could, as it were, swallow them up, if the safety of the latter depended on their numbers.

"Ye are many!" Yes, indeed, numerous as the weeds of an uncultivated field; vessels of wrath everywhere; all Israel, except seven thousand, a remnant only preserved; all the rest in Samaria, and her towns and villages alienated from the life of God. And is it not just the same in many christian countries at present?

True it is, in this world they have the upper hand, and not without reason, for the prince of this world is their monarch. Hence they are honored and looked up to, and we are the offscouring of the people; they are the great and the wise, and we the fools. They are the party that have the judgment of the public in their favor, and the voice of the greatest geniuses, and of the most brilliant talents, and the applause of the public journals—and we! ah, if any one takes our part, he thinks he is doing a most condescending work of benevolence. We stand as a sort of criminals before the great public, and have no advocate but him who was in the form of a servant, and who, instead of defending our cause before the world, tells us that "his kingdom is not of this world," and bids us look to the future for our consolation.

What wonder is it that we appear utterly wretched and ridiculous to the world, when the very Judge to whom we appeal, is one whom they have long ago crucified? Well, be it so, ye sons and daughters of the father of lies! be the first and have the superiority—for ye are many. The Lord is at hand! *Krummacher.*

The American Churches and Negro Suffrage.

The buestion whether it is right to exclude American citizens from the right of suffrage on the sole ground of their color, is one of too much national importance for its discussion to be avoided.

To those who believe that all men are created equal, and ought, therefore, to be equal before the law, it must be very gratifying to observe that the influence of most of the religious denominations of the United States will be exercised on the right side.

The subject was referred to at the May anniversary of the American and Foreign Christian Union, a society which, before the outbreak of the Rebellion, carefully refrained from all politics. The Rev. Mr. Scudder took decided ground in favor of negro suffrage, and the audience showed by their applause that they agreed with him.

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The old anti-Slavery Churches which have always excluded slaveholders from their communion—as the "Free-Will Baptists" and the "Church of God" (Winebrennarians), the "Free Methodists," "Independent Methodists," "Evangelical Association," and the Northern wing of the "Protestant Methodists," the "United Presbyterians," the "Reformed Presbyterians," the "United Brethren in Christ," and many other smaller Churches—are of course a unit in this question, and are unitedly laboring for the establishment of universal suffrage.—*N. Y. Tribune.*

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

The Herald of Life.

NEW YORK, JUNE 14, 1865.

Hoag's Vision.

As some published this vision several years since, and it is now re-appearing, we have concluded to give it an insertion for the purpose of accompanying it with a note. It is hardly possible to be too cautious in placing any reliance on "visions" in these last days, however pious the persons may be. The things spoken of in the following vision have actually transpired except the last part, on which we shall remark after giving the vision itself.

Joseph Hoag was on excellent man, and a minister in the Society of Friends, well known for his extensive labors and piety. At the date of his vision, in 1803, the Friends were a unit. After their separation, in 1827, he remained with the "Orthodox Friends." He died in 1846, aged 85. That he really had the vision we here present is attested by those who were intimate with him, and heard him relate it more than forty years ago. It is as follows:

"In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever before to have been sensible of such feelings.

"And I heard a voice from heaven, saying, 'This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them, and, while they were humble, I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every ambition and evil practice of which the old countries were guilty, and have taken quietude from the land, and suffered a *dividing spirit* to come among them. Lift up thine eyes and behold! And I saw them dividing in great heat. The division began in the churches on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of Free Masons; it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

"Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and Slavery was annihilated from their borders. [Then a monarchical power sprang up, took the government of the States, established a *national religion*, and made all societies tributaries to support its expenses. I saw them take property from Friends. I was amazed at beholding all this, and I heard a voice proclaiming: 'This power shall not always stand, but with it I will chastise my church until they return to the faithfulness of their forefathers; thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which has come up before me.']

"This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it."

The concluding part of this vision we have inclosed in brackets for the purpose of stating that so much of it is of uncertain authority. Friend LINDLEY MURRAY MOORE, of Rochester, N. Y., a man now 77 years old, and an intimate friend of Mr. Hoag, who has often heard Mr. Hoag relate this vision, 30 or 40 years ago, was in our office a few days since, and said, he had no recollection of ever hearing Friend Hoag make that part of the statement: and he also said, that he was under the impression that Mr. Hoag's daughter, now living, has no recollection of that part of the vision relating to a "monarchical power." We can not suppose Friend Moore would have forgotten so remarkable a part of the vision, while all the other parts are so distinctly remembered by him. We accept so much of it as has been actually verified by facts, and we reject the remainder as an interpolation, and as not at all likely to be true as a part of the vision, or to be accomplished in fact: it is too absurd to be believed. "National religions" have had their day and received their doom; and one could not be established in this country without a more terrible conflict than that through which we have just passed.

The Holy Spirit.

The presence and agency of the Holy Spirit should be recognized, sought, cherished, and gratefully acknowledged; for upon this agency the Church is dependent for prosperity, progress, and power. Without it our prayers are not answered, the ceremonies of worship are formal and powerless, and the preaching of the gospel is comparatively in vain. The terrors of Sinai and the sweet accents of Calvary divested of living power, fall upon the listless ears, and the hearers remain insensible under the discipline of mercies and judgments. Every thoughtful Christian knows that when the Spirit of God is present in a congregation, Christians are instinct with life; they labor for Christ; they bear the cross cheerfully; devise and execute plans for the glory of God; they consecrate themselves, with all that they possess, to the service of Christ; they co-operate cheerfully in every good work, and the preaching of the gospel becomes the power of God in conversion and sanctification. But when the Spirit of God is not present, Christians are characterised by spiritual insensibility; they are not active and devoted; their prayers are listless and formal; they complain of the burden of the cross; they turn aside from the straight and narrow way, and seek a path to the kingdom of God strewn with flowers; they devise no liberal plans of usefulness, and oppose those devised by others; they withhold their gifts from the treasury of the Lord, and invest their substance in stocks, mortgages, and bonds. But the cause of truth languishes; the benevolent agencies are not prosecuted vigorously; the treasury of the Lord is not filled; expediency is made the rule of action; prudential maxims constitute the standard of morality; rites and forms are the chief manifestations of Christianity; religion is an incident, rather than an essential element of life, and in reference to the great interests of the future, the relation of cause and effect is disregarded.

What is Spiritual Life.

In endeavoring to supply an answer, from the oracles of God to this question, we observe:—

Spiritual life, considered in its radical principle, is the "incorruptible seed," the "seed" of God.— 1 Peter. i. 23; 1 John iii. 9.

The apostle John distinguishes between the entire persons of the children of God, and that living and spiritual principle, or substance, by virtue of which they are the sons of God In so doing he speaks of "Whatsoever is born of God," and also of "Whosoever is born of God." And the idea of these distinguishable but inseparable realities (i. e., the seminal principle of spiritual life, and the person to whom that principle has been communicated), are by him thus presented:—"Whosoever is born of God doth not commit sin; for his *seed* remaineth in him; and he cannot sin because he is born of God."

Man is a corruptible being, and the children of men are born "of corruptible seed." But God is the incorruptible God, and his children are born again "of incorruptible seed, by or through the word of God which liveth and abideth forever." It is most certain that the truth of the gospel is the instrument through which they are begotten again; but that truth is inseparable from the person of the Incarnate Word who is "the Truth." The truth of the gospel is living truth, purely by virtue of its being identified with the living "Word of God,"—"the Word of life." Therefore, while the truth of the gospel is the medium of spiritual generation, and may be thus regarded as instrumentally conveying the seminal principle of spiritual life, it would be most unwise to confound in our minds the spiritual instrument of conveyance, with the incorruptible seed of God, who "is Spirit."

Spiritual life, in itself considered, is spirit; John. iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Our Lord, before uttering this divine statement, said to Nicodemous, that, "Except a man be born again, he cannot see (perceive) the kingdom of God." He had thus spoken of the necessity of a new, a second and spiritual birth; and he had thus expressed his ideas of both analogy and contrast; analogy in respect to natural generation, as the origin and commencement of natural existence; and contrast in respect to spiritual generation, as the origin and commencement of spiritual being.

When he said, "That which is born of the flesh is flesh," he included in that saying the entireness of man's natural being, and also the evil moral qualities and mortal condition entailed by human generation. And when he thus spoke of the pro-creative energy, and of the offspring of the flesh, he used no metaphor nor figure of speech. Neither did he employ any figure of speech when he added, "and that which is born of the Spirit is spirit." A contrast, both physical and moral, is intended and expressed, between the offspring of "the Spirit" and the offspring of "the flesh."

When the divine teacher had said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again," he added, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one who is born of the Spirit." He had before spoken of a new and spiritual element of personal being—"That which is born of the Spirit;" and he here speaks of the persons who, by virtue of that new element, are declared to be themselves "born of the Spirit;" and of them he affirms, that they are incomprehensible by the intelligence and wisdom of the natural mind. It may possibly be thought that, in the above passage, our Lord is speaking of the mysteriousness of the Holy Spirit's operations, and that it is these he affirms to be incomprehensible; but his words are, "So is *every one* who is born of the Spirit." And as a manifest evidence of the truth of this statement, the unintelligent reply of Nicodemus was, "How can these things be?" His former question arose from his having supposed a second natural birth to have been spoken of; but this mistake was immediately corrected. Our Lord showed him that he did in truth speak of the necessity of a second birth, but of a birth, which is both new and spiritual. This necessity he enforced, by saying, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." He intimated that this doctrine ought not to have excited the wonder of one who was himself a teacher of Israel, and, as such, a leader of the popular mind in the paths of reputed orthodoxy. And he further affirmed, as before noticed, that "every one who is born of the Spirit," is a being who is incomprehensible by mere human intelligence. But the perplexity and amazement of Nicodemus were only, and greatly so, increased by this fuller statement of the doctrine of spiritual regeneration; and hence his unenlightened reply—his skeptical exclamation.

Nicodemus was a Pharisee and a teacher of Israel, and may be deemed to have been acquainted with the writings of the prophets. In those writings God had made promises to Israel of "a new heart," and "a new spirit." He had also, in some instances, used similitudes to describe the moral qualities, and the experimental and practical effects of that same "new spirit." But Nicodemus had not, in respect to those promises, distinguished between a spiritual substance and its moral qualities, nor between real and inward causes and their corresponding effects. He had taken all those passages in the writings of the prophets to be simply metaphorical, that is, if he had at all regarded them; and he held them to denote "a great moral change," supposed to consist in "a re-adjustment of the faculties of the human soul." He had never learned that "the flesh profiteth nothing;" and that, however wrought up and modified, it is still flesh and not spirit. Therefore, when he fully knew that the divine Teacher inculcated the doctrine of a second—a new and spiritual birth, he was filled with wonder. (Wonder has been described to be "the effect of novelty upon ignorance," and as "an effect produced on a senseless imagination excited by a strong cause.") But had Nicodemus understood our Lord to speak of a metaphorical second birth—a moral change in the state and activities of the human soul, rather than a new and spiritual element of personal being—this doubtless, would have been no such novelty to his mind, as to have excited his incredulity His philosophy could undoubtedly have mastered the conception of such a "great change;" but the utmost exercise of his natural wisdom could not comprehend "one who is born of the Spirit." His confusion of thought and of feeling was perfectly known to the divine Teacher; but he did not seek to relieve his perplexed inquirer, and to reduce the mental chaos to order and harmony, by intimating that his words were to be taken figuratively, and not literally. He only added to the force and effects of his previous statements; and at the same time, conveyed to the mind of Nicodemus a keen but merciful rebuke. As calling in question his ministerial competency, and reproving his ignorance and unbelief, He "answered and said unto him, Art thou a teacher of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness." K.

Spirit: What is it?

"But there is a spirit in man."—Job xxxii. 8.

To determine the importance of the term Spirit, under every variety of circumstance in which it may be used in the sacred writings is a task which neither our space nor our design warrant us to undertake.

Treatises commensurate with such a view of the subject already exist, and by a reference to these the reader can easily satisfy himself on those points which lie beyond the limits of the following remarks. Our present object is very simple, and concerns merely the question—*What is the spirit of man?* In answering which we are desirous of echoing only the testimony of Scripture, whose verdict we feel bound to regard as for ever decisive. And, as the language of our text is at once positive and direct, we would respectfully submit what appears to us its fair and natural meaning; a meaning we presume in strict harmony with the universal deliverances of both the Old and New Testament.

The statement reads: "But there is a spirit in man."

Now, the first thing which strikes us here is the evident distinction between the *spirit* and the *man*. To this distinction we wish particularly to call attention, inasmuch as the theory about the human spirit which now floats in the minds of Christendom, is borne up solely through an obstinate disregard of this plain scripture fact.

This will at once appear if we attend for a moment to the difference between the assertion that man *is* a spirit, or spiritual being; and the assertion that man *has* a spirit, a something which, while performing an essential function in his constitution, is not to be regarded as a distinct entity, according to the prevailing notion.

The former of these propositions, it will be seen, is plainly negatived by the latter; and as the proof of one must necessarily be the refutation of the other, we will briefly adduce what seems to us clear and decided evidence in support of the proposition, which affirms, that the spirit in man is only an attribute of his physical organism, and is in no respect to be regarded as capable of a separate and independent conscious existence.

And here the term itself claims primary attention. The word spirit, which, whatever may be the sense attached to it in actual usage, is the English equivalent for the Hebrew *ruach*, and the Greek *pneuma*, both of which, according to lexicographers, radically import *breath*. The term is used in a variety of senses throughout scripture, but in every case, except when intended as a metaphor, when spoken of man, it is to be held simply as a synonyme for breath.

The primary relation which this breath or spirit sustains to man is not intimated in the text, but as both the philosophy and the facts of human existence demonstrate this, we have only to reflect on the state of man when bereft of his breathing powers, or, as orthodox conventionalism would have it, "when his spirit has departed," in order to ascertain the exact nature of the union. Immediately breathing ceases, life is at an end, and all mental and moral faculties at once paralyzed. The functions, then, of the breath or spirit in man, is no other than the maintenance of life, his deprivation of it producing the phenomenon we call death, which we hesitate not to pronounce complete in relation to all that constituted the sentient being.

Hence seems to have originated the phrase, "breath of life,"—breathing, or the respiration of the electrified air by the lungs, being essential to all flesh (Gen. vi. 17.)

This being the case, it is certainly not stretching language too far to speak of the breath or spirit as the "vital principle," or life-sustaining power, life being connected with the performance of its functions in the human system.

This will help to account for that class of passages where "spirit," which as above defined, literally denotes breath, is spoken of as the life itself, and sometimes even as equivalent to the whole man; Man being regarded as consisting of "soul, body and spirit," or, more simply, as an organized being, kept alive by breathing, the withdrawal of which breath or spirit, resulting in nothing less than the total dissolution or annihilation of his conscious being. Hence Elihu, "If he (the Almighty) set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn to dust."—Job xxxiv. 14, 15. And again the Psalmist, "His (man's) breath (or spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi. 4. So also Solomon, "Then (at death) shall the dust return to the earth as it was, and the spirit (or breath) unto God who gave it."—Ecclesiastees xii. 7.

This review of the spirit of man may appear to some as inconsistent with such passages as ascribe to it personality and intelligent attributes.

To this we can only make the general reply, that though at first sight, inconsistent with some of the language employed, a careful examination of the real import of terms will satisfy an impartial reader, whose mind has not been wholly "spoiled through philosophy and vain deceit," that neither personality nor intelligence are to be attributed to the human spirit; but, rather, that the "spirit in man," being the principle or power through whose agency, in connection with the mechanical parts of the human organism, intelligence is produced and identity or personality maintained, they are rhetorically predicated of the spirit itself.

This is clearly established by the fact, that in numerous instances personality and intelligence are alike referred to soul and body, and spirit; as "my soul," "my flesh," "my spirit;" so that if it be contended that the "my" in cases where spirit is intended, proves its distinct intelligence and separate identity, then, on the same ground, we are authorized to maintain the essential personality and intelligence of soul and body; and man, instead of being a simple self-conscious unity, is to be regarded as a triune compound of consciousnesses; which, is only in other words, to say, that man is three distinct persons,—an hypothesis at once unphilosophical, irrational and unscriptural.

From all, then, which we can discover from the Book, we think we may safely presume that the "spirit in man" and the work it performs in his constitution, while indispensable to his existence and development, is no more independent of the laws which regulate this physical organism, than the liver which secretes bile, or the heart which propels blood through his veins.

At this conclusion we can imagine many "orthodox believers" to start back in absolute despair, while the exclamations "infidelity" and "atheism" sound forth the pious horror which possesses them at the thought, which divests man's nature of that mysterious and God-like principle, of which his future existence is supposed only to be predicable.

To such we would say, pause and reflect. The truth is even as we have said. But then—what then? Certainly not despair! Not Infidelity! Not Atheism! Nay! If infidelity or atheism exists, it is all on the other side. For what is our position? Why this: That the popular grounds on which hopes of futurity are reared, are altogether false and unscriptural!

Yea, and further, that till the delusion is dispelled, the mass of believers are without the shadow of a shade of evidence that there shall be any future state at all.

Platonic, or may we not rather say Satanic?—arguments indorsing the "immortality of the soul" or the "indistructibility of spirit," may be adduced—Gen. iii. 4, 5; but beyond this the creeds of Christendom at present think it not expedient to pass.

Infidelity, forsooth! Yes, 'tis, alas! too patent to be denied, for, what with immortal soul and spirit-ism, and other kindred creations of the pagan mind, Bible testimony is hushed—her august deliverances on the nature and destiny of man silenced, and the groundless speculations of "divines" substituted in their room.

But this must end. The Bible is struggling to be heard again: and to aid her emancipation from the thraldom of the bigotry and intolerance under which she has been groaning during these centuries of darkness and superstition, we would here echo her voice on behalf of a mortal and death-doomed race—by announcing Resurrection and Life, as Heaven's one grand pledge for the redemption of humanity,—when from the dark confines of oblivion the conqueror of hades shall summon the candidates for "Glory, honor and immortality!"

J. H. S.

Hell—Hell Fire.

A proper understanding of the above terms will help us in the settlement of the question as to what is the end of the wicked. It is known to all that there are two Greek words which our translators have rendered hell, in our Bible. One is "hades," and is never used to denote the punishment of sinners: the other is "Gehenna," and is the term employed in speaking of the end of the wicked. This last term was perfectly understood among the Jews; and would be to us were it not for the obscurity that it has among persons who do not know to what reference is made where that term is employed. Divines studiously keep the true reference of the term "hell fire"—"gehenna"—out of night. Says The Polymicrian Greek Lexion to the New Testament, "Gehenna, properly the valley of Hinnom, south of Jerusalem: once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcases of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Now, with such scenes and facts before our eyes, there could none, who heard our Lord speak of the end of the wicked, mistake his meaning. The impenitent and incorrigible sinner, like the filth about Jerusalem, and the dead bodies of animals and men, if not utterly consumed, would keep alive the plague in the universe; hence, they shall be "cast into Gehenna"—hell fire. Therefore, "fear him who is able to destroy both soul and body in Gehenna—hell."—Mat. x. 28. Just as certain as the filth about Jerusalem, and dead carcases were cast into the burning fire of the valley of Hinnom, and utterly consumed, just so certain will God destroy both soul and body—i. e., the entire being of the incorrigible sinner. That is the plain common sense meaning of our Lord's language; and he was in no danger of being misunderstood by those who heard him. And it remained for the corruptions of Papacy to bring up eternal torments in a state of consciousness; and it came into being, along with the doctrine of "immortal soul," which last mentioned doctrine has given birth to all the fooleries, tuperstitions, and blasphemies of the church of Rome. Luther, when he first came out against that corrupt church, as may be seen in his defence published in 1530, says— "I permit the Pope to make articles of faith for himself and his faithful; such as that he is Emperor of the world—King of heaven, and God upon earth—that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Thus, in the first onset against "the mother of harlots," he laid "the axe at the root of the tree;" and had he not given way to the opposition of brother Reformers, papacy would have been "consumed" long ago. For, take away the doctrine that the soul out of Christ is immortal: and let the truth come to light, that "the dead know not anything," and you "eat the flesh" of "the mother of harlots and burn her with fire." She can't live in such a scorching sun. It strips her of her Virgin Mary—Peter—and all her saints, that she worships; and marks her as rank an idolator as the most stupid Hindoo. This is a self-evident truth. Just convince any man that no soul is immortal out of Christ,—that the dead are unconscious—and that our entire future existence depends on the resurrection of the dead, and he never can be a papist: the very fountain of papacy is dried up, and it is numbered among the things that "was and is not."

Why should Protestants, then, cling to doctrines the only use of which is to feed Papacy—convert men into infidels, and make universalists? or to send them after the strong delusion of "spirit rappings"? "The soul that sinneth it shall die." But, "to them, who by patient continuance in well-doing, seek for honor, and glory, and immortality, eternal life." "The dead know not anything;" but the dead in Christ shall rise again; this is certain, because God has promised it, and the demonstration of it is in the resurrection of our Lord Jesus Christ; but "if the dead rise not"—"then they also which are fallen asleep in Christ are perished." The Christian's hope, then, is in the resurrection of the dead at the advent of Christ: and the end of the wicked is, that "he shall perish forever, like his own dung."—Job xx. 7—that he shall "burn up, saith the Lord of Hosts," and be left "neither root" nor "branch;" yea, "utterly perish;" 2 Peter ii. 13. And "Babylon," the whole of her shall be "burned with fire;" and "that great city shall be thrown down, and shall be found no more at all."—Rev. xviii 8, 21.

Waiting on the Lord.

"They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." This passage from Isaiah rings like the blast of an Alpine horn. The phrase "to wait on God" implies a great deal more than mere patient passivity. There is a world of *nerve* in the Hebrew original. It primarily signifies to be strong—strong enough to endure. The word expresses durability, that quality of heart which is typified by a stout piece of oak which never bends or breaks under tremendous pressure. Thence the word came to signify *patience* as the opposite of despondency and fretfulness. In the text from Isaiah the phrase denotes a permanent *habit of mind*—a devout habit that loves to pray—a patient habit that submits to God's discipline—an obedient habit that ever says, "Speak, Lord! thy servant heareth"—a submissive habit that is ready to receive just what God sends, and to bear just what burthens of duty God may lay upon it. Waiting on the Lord is a *grace;* just as much as the grace of loving, or the grace of faith in Jesus Christ.

When I see a child on its mother's knee, with open mouth receiving such food as the mother chooses to give, I see a type of this grace; for the soul that waits on God is nourished by his living bread. When one of my baby-boys stretches out his arms for me to carry him on a walk, I see a type of this grace; for the soul that waits on God is carried by him over life's dark and dangerous places. When I see a docile pupil listening to her teacher's voice, I behold a type of the humble docility that sits down in God's school to be taught the hardest lessons of adversity, and the most precious revelations of divine love. When I once met a solder's wife waiting with her petition in Abraham Lincoln's ante-chamber, I there too saw a striking emblem of the confiding faith that waits on God in prayer, knowing how ready he is to grant the fullest blessing.

1. This grace hangs as heavily laden with promises as a Hamburgh vine with its generous clusters. In the first place, waiting on the Lord gives *strength.* Those who were spiritually weak grow strong; those who had some degree of strength grow stronger. When I go every summer to Saratoga, languid, weak and unstrung, I take my place by one of its tonic springs, and "wait" upon the bubbling waters until I find a new life creeping out through my ten fingers, until exertion becomes a perfect joy, and until I can mount a pulpit as a lark rises singing to its tree-top. All this vitality ran into me from that wonderful spring. Just such a well-spring to the soul is our heavenly Lord. He restores, he heals, he girds our weak will as with iron, he unstops our mouth to speak with tongue of fire; nay, we "can do all things through Christ which strengtheneth us." Here is the secret of the power of such spiritual giants as Elijah, Daniel, and Paul—of Luther, Knox, Bunyan, and Lyman Beecher. If we inquire where they got such emphasis of action, and such victory over the devil, we shall find that their power all lay in their constant waiting on the Lord. They were eminently men of prayer. They walked very close with God. They lived in the omnipotent element of his grace. They possessed the *gift of the knees*, and through a fervent wrestling in prayer, they drew down into their own souls the plentitude of strength which gave them the mastery. "I have so much to do," said Luther, "that I cannot get on with less than three hours a day in praying."

2. But not only does the man who waits on God renew his strength, he also gets INSPIRATION. He shall "mount up with wings as an eagle." Naturalists tell us that the special power of an eagle is in his wings. He can fly in the very teeth of a gale, and after playing the æronaut for many long hours, he wheels down from the clouds, unwearied to his mountain nest. His "conversation is in the heavens." Bats haunt the caverns, wrens flit about among garden-shrubs, and owls hoot from midnight forests; but eagles are children of the skies and playmates of the storm.

So God means that every soul which waits on him should soar. Not creep—not burrow in the muck and mire of worldliness; not crouch in abject submission as the slaves of men or Satan—but *soar.* When a soul binds itself to God, and lives a life of holy consecration, it is enabled to take wings and dwell in the atmosphere of heaven. He catches inspiration. He rises to the best thoughts, gains a wide outlook, and reaches to a companionship with the glorified. He *outflies* the petty vexations and low groveling desire that drag earthly souls down into the mire. His soul-life is hid with Christ in God. What to him are the fears of man, the greed for rusting lucre, the hunger for applause, the fear of poverty, or the dread of death itself? Why should he chafe and fret his spirit with the petty worries and anxieties of the worldling? What cares the eagle, as he bathes his wing in the translucent gold of the upper sky, for all the turmoil, the racket, the clouds, or the lighteniugs that play far beneath him? He flies in company with the sun! So a heaven-bound soul flies in company with God!

You may do this, my brother, if you will but wait on God; if you will but knit your inner life to Jesus. You will be amazed at the power of such a religion to lift you up, to carry you clear of low, base, sensual desires; to inspire sweet, pure, holy meditations; to enkindle joy in the darkest seasons of affliction, and to keep you serene and shining as the stars. Try it. Try more prayer. Try more to live with God. Set your affections on things above, and fasten your heart-treasures in heaven. So shall waiting on the Lord renew your strength. You will mount up with wings as eagles; you shall run and not grow weary, you shall walk and not faint.—*Theo. Cuyler.*

Sight and Faith.

"Conceive" says Dr. Chalmers, "a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society; conceive this to be the general character of the scene upon one side of his contemplation, and then on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon the earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling places, and become a solitary wanderer through the fields of nonentity? If space afford him nothing but a wilderness, would he for it abandon the homebred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would he not cling to the region of sense, and of life, and of society? and, shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy stretched over it?

"But if, during the time of his contemplation, some happy island of the blest had floated by, and there had burst upon his senses the light of its surpassing glories and its sounds of sweeter melody, and he clearly saw that thus a purer beauty rested upon every field, and a purer heartfelt joy spread itself among all the families, and he could discern there a peace, and a piety, and a benevolence, which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all;—could he further see that pain and mortality were there unknown, and above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not that what was before the wilderness would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes and beatific society. And let the existing tendencies of the heart be what they may to the scenes that are near and visible around us, still if another stood revealed to the prospect of man, either through the channel of faith or through the channel of his senses, then without violence done to the constitution of his moral nature, may he die unto the present world, and live to the loveliest world that stands in the distance away from it!"

Gehazi: or Covetousness.

The first mention of Gehazi, is when the good Shunamite prepared a place for the prophet and his servant. He did his master's bidding in those days very well, when there was no great temptation before him.

He took the staff, and laid it upon the dead child, but it was not revived until the prophet came. Although Gehazi was so near the prophet, and witnessed his devotion to God, yet he had secret hindrances in his own heart, so that he was not in the way to become a prophet—a man of God. He had great advantages in beholding the power of God with Elisha, but he was not obedient to the clear, and holy light. The pure disinterestedness of the prophet in doing good, does not seem to have impressed him with a desire to do likewise. Good example is so lost sometimes, that it is not understood. The prophet was absorbed in the honor and glory of God; he desired that the God of Israel should be known, and feared, and exerted the power of his office, with an eye single to him, who had peculiarly commissioned him, when he was about to remove his faithful servant Elijah, who had so wonderfully maintained divine right over the priests of Baal, and had Gehazi been the right man in secret integrity before God, he might have succeeded his master Elisha. No doubt he had the opportunity of attaining that honor.

We cannot always judge about people's responsibility, by their position. We would say, who so fit to be trusted, as the servant of the prophet? The secret to be questioned, is he sincere and true—does the outward call have the inward acceptance? Goodness in this world has more, or less, of cross and trial in its exercise; for compensation does not always attend honesty and truth immediately. Every life comes to a time of test—the good, and the bad—the good to be made better, and the bad to be made worse.

In the lesser incidents of the prophet's intercourse with the people, Gehazi no doubt was a faithful servant—and if otherwise, the prophet bore with him in silence.

But when Naaman the Syrian came in his incurable disease to be healed, the prophet burned with the holy desire to let the heathen nobleman know, that there was a God in Israel, and he was his representative; this was the glory and honor which filled his heart, which the possession of gold or silver could not inspire. Again, it was renewed to Elisha, that the mantle of Elijah rested upon him—the joy of the Lord filled his heart, and the great man's offer of reward, was in his sight, only, "a mule's burden of earth."

It was not the time to receive the gifts the prophet named—the great thing was, that this honorable man should return to his master, the King of Syria, and declare that the God of Israel still lived, and his prophet was there. These glorious thoughts filled the prophet's mind, while the covetous Gehazi was in a very different train of thoughts, how he should accomplish the desire, for this exposed gift; that he might possess simply, what his master had declined—he could not bear to let this chance of gain pass him—the covetous thought cherished a moment, soon brought forth the act. He hailed the expedient just to follow Naaman, and accept a gift, with a lie to plead for it, that his master had two guests suddenly come, and he was not provided for their entertainment. Poor Gehazi, he thought he had admirably succeeded, as the two servants of Naaman laid down their burden of raiment and shekels of silver in the tower—he made a good bargain, as he smiled upon the success in gaining this treasure—but he received more than he had reckoned for—the servants left for Gehazi their master's disease, which he had washed away in the Jordan. He had compromised his master's honor, and lied unto God, and was black in sin for that pitiful treasure. Ah, covetousness is a long chain of iniquity, and reaches to its own reward.

When he came before his master, Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "thy servant went no whither." But the secret of the Lord was with Elisha, and he said, "Went not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep and oxen, and men-servents and maid-servents?"

He did not give his poor servant a long lecture upon the sins of covetousness and avarice, but in the majesty of God's prophet said, "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever."

"And he went out from his presence a leper as white as snow." Thus poor Gehazi bemoaned himself a covetous leper until his dying day. "Be sure your sin will find you out." *Israelite Indeed.*

The Jews of the Holy Land.

Jerusalem, July 15, 1864.

"I cannot leave the Holy City, now visited by me the third time, and in which I have now been staying a fortnight, without furnishing you with some particulars which may, perhaps, have some interest for your readers. Permit me to begin by pointing out to you a veritable amelioration since the last ten years—viz: since the day when we had the happiness to found the Mayer Rothschild Hospital—an establishment which according to the statements of the Prince of Wales, M. Renan and all travelers, has no equal in the whole East, and is nowhere surpassed in point of food, cleanliness, and the spirit of charity which presides in this institution, and which is everywhere useful but here indispensable. It is a true school of civilization; please to observe that besides eighteen beds always occupied, six thousand patients are annually attended to, receiving here every necessary help. Among these are Christians of every denomination, as well as Moslems, and naturally also Jews from Kurdistan, Bokhara, Persia, India, Bagdad, Samarkand and all European and African countries: and Dr. Rothziegel, late second physician in the great hospital of Vienna as well as his worthy spouse, discharge here with probity and great delicacy a high and laborious mission. It is thence and from the industrial school, from which have issued within the last ten years 150 workmen that have proceeded all the elements which constitute the amelioration in the condition of the population; the young people are reckoning it as an honor not to be comprised among those who receive charity, as far as Alexandria, Beyrout, and even Constantinople, and belong to the workmen of our establishment. The houses of refuge arising from a bequest of the late Judah Touro, are outside the city, giving shelter to forty families, and will, as soon as the funds shall be forthcoming, give shelter to two hundred families. The Jewish population, undoubtedly at present in Jerusalem, exceeds 9,000, and in all Palestine, 20,000 souls. Besides Poland, it is Morocco and Tunis which have within late years furnished the largest contingent of immigrants. A commercial movement, powerful in the ports of Jaffa and Chaiffa, has attracted a considerable number of Jewish families, who have opened warehouses and other establishments. The real causes of this trade are, the planting of cotton, which I have seen in the plain of Sharon; the creation of the Port-Said which draws most of its provisions from the coast of Syria, and the piercing of the isthmus of Suez.

"The opening of a European and French school for the girls does not meet with the least opposition, and shows that a true spirit of religious civilization begins to reign in the Holy City.

"Some remains of intolerance which still weighed on our co-religionists are disappearing before a true spirit of tolerance. Thus Yzzeth Pasha, Governor General of Jerusalem, has kindly promised me to extend his protecting hand to everything affecting our institutions, and in general the condition of our brethren. He apoligised for not having as yet been able to do everything, stating that it was necessary before all to consult the general feeling of the population and its wants; that he was little supported by the subordinate officials, but that everything was in a fair way of formation. Father Carlotti, of Coeldi, Vicar of the Holy Land and apostolic plenipotentiary of Jerusalem, has been pleased spontaneously to give orders in the presence of our consul, M. de Bouers, that our brethren should not be molested in the neighboring streets of the church of the Holy Sepulchre; the children were in the habit of throwing stones at the Jews who passed. To test these good intentions, M. Altras and myself went in full daylight, at 10 o'clock in the morning, to the church of the Holy Sepulchre. A very hopeful feeling of honor is arising, and should we one day succeed in making of this patriarchal city a centre of religious studies, a kind of Israelitish university for the East and the adjoining countries, many obstacles would be removed, and we should have raised a worthy monument to the noble spirit of our age; we should have replaced a pauperism by the repayment of a debt, by creating establishments which will procure a livelihood to those attaching themselves to them, and this while diffusing sound knowledge based on the religious sentiment. "Albert Cohn."

—*Selected.*

No Resurrection for the Ungodly.

Paul says: "That which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. xv. 37, 38. Translation is to change the living saints at Christ's coming from a mortal state to an immortal, without a passage through death; and resurrection is to restore the dead saints as vegetation springs from the earth. If Adam and Eve had formed a worthy character by obedience to the laws of God they would have been translated like Enoch.

My life for 75 years past greatly surprises me. To think how the traditions of men have led me; traditions all in plain contradiction to the letter of the Bible. 1st. The immortal soul. 2d. Eternal misery the penalty of God's law against sin. 3d. Of necessity I had to believe that the wicked would have a resurrection and a second death, or loose my excellent creed before mentioned. Now we will see how this agrees with the words of Christ. "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." He cannot rise. John iii. 36. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you: he that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." John vi. 53, 54. Christ makes moral character the test of resurrection.

Jonathan Willon, the old Pilgrim, yet alive. May 22d, 1865.

The Wages of Sin.

This is so plain in Scripture, and is so every where inculcated,—that the wages of sin is death, and the reward of the righteous is everlasting life,—the constant language of the Scripture in the current of the New Testament as well as Old, is life to the just, to believers, to the obedient, and death to the wicked and unbelievers,—that one would wonder how the readers could be mistaken where death is threatened so constantly, and declared every where to be the ultimate punishment and last estate to which the wicked must all come. To solve this, they have invented a very odd signification of the word death, which they would have stand for eternal life in torment. They who will put so strange and contrary a signification upon a word in a hundred places, where, if it had not its true and literal sense, one would wonder it should be so often used, and that in opposition to life, which in those places is used literally, ought to have good proofs for giving it a sense in those places of Scripture directly contrary to what it ordinarily has in other parts of Scripture and every where else.—*John Locke.*

God's National Plan.—A Proposition.

Ever since the republication of the articles on the above-named subject in book or pamphlet form was suggested, the necessity for the work has grown stronger and stronger in the writer's mind. It must be done. The Christians of this nation should be fully informed on this subject, and we are determined to do our duty in the premises.

After some thought, we have concluded that a republication of the work in book form will be unsatisfactory, for the reason that it must of necessity be incomplete. It would be unreasonable to suppose that the first superficial glance into such a vast subject exhausts it. In the nature of the case, the evidence will increase every day, compelling a change in details already announced, and opening a wider field to reflection and investigation. Some very important *new* points have attracted our attention since we wrote our articles, some of which we have noticed in the Herald.

We now have a proposition to make. The writer proposes to publish *a magazine*, to appear we will say, every three months, or as often as funds will allow, in which he will republish *all* that has hitherto come to light on the subject mentioned, and all that shall hereafter be discovered. In this way the subscribers will have the satisfaction of being constantly posted on one of the grandest themes of this wonderful and startling epoch. We want to get the magazine up in good style, so that it may be bound by those who prefer to keep it thus.

In pursuing the suggested course, we have another object in view. The Herald of Life contains a great deal of matter, interesting for the moment, but evanescent. It also contains some things which we all feel like saving, (Biblical criticisms, &c.) and saving too in a form that is convenient and suitable. There should be a standing repository for all such matter. "Gather up the fragments that nothing be lost." The proposed periodical would supply our lack in this particular,

While accomplishing these desired ends, the magazine would furnish a place for the discussion of questions that merit a more thorough and deliberate investigation than is practicable in a weekly periodical.

The writer's mind is fully made up for the accomplishment of this project, but it will perhaps depend on the encouragement he receives *how soon* the first number will be published. We should like to start it by October. Each number may be stereotyped, so that it can be scattered as widely as the demand may extend. All thinkers who believe in another age of mercy to mortals, and who believe in the unimpaired integrity of God's covenanted relation to Israel in the flesh, and who are in favor of searching for truth, should be interested in a work like this. Those who wish to take the first number will please let us know. The price will be announced hereafter, as the exact size and expense of the magazine is to be determined. We propose to make it a Library of useful matter. Shall our proposition be carried out?

Joseph T. Curry.

The Flag and the Cross.—In the Senate of the United States, in the year 1862, Mr. Johnson, now president of the United States, gave expression to the following sentiments: "But let us go on; let us encourage the army and navy; let us vote the men and the means necessary to vitalize and bring into requisition the enforcing and coercive power of the government: let us crush out the rebellion, and anxiously look forward to the day—God grant it may come soon—when that baleful comet of fire and blood which now hovers over this distracted people may be chased away by the benignant star of peace. Let us look forward to the time when we can take the flag, that glorious flag of our country, and nail it below the cross, and there let wave as it waved in the olden time, and let us gather around it, and inscribe as our motto, 'Liberty and Union, one and inseperable, now and forever.' Let us gather around it, and while it hangs floating beneath the cross, let us exclaim, 'Christ first, our country next.' Oh, how greatly rejoiced I should be to see the dove returning to the ark with the olive leaf indicating that land was found, and that the mighty waters had abated. I trust the time will soon come when we can do as they did in olden times, when the stars sang together in the morning, and all creation proclaimed the glory of God. Then let us do our duty in the Senate and in the councils of the nation, and thereby stimulate our brave officers and soldiers to do theirs in the field."

As kindled brands, if left to themselves separately, would be soon extinct; but, when thrown together, burst into a blaze, so is every feeling heightened immeasurably in ardour by the union of men in parties.—*Whately.*

APPOINTMENTS.

Joseph T. Curry will preach in Kast Hall, Boston, June 18 and 25.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Israelitish Origin.—A work on Prophecy. It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Note.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—Ed. of Her.

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Books and Pamphlets

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On all books and pamphlets sent by mail the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Argument from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Essay on Immortality, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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Poetry.

THE NATION'S JUBILEE.

BY MRS. S. A. COLVIN.

A Hymn of rejoicing, especially adapted to the celebration of peace.

Hark! what joyous peals we hear,
Hill and vale resounding;
Gladsome notes salute each ear,
Every heart's rebounding;
Smiles on every face we see,
All unite in harmony,
'Tis our nation's jubilee,
Glory, Hallelujah.

Lo! the morn of peace has come;
Glory, Hallelujah:
Let the joyful tidings run;
Glory, Hallelujah:
Rocks and hills your silence break;
Nature every where awake;
Come and in our joys partake;
Glory, Hallelujah.

Four long weary years have past;
Years of bitter wailing;
Woe upon our land was cast;
Grief each heart assailing;
Now the darksome night is o'er;
Fear we not the war cry more!
Peace doth reign upon our shore;
Glory, Hallelujah.

We have set the captive free;
Glory, Hallelujah:
Join they in our jubilee;
Glory, Hallelujah:
We have bound the monster fast,
Cause of all our woe; 'tis past;
Right and justice reign at last;
Glory, Hallelujah;

Powerless is the traitor's arm;
Glory, Hallelujah:
They can us no longer harm;
Glory, Hallelujah:
Long and bitter was their reign,
To our country's grief and shame;
We are free; rejoice again;
Glory, Hallelujah.

Oh! the blood this boon has cost;
Oh! the tears of sadness;
We rejoice it is not lost;
Grief has turned to gladness,
For the blood of patriots shed—
For our loved and martyred dead—
Glory's rising from their bed;
Glory, Hallelujah.

Fell by the assassin's hand
From his lofty station,
He, the noblest of our land,
Ruler of our nation;
Stroke that filled our land with gloom,
But uniting o'er his tomb,
Justice sealed the traitors doom;
Glory, Hallelujah,

God allowed this stroke to fall
For a signal blessing;
To unite us, one and all,
Through this grief distressing;
From our loved and martyred slain,
Came a sterner voice amain,
Cleanse the land from slavery's stain;
And secure thy freedom.

Gladly we that voice obey,
And no longer dally;
With its poisonous breath away,
Sons of freedom rally.
Death to traitors, one and all,
Let them in their own pits fall:
Shout, JEHOVAH reigns o'er all,
Glory, Hallelujah.

Raise again the joyful shout,
Glory, Hallelujah:
Let the gladsome peals ring out,
Glory, Hallelujah:
Praise the Lord, our land is free
From the curse of slavery;
'Tis our nation's jubilee:
Glory, Hallelujah.

Children's Department.

THE TURNING OF THE LEAF.

"Now that the war is over," said William, "I should like to know, for my part, what has been gained by all the fighting."

"Why," replied Susie, his sister, who liked to say witty things even on the most serious subjects, "Cousin Primly has got a commission, and Mr. Shoddy has got rich, and Tom Noddy has got a wooden leg, which they say he can skate and dance with, and the Rebels have got whipped! But, really," said she, "I should like to understand a great deal better than I do what the fighting was for, what brought it about, and all that; and I wish Uncle Rodman would tell us."

Thus appealed to, Uncle Rodman laid his newspaper on the table, placed his old silver-bowed spectacles upon it, crossed his legs, put his fingers together, looked contemplative, as if putting his thoughts together at the same time, and finally addressed the young folks of the household in this manner.

"I am very glad to hear you express a wish to know more about the conflict that is now closing. It has been the great event of the century, and you ought to have a clear general idea of its origin and results. You were quite young when it began, for that was four years ago; and it was not to be expected that you should then understand what so many grown people failed to appreciate. But you are older now, and the terrible meaning of the war is clearer to us all than then.

"In a word, children, slavery was the cause of the war; and God permitted the war in order that slavery might be destroyed."

"That's it, in a nutshell!" cried Susie.

"Whom the gods would destroy, they first make mad," quoted William, from some book he had been studying.

"That is true," said Uncle Rodman; "and it would really seem that slavery had been made insane in order that it might rush to its own destruction. The rebellion was a stupendous piece of folly, as well as stupendous wickedness.

"Mr. Lincoln, and the people who elected him, had no wish to interfere with the 'peculiar institution', as it was called, in the States where it existed four years ago. Unjust and unwise as it was to keep human beings in bondage, they did not feel that the law gave them any right to take the slaves away from their masters by force. Many of us would have been glad to convince the South that it would have been better for both slaves and masters—far better for the Slave States themselves, and for the whole country—that all men, women, and children should be free. But that was a truth which the South would not tolerate, and those who attempted to teach it there—even those who were suspected of believing it—met with the worst treatment; for even hanging was considered too good for an Abolitionist. Indeed, slaveholders and slave hunters became so violent, unreasonable, and wicked in their opposition to all who thought slavery wrong, in their hatred of free institutions, and in their attempts to carry slavery into new States, and to catch their slaves wherever they could be found in the old Free States, that a few believed, with John Brown, that it was right to resist force with force, and go with arms to rescue the negroes from the hands of their masters.

"But the most the Northern people expected to do, when they made Abraham Lincoln President, was to keep slavery out of the new States that were coming into the Union. That the Southern leaders knew. But they could not submit to any such decrease of their power. Accustomed to ruling their slaves—accustomed, too, for many years, to ruling the nation—they had grown arrogant, conceited, overbearing; they would not abide by the decision of the ballot-box, which had made Mr. Lincoln President; so they determined to destroy the government they could not control. They seceded—declared their States independent of the old Union, and formed a new 'Confederacy,' with slavery as its 'corner stone.'

"Even then we had no thought of making war upon them. The North would never have made war upon the South. We did not believe in war; but thought that all our troubles should be settled peaceably by the ballot-box, and according to the Constitution. But the rebel leaders, proud, ambitious, confident that they could override Northern freemen as they had so long overridden their black slaves, recklessly, and most forcibly indeed, made war against us. They seized forts, arsenals, and navy-yards, which belonged solely to the United States. Fort Sumter, in Charleston Harbor, did not belong to South Carolina, but was the property of the United States government; this the rebels opened fire upon, on the 12th of April, 1861, and compelled its surrender. Major Anderson hauled down the stars and stripes, and marched out with his little garrison. The whole South was jubilant. They thought they had done a wonderful thing. They were going to have Washington then, and call the roll of their slaves in a very little while on Bunker Hill. Of course, the North could not resist them! Of course, we were too cowardly to fight Southern gentlemen! For they had come to believe that the slave-owning classes were the only chivalrous and courageous people on this continent.

"I said, 'the whole South.' But, besides the leading rebels, and the ignorant masses, deceived and misled by them, there was a large class of loyal Unionists in the South, who loved the old government, and opposed secession. How many of these noble men and women suffered and died, or became fugitives from their homes, rather than join the rebel cause! If only for their sakes, it was our duty to preserve the dear old Union they loved, and not permit them to be made citizens of a new Confederacy against their will. To this class belonged Andrew Johnson, our new President—a Southern man, who stood up manfully for the nation in his own State of Tennessee; who knows all the perfidity, cruelty, and craft of the traitors, and will, I trust, know equally well how to deal with them.

"Well, the rebels took up arms and attacked us; and there was nothing left for us to do, if we would preserve our rights, our self-respect, and the respect of the world, but to fight in self-defence. Everything was at stake—our existence as a nation, freedom, and the brightest blessings of civilization; for the slave power that would have subjugated us belongs to the dark ages. Children, there are two principles at work in the world: one is that of liberty and love to all men; the other is that of force, and the tyranny of the strong over the weak. We have been struggling here in America to develop the first principle; and if now we had tamely surrendered to the slave-power, which represents the other principle, how terrible, how disgraceful it would have been!"

"For my part," cried William, "I am glad we didn't do anything so mean as to submit to the old traitors! Why, Susie, only think of it! the rebels hated free schools—they wanted every man that works for a living kept ignorant, just like their slaves! They called us mud-sills, greasy mechanics, and all that, and said one Southern gentleman could whip five of us."

"I am so glad we didn't give up to them!" said Susie. "I feel just as I do when I have been reading a long, sad story, where there are bad men and women, and they have every thing their own way at first, and you think nothing can stop them, and you are so angry with them, and so sorry for the good people they treat so; but by and by something happens, and its so nice to have them finally caught in their own trap and punished! It makes me feel glad clear through!"

"Well, it has turned out so with the rebels. They have been caught in their own trap, most miserably. And slavery, for which they made the war, has been ground to dust between the two millstones. They have tried every means, and failed. They tried treason, they tried war, and at last they tried assassination, which is as much worse than open war as that is worse than peaceful measures in a bad cause. They failed in everything. Freedom has triumphed. The great evil of slavery has been swept away, and we have shown that a republican government, based upon the equal rights of all, is the best, the noblest, the strongest government in the world."

"O, it seems to me that killing President Lincoln was the worst thing I ever heard or read of in any history!" exclaimed Susie.

"My dear, you are right," said Uncle Rodman. "Even the assassination of a bad ruler is bad enough; but he was perhaps the most humane and forbearing ruler, as well as one of the kindest hearted men, that ever lived."

"What fools the rebels were," said William; "for everybody says he was their best friend."

"I believe that, children; for it was not in his nature to hate anybody, or to be actuated by feelings of vengeance. But the rebellion has stood on its two legs of folly and crime from the first. It was a great folly and a great crime to make war upon the government, to begin with. It was a great folly and a great crime to attempt to cut off the head of the nation by murder, to end with. And what horrors of folly and crime have walked between!

"But the slave-power, that brought on the war, and shed the blood of our brothers, and starved them in loathsome prisons, and inspired the last unparalleled atrocity—that power has been destroyed by its own mad ambition. Now we turn over a new leaf of history. Now we shall have peace founded on justice. So much we have gained; and is it not worth the cost? When I look at the future of America, I am dazzled by the glorious prospect. No more war; no human bondage; liberty and love for all, a reality then; a great and powerful nation—the greatest and most powerful the world has ever known setting aside forever the old barbarous rule of force, and living up to the golden rule of doing to others as we would be done by!

"A new page in human history indeed, that will be, children; and let us now begin and live worthy of that future. You, especially, who are young, belong to the new era of justice and human brotherhood; and O, let the fact inspire you now and henceforth with high aspirations, noble motives, and all generous thoughts and hopes!"

So saying, Uncle Rodman put on his spectacles, and took up his newspaper again, while the children sat seriously pondering what he had said.—*"Our Young Folks" for June.*

ENIGMA.

I am composed of 15 letters.

My 9, 5, 7, 1, 4, is what we all dread.

My 2, 7, 1, 6, 5, 9, is what we never should indulge toward any one.

My 8, 11, 13, 3, is what we get through Christ.

My 10, 6, 9, 15, 6, is what is very necessary in school.

My 14, 3, 7, 6, is what wicked people feel when they think of Jesus coming.

My 11, 10, 3, is one who tries to injure us.

My 4, 15, 8, 12, is a word in the Bible which usually signifies grave.

My whole is what we all prize.

AUNT LOUISA.

THE APOCALYPSE.

We think that the time-theorists of the present day make one fatal mistake in their interpretation of this book. We refer to their assumption that the 1260 days of ch. xi. 3, xii. 6; the time, times, and a-half of ch. xii. 14, and the forty-two months of ch. xiii. 5, each and all mean 1260 *years.* That such a long period is taken up in fulfilling the prophecy anterior to the coming of Christ, appears to us exceedingly suspicious; especially in view of certain significant expressions at the beginning and conclusion of the book. It appears that God gave this Apocalypse or Revelation to Jesus Christ "to show unto his servants things which must *shortly* come to pass." And at the conclusion of the vision Jesus thrice affirmed that he would "come *quickly.*" And the third verse of the first chapter says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep in mind those things which are written therein: for the time is *at hand.*" Can we believe that at least 1260 years have already been occupied in the development of the things written in the book? Would not the fact, if it were a fact, contradict the positive words of Christ "Surely I come quickly?" Did he mean "Surely I come in 1260 years?" or "Surely I come in 1800 years?" It cannot be.

But some one may say, "If you do not allow this intervention of eighteen centuries between the beginning and the conclusion of the fulfilment of the prophecy, pray what do *you* with the foregoing plain declarations concerning the immediateness of the Advent? If these things were 'shortly' to take place, and if the time was 'at hand' when the revelation was given, the entire book must be in the past." We answer that this theory is equally obnoxious to reason, although Prof. Stuart and other eminent scholars have endorsed it.

Our view is simply this: The Apocalypse of the future was not intended for, nor adapted to the church in the past. They had no more to do with it than they had to do with Christ's statements concerning the phenomena that would directly precede his Second Coming. The book was not understood in that day. It was sealed up like some of the prophecy of Daniel "to the time of *the end.*" It belongs to *no other* time: and this explains the mystery that has enshrouded it down to our days. The blessing upon those who read and hear the words of this prophecy and keep in mind the things that are therein written cannot apply to any period in the past, while as yet it was utterly mysterious. But *when* the book *begins* to be fulfilled, and clearly understood, *then* "blessed is he that readeth;" *then* "blessed are they that hear the words of this prophecy and keep in mind the things which are therein written;" for *then* the time of Christ's advent is *at hand. Then* we may give earnest heed to the thrice-repeated declaration of our Lord "Surely I come *quickly.*" This, we are persuaded, is the only true interpretation of the quoted statements. We take the position that whenever we are certain that any part of the Apocalypse, from its opening in the fourth chapter to its conclusion, is fulfilled, *then* we may know that Christ's Advent is "at hand," and that he will "come quickly." And this position necessarily involves another, that all the events from ch. iv. i. to ch. xx. i. come to pass in a *short* period of time. The theory that the 1260 days of the Apocalypse represent years appears to us simply impossible. "The things must shortly (speedily, quickly) come to pass," "for the time (of Christ's Advent) is at hand." There is no room for 1260 or 1800 years here. It is exceedingly probable that all the events within the indicated limits will be crowded into *seven years* of time. We make this statement not because we believe in any definite time, but merely to indicate our idea of what is meant by the adverbs "shortly," "quickly" and "at hand."

The question now is, Have we any reason to believe that we are in the vicinity of the fulfilment of the predicted things? We believe that we have. We are satisfied in our own minds that Rev. xiii. 18 is already unsealed. In our late remarks on the "Emperor's Book" the facts were represented. The first great clue to the Apocalypse is given us in the remarkable and wonderful circumstances connected with the Napoleonic Dynasty. We have now to remember the admonition: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep in mind those things which are written therein: for the time is AT HAND." "He that testifieth these things saith, SURELY I COME QUICKLY. Amen. Come, Lord Jesus." J. T. C.

THE HOPE OF THE FUTURE.

[Concluded from No. 33.]

The Apostle desired to be present with the Lord, not as a disembodied soul, for he says, "not for that we would be unclothed;" and hence, in harmony with this desire, he says, "in this we groan earnestly, desiring to be clothed upon with our house which is from heaven;" and, therefore, since this clothing upon, or re-creation of the human nature cannot take place till the resurrection, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,"—his desire to be absent from the body and to be present with the Lord, cannot be gratified, and he evidently did not expect it, from his reasoning, until the dead in Christ shall rise.

So far, then, from inculcating the doctrine that at death the soul of the believer is present with the Lord, this text forms part of an important passage in the Apostle's writings, in which he exhibits an utter disregard of such a doctrine, and declares that his own earnest longing was for the day of resurrection; when being absent from the body—that is, having parted forever with his mortality—he should possess his new immortal nature, in which he should behold, and be forever present with the Lord.

I leave, then, the teacher of the popular doctrine to explain this remarkable fact, that here (as in the two places which we have previously considered,) the Apostle says nothing of the blissful interval between death and resurrection—expresses no desire in reference to this interval; but as if impatient of it, he groans and earnestly desires to be clothed upon with his "house not made with hands, eternal in the heavens." The conclusion is unavoidable, that the Apostle Paul knew of no such a state of intermediate blessedness for the soul: the consummation of his wishes is thus expressed—"if by any means I might attain unto the resurrection of the dead."—(Phil. iii. 11.)

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expression, "clothed upon," and "at home in," and "absent from the body," it is alleged, must signify something distinct from the clothing and the body. That which is clothed upon, and which is at home in or absent from the body, is the immortal soul. Now this looks very specious; but admit it for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their building of God—their spiritual body—their new condition of future life—which he had shown in the first epistle, will be bestowed at the resurrection. Groaning under the burden of a present mortality, he earnestly desires that the time may soon arrive when, possessed of his spiritual body, "mortality shall be swallowed up of life." Until this clothing upon, —that is, until the resurrection,—it is obvious that mortality reigns,—it is not swallowed up of life. But how does this instruction of Paul's agree with the popular belief that the immortal soul at death escapes from its prison-house of clay, and that at this moment

"There is a land of pure delight,
Where saints immortal reign"?

The Apostle is evidently at variance with the modern theology on this point, when he teaches that not until we are "created in Christ Jesus,"—invested with our spiritual body,—clothed upon by our building of God,—the grand result is accomplished, mortality is swallowed up of life.

Besides, on the supposition that the being absent from the body and present with the Lord, refers to the immortal soul leaving its corporeal abode and ascending to God, how I ask, does this statement follow as an inference from what the Apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say, "Therefore, we are always confident," &c? The substance of Paul's statement is that he earnestly desired the arrival of resurrection, that he might be possessed of his spiritual and immortal nature. What logical connection is there between this emphatic desire, and the statement, that, when he died, his disembodied soul ascended to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and furtively reared upon it.

But further, if we are to understand that apparent something which is clothed upon to be the spiritual nature or soul, then the Apostle plainly avows that he had no desire for this intermediate state; for he says, "*Not* for that we would be unclothed." Even with this gloss, his longing is for the redemption of the body at resurrection. Let it be noted, that according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss, as in the true exposition of the passage as given above, he is made to affirm that he would rather not participate in it; he does not desire disembodied bliss,—"Not that he would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Once more, if it be affirmed that the imagery of being clothed upon represents the popular notion of the soul as something within which is clothed upon with its earthly house or building of God, then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith discarded from the orthodox belief; for it is written "This corruptible must put on incorruption, and this mortal must put on immortality." This something within,—the soul, must put on incoruption and immortality, and is itself called "this corruptible, and this mortal." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory."

The attempt to evade the proper meaning of the Apostle's language, does but involve the disconcerted polemic in greater perplexities, and in the end lead to his being entangled and taken in his own net. Candor must compel the acknowledgement that the very prevalent custom of quoting this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death, is most unwarantable; a very gross and mischievous perversion of his meaning.

The hope which the Bible bids the believer in Christ cherish is the hope of future life by means of resurrection from the dead. The great importance of the doctrine of the resurrection in the Christian religion is shown by St. Paul, when he says that "if the dead rise not, then they which are fallen asleep in Christ are perished." And in one of his epistles he speaks of certain persons in his own age who denied the future resurrection, which denial, he says "overthrew the faith of some." If there be no resurrection, then there is no intermediate consciousness for the dead in Christ; they "are perished:" and the denial of this doctrine was to altogether overthrow the Christian faith—because if there be no future resurrection, then there is no life after death; no future life at all. Here it is at once apparent how pernicious is the influence which the expectation of a state of bliss for the separate soul after death is upon the doctrinal system of Christianity. The resurrection is comparatively forgotten, or at all events, is but little heeded by the Church of modern times. This great event is, by the general concurrence of Christian professors, regarded as very remote, as far hence in the history of the human race. In consequence, it has little practical influence upon the spiritual life of Christians, and is very rarely referred to in the modern so-called orthodox preaching. The reason is obvious, the church is anticipating a preparatory glory for the separate soul; and believing the soul to be essentially the human personality, it entertains but little thought about its companion in the grave.

Besides this, there is yet another and most serious evil resulting from, or at least fostered by the unscriptural notion of the soul's separate state of happiness in death. The evil referred to is the general infidelity of the church on the subject of Christ's personal advent as an event to be daily looked for and desired by the faithful. Our Lord frequently urged his disciples to watch and wait for his coming, lest, coming suddenly, he should find them sleeping, and not actively engaged in his service, and anticipating his arrival. The Apostolical epistles also exhibits the expectation of Christ's speedy coming as a grand motive to Christian faithfulness. When Christ comes again, it is to raise the dead Church to life, who will slumber in their graves, until they "shall hear his voice and come forth." The resurrection depends upon the second advent of Christ, who is "the resurrection and the life;" hence every Scriptural believer longs with Paul for the "redemption of the body," and that he may "attain unto the resurrection of the dead,"—and with John utters the fervent prayer that his Lord may come quickly. "He which testifieth these things saith. Surely I come quickly. Amen. Even so. Come Lord Jesus!"

Very much, indeed all, of the obscurity of the passage under consideration, arises from understanding what are evidently but figurative expressions in a strictly literal sense. The popular interpretation of this ill-used text owes all its value to this great mistake. Expositors insist upon the phrases clothed upon, absent from, at home in, being understood as strictly literal expressions, and hence they speak of that which is clothed upon; that which is at home in. And this something they maintain is the separate soul. Now the language of our text adopts the imagery of clothing, as most common and familiar to the ancient Hebrews, and it is manifestly to do violence to a law of writing and speech, to take figurative expressions in a rigidly philosophical and literal sense. Being "clothed upon with our house which is from heaven," simply signifies becoming possessed of the spiritual or immortal nature, without any reference to the manner of the possession. And so also "to be absent from," and to be "at home in" the body, does not indicate the manner, but simply the fact of mortality, or superiority over it by being immortalized. In Peter's second epistle, ch. i. 18, the Apostle thus writes—"I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle." On this passage the pious and learned Dr. Watts thus comments—"The soul or thinking principle of the Apostle Peter, which is here supposed to be himself, is so plainly distinguished from the tabernacle of the body, in which he dwelt for a season, and which he must 'put off' shortly, and most evidently implies an existence of this thinking soul, very distinct from the body, and which will exist when the body is laid aside. Surely the conscious being and its tabernacle or dwelling place, are two very distinct things; and the conscious being exists when he puts off his present dwelling."—*Essay towards the Proof of a Separate State.*

Here is an example of forcing a meaning out of the figurative terms by which a truth is illustrated; a method of interpretation which, if cast in a canonical form, the eminent Doctor would not for one moment have allowed. In proof of the incorrectness of the Doctor's exposition of the above passage, let the reader endeavor to interpret on his principle the following kindred texts,—"Put ye on the Lord Jesus Christ."—Rom. xiii. 14. "As many of you as have been baptised into Christ, have put on Christ."—Gal. iii. 27. "Seeing that ye have put off the old man with his deeds, and have put on the new man."—Col. iii. 9, 10. "Put on, therefore . . . . . . bowels of mercies," &c.—Col. iii. 12. "Put on charity." —Col. iii. 14. "He put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."—Isa. lix. 17.

Prof. Hagenbach, summing up his historical sketch of the opinions of the Primitive Fathers on the soul and its immortality, thus writes,—"The whole question, however, had more of a philosophical than Christian bearing, as the idea of immortality itself is abstract-negative. On the other hand, the believer by faith lays hold of eternal life in Christ as something really existing. The Christian doctrine of immortality cannot, therefore, be considered apart from the person, work, and kingdom of Christ, and must rest upon Christian perceptions and promises."—History of Doctrines, vol. 1., p. 153. J. P.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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THE 1260 DAYS OF DAN. VII.

If these days are a symbol of years, as most seem to suppose, and mark the period of the continuance of the Papal power from its supremacy to its close, then the question arises, when did that supremacy begin?

We wish, after the experience of the past, to speak without positiveness as to any given year in which that period commenced. If, however, we are to look for the supremacy of the Bishop of Rome as the point at which to commence, he could not have had that supremacy as late as A. D. 590. "Bower's History of Popes," printed in "London, 1750, is before us. Bower was "Public Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo and Macerata; and in the latter place Counselor of the Inquisition." Here then we may expect correct information relating to the Papacy.

Bower informs us, Vol. 2, page 459, that the "Emperor Mauricius" assembled a Council of the Patriarchs, all the Senators of the Imperial City, and the Metropolitans:" that, "By this great Council was confirmed to John of Constantinople, the Title of Universal Bishop, to be enjoyed by him, and his successors in that See." Bower adds—"I say confirmed, for the Bishop of Constantinople had long before this time a lawful claim to that Title."

Here is evidence that the Bishop of Rome was not Universal Bishop up to this period, 588. It is true that this transaction at Constantinople stirred up the rage of the Bishop of Rome, and he called upon the former to "renounce the title which he had usurped in the pride of his heart, at the instigation of the devil, to the great debasement of the rest of his brethren." Shortly after, the Bishop of Rome died, and was succeeded by "Gregory the Great," in 590. Gregory, at the time of his election, was evidently, for the times in which he lived, a good man, and it was a source of great distress to him to be called to occupy the post of Bishop of Rome.

As late as 596, Pope Gregory declared that the title of Universal Bishop was "scandalous, profane, blasphemous"—and that "whoever calls himself Universal Bishop, or desires to be so called, in the pride of his heart, is the forerunner of Anti-Christ." Bower, Vol. 2, page 515.

Could he at the same time, himself, have been a Universal Bishop, or exercising the functions of such an office? We think these facts are sufficient to establish the point, that, up to this time, the Bishop of Rome had neither claimed nor used the prerogative of a Universal Bishop. If others had sometimes called him so, that does not at all affect the question: he clearly never had been such in fact down to 596.

Gregory, like most other men raised to high offices in the church, became corrupted; and towards the last of his life manifested the spirit of devils more than the spirit of Christ, which seemed to characterize him at first; and it is truly painful to see the change that came over him, in his controversy with the Bishop of Constantinople.

In the month of November, 601, "The Emperor Mauricus was driven from the throne, and inhumanly murdered, and one Phocus a Centurion, raised to the Empire in his room." Bower, Vol. 2, page 529. Mauricius had given no particular provocation to Phocas, who was quite unknown to him, and yet the tyrant, not satisfied with putting him to death, for his greater torment and grief, ordered five of his sons to be first inhumanly murdered before his face. Such a scene of unparalleled cruelty drew sighs and tears from all the spectators but Mauricius himself, who beheld the death of his children quite undisturbed, without shedding a tear, or betraying the least mark of grief or concern. During the whole time of that tragedy, the most shocking to the eyes of a parent that was ever beheld, he continued, in appearance, quite unaffected, only repeating, as each of his children received the fatal blow—Just art Thou, O Lord, and Righteous are all thy Judgments. Mauricius was beheaded last, and their heads were all brought to Constantinople and cast into a heap near the Tribunal, where they lay till they became offensive, then the Tyrant [Phocas] suffered them to be buried."—Bower, Vol. 2, page 531.

We have given this extract for two reasons—First, to show the wicked character of Phocas, who is hereafter to establish the supremacy of the Bishop of Rome: and, Second, to show how Gregory the Great had apostatised from the spirit that characterized him at his election. After Phocas had manifested his horrible depravity and cruelty towards Mauricius and his family, Gregory wrote him a letter, in which he says—"We have been hitherto most grievously afflicted; but the Almighty has chosen you, and placed you on the Imperial Throne, to banish, by your merciful disposition, all our afflictions and sorrows. Let the heavens, therefore rejoice, let the earth leap for joy; let the people return thanks for so happy a change." Bower, Vol. 2, page, 533.

In the same letter Gregory says—"May the Holy Ghost that dwells in your breast, ever guide and assist you."! Phocas commenced seeking the favor of Gregory, Bishop of Rome, because his wickedness did not meet with favor from the Bishop of Constantinople, who opposed his murderous projects against the family of Mauricius. "The Empress Constantina, and her three daughters, had fled for refuge to one of the churches of Constantinople. Phocas ordered them to be taken by force and publicly executed. But they found in the Patriarch Cyriacus, a kind friend and protector, who opposing with great resolution and courage, the execution of the order, would suffer no kind of violence to be offered them in their asylum."—Bower, Vol. 2, page 537.

From that time Phocas conceived a hatred of the Bishop of Constantinople, which the Bishop of Rome took advantage of to gratify his own envy and hatred; hence he flattered the blood-thirsty tyrant, Phocas, and extolled him almost to a God. Gregory died in 604, on the 12th of March. If Phocas conferred on him the title of Universal Bishop, Bower has not recorded it: though it appears that he took every opportunity to oppress the Bishop of Constantinople and exalt the Bishop of Rome. On the 13th of September, the same year that Gregory died, Sabinian was chosen to fill the vacancy of Bishop of Rome. He proved to be a wicked, avaracious, and cruel wretch, and was hated by the Roman people. He died, or was killed, Feb. 22d, 606. He was succeeded by Boniface III. His election, Bower supposes, was not till about one year after the death of Sabinian; yet he says, "no writer accounts for" so long "a vacancy." It is possible that the defect may be in the date of his election; and that it should have been 606 instead of 607.

With respect to Boniface, we shall give a copious extract from Bower, Vol. 2, page 545. "Boniface was a Deacon of the Roman Church; was a native of Rome, and sent by Gregory, in the year 603, to Constantinople, with the character of his Nuncio [Envoy or Messenger] to congratulate, in his name Phocas on his accession to the Imperial Crown. Upon the death of Gregory he returned to Rome: and Sabinian, dying soon after his return, he was chosen to succeed him, as one who was not only well known to Phocas, but greatly favored both by him and his wife; for by flattering the usurper, as Gregory had done, and conniving at his cruelties, if not applauding him in them, while the rest of mankind exclaimed against him as an outrageous Tyrant, he had so insinuated himself into his good graces, as to become one of his chief favorites, or his only favorite, being the only person in the whole city of Constantinople, who approved, or could so dissemble as to make the tyrant believe that he approved of his conduct. For that merit alone Boniface was chosen; and though he enjoyed his new dignity but a short time, for he did not even live to the end of the year in which he was raised to it, yet it may truly be said, that to him alone the *Roman See* owes more than to all his predecessors together. For he no sooner found himself vested with the Papal Dignity, than, taking advantage of the partiality and favor of Phocas to him, and of his aversion and hatred to the Patriarch Cyriacus, he not only prevailed on the Tyrant to revoke the decree, settling the title of Universal Bishop on the Bishop of Constantinople, but obtained what no man could have believed could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all the historians to a man, and obtained a new decree, settling on himself and successors, that very title, which his immediate Predecessor, but one, and all his Predecessors, the best and greatest, had so often condemned in any Bishop whatever, and rejected with the utmost abhorrence, when offered to himself, as vain, proud profane, impious, execrable, blasphemous, anti-christian, heretical, diabolical.

"Boniface could not but know that the controverted title had been thus stigmatised over and over again, by two of his Predecessors successively, Pelagius II. and Gregory. But so inconceivably great was his ambition, so utterly unbridled was his desire of exalting his See, that rather than let slip the favorable opportunity that now offered of raising it higher than it had ever yet been, or, in the opinion of his predecessors, ought ever to be, he chose to stand condemned, out of their mouths, as a *Heretic*, a follower of satan—a rival of satan in pride—and the forerunner of anti-Christ. The Edict issued by Phocas on this occasion has not reached our times; but that thereby the Decree of the Council of Constantinople in 588, entailing the title of Universal Bishop on the Bishop of Constantinople, and his successors was revoked and annulled; that the said Title was transferred from them to Boniface, and his successors, and the Bishop of Rome declared the head of the whole Catholic Church, is what all the historians, whom I have quoted above, unanimoulsy vouch.

"In the Bishop of Constantinople, the title of Universal Bishop is generally thought to have been no more than a badge of honor, or an honorary title, without any accession of power. And it does not appear, that in virtue of that title, he ever exercised or claimed any. But Boniface had scarce obtained it when he took upon him to exercise an answerable jurisdiction and power—a jurisdiction to that time [606 or 607] *unknown* and *unheard* of in the Catholic Church. No sooner was the Imperial Edict, vesting him with the title of Universal Bishop, and declaring him Head of the Church, brought to Rome, than he assembled a Council in the Basilic of St. Peter, consisting of 72 Bishops, 34 Presbyters, and all the Deacons, and Inferior Clergy of that city: he acted there as if he had not been invested with the title alone, but with all the power of an Universal Bishop—with all the authority of a supreme head; or rather, *Absolute Monarch* of the Church. By a Decree which he issued in that Council, it was pronounced, declared and defined that no election of a Bishop should henceforth be deemed lawful and good, unless made by the people and clergy, approved by the Prince or Lord of the City, and *confirmed by the Pope*, interposing his authority in the following terms:—'WE WILL AND COMMAND.' Thus was the power of the Pope, as Universal Bishop—as Head of the Church, or in other words, the *Papal Supremacy*, first introduced."

Such appears to be the true history of Papal Supremacy. Whatever may be said of the acts of Justinian in 533 to 541, it is clear no Bishop of Rome claimed or exercised that power till the period brought to view by Bower, as briefly presented in the foregoing extracts. Now, unless the Papal Supremacy can be dated from the decree of the Council at Constantinople, 588, which is not at all probable, there is no point of time short of 604 to 607 for it. From that point 1260 years carry us to 1864 to 1867, as the time when Papacy is to meet the "Judgment" of the "Ancient of days." We repeat what we have before said—the termination of 1260 years marks the sum total of the existence of the "little horn," Dan. 7th, and not 45 years before. It will be "destroyed," and there ends its "time, times and dividing of time." We are satisfied that those who take any other view of the subject are doomed to be disappointed.

The foregoing view we gave, substantially, seventeen years since, and were not a little ridiculed or sneered at by definite time setters; because, they said, we "put off the Lord's coming." But now some of those same persons, come forward and claim to have discovered that the Lord is coming in years which we pointed out seventeen years ago as the period when Papacy would fall, or be destroyed. Their assumption is, that Christ's second coming is in 1866—1868; and they believe the 1260 years of Dan. vii. ended half a century since, and that Christ is now to come. Our position is that Papacy falls between now and the close of 1868, probably; but that it does not follow, certainly, that Christ will then come; it may be several years later; and of this view they cannot complain, because they maintain the 1260 years of Papacy are long since past, but that the coming of Christ is yet future. The difference between them and us, is we believe there is time given in the prophetic numbers for the fall and destruction of the Papal power, and that the time is about '66 to 68. But we do not believe any such definite time is given for the second advent of Christ. They believe the days of Papacy (i. e., the 1260 days) ended long ago, and that the prophetic period is given for the coming of Christ, and that time is '66, 67 or 68, which we do not believe for reasons we have given in previous numbers of this paper.

THE POPULAR NOTION OF HELL.

The following will give an idea of what superstition can do by the aid of fancy to paint an "orthodox" hell. We think most "orthodox" teachers in these days would be unwilling to admit that they now believe in such a hell as here described. We hope the time is not far off when they will all abandon such absurd, unscriptural, and blasphemous ideas of the government of a holy, just, and loving God. Yet that the following is a fair sample of the ideas entertained of hell by most all christendom, who claim to be sound in faith, cannot be denied. That "the punishment of the wicked will be eternal" we have no doubt; but that such a punishment as is described in the following article is the true one, we no more believe than we do that God can lie. He has taught us "the wages of sin is death." Nothing short of this is the punishment proper; nothing beyond this is recognized as pertaining to that punishment of sinners in the word of eternal truth. Now read the following, and be astonished that good men were ever so blinded as to credit such a representation of God's dealings with the creatures his power brought into existence.

"The punishment of the wicked will be eternal. Hell fire will be unquenchable; Mark ix. 34. Everlasting, Matt. xxv. 41. The smoke of their torment will ascend up for ever and ever, Rev. xiv. 11. This eternity of punishment will be a fearful aggravation of it; if you saw a malefactor torn to pieces, with wild horses, or thrown down into a fiery furnace and there burnt to ashes, you would say that either of these were dreadful punishments, though the pain possibly might not endure a quarter of an hour, for death concludes all bodily pains here. What then will it be to endure the torments of hell forever? A small pain if it should last long would be very irksome; much more such racking pains by the stone, stranguary, gout, cholic and the like; if they should continue for a year or a month together, how miserable would they make life to be? Yes, if a man should hold out but one of his fingers in the fire but for a day, it would afflict him more than all outward comforts could delight him. The torments of hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not a day, or a month or a year, but forever; the wicked will be always dying, never dead; the pangs of death will be ever upon them, and yet they shall never give up the ghost; if they could die they would think themselves happy; they will always be roaring and never breathe out their last; always sinking and never come to the bottom; always burning in those flames, and never consumed; the eternity of hell will be the hell of hell. When our Saviour endured equivalent punishment to this of hell for his people, it had not this circumstance of eternity in it, there being not that need, because of the excellency of his person; in that though the pains of hell got hold on him, yet they could not keep him in hold; but he broke through them and triumphed over them, and could say in the conclusion, it is finished; but the damned will not be able to break through their punishment; they will be compassed about with it, and hedged in and shut down, and never be able to lift up the head; never shall they say of this punishment, it is finished, for their pains will always be as it were beginning; when they have spent the time of as many years in hell as there are stars in the firmament, sands on the sea shore, and motes in the sun, their torment will be as it were beginning, and no nearer a conclusion than the first day they were cast into that place. Who can express this eternity? When we launch forth our thoughts in the consideration thereof, we lose them quickly, it being such a deep which cannot be fathomed; such a vast ocean which cannot be measured; yet a little to extend your thoughts in the consideration of the eternity of the wicked's punishment, I shall by one or two suppositions illustrate something of the vastness thereof.

"Suppose this globe of the earth [on which we tread] was hollow, that it were filled up with great folio books as full as it could hold; and moreover their were books heaped upon it to fill up the whole circumference of the air round about it: yea that the whole space to the place of the utmost verge of the etherial heavens were filled with books, and all this vast number of books were filled with figures in the highest degree of multiplication. O what a number of books would there be in the whole space! What a number of figures in these books! And what a vast number would there be deciphered by these figures? A bit of paper half as broad as a half-penny will hold the figures of the number of as many years as has been since the creation of the world. What then would a whole leaf of a great folio book hold? What then would a room full of folios hold? What would the whole world full of folios hold? Now if at the end of time, when the wicked go to hell, God should fill the whole space of the world full of folios, full of figures, of numbers, and tell the wicked that every thousand years one of these numbers should be subtracted, and promise them when all the numbers were subtracted out of all these books, they should have a release out of their torments; they would have a small spark of hope, that after the subtraction of so many millions, millions, millions, of innumerable years, yet at last there would be an end, there would be time then set, and a wearing towards an end. Yea, if we could cast our thoughts so far on a supposition, that all this number of years, wherein all this number of years were subtracted, by one in a thousand years, were past and gone, yea wherein they were all subtracted, as many thousand times as the numbers of the figures in all these books would amount to; yet even then the punishment of the damned would be as far from ending as at the very first beginning of them.

"Yet if there were as many worlds, as the number of the books before supposed would arise unto, and these worlds continue as many years, as by this account there would be worlds; and all these worlds were filled with angels and men, and all these angels and men should be employed in nothing else from the beginning of these worlds unto the end of them, but in conceiving numbers of years unto the uttermost conception which they could have of numbers; to us what an inconceivable number of years would there be conceived by so many angels and men, in so many years, in so many worlds? Yet if all the vast number of years were joined to the end of the time, wherein all the number of the figures of so many before mentioned books, were subtracted by one in a thousand years, and these multiplied as many thousand times as numbers were conceived, such a vast number of years would reach a great way, but they would not be so much as a hair's breadth in the measure of eternity; and if you would suppose the space of all these years, too, to be spent by the damned in torments! even then their torments would be as far from a conclusion, as they were upon their first entrance into hell. Oh eternity! eternity! How infinite and immeasurable! How horrible will the thoughts of eternity be unto the damned, to be punished so extremely and that without any intermission or hopes of conclusion, to fall into such a horrible pit and fiery lake, and there burnt forever, without any possibility of ever getting forth! Oh dreadful! Oh blind world! Oh sottish sinners! that take no more care to avoid, and get deliverance from such a punishment, as this which they are exposed unto, and will be the certain consequent of sin, without repentance.—*Rev. Thomas Vincent.*

And we say—"Oh blind" priests that can preach such blasphemies, and pretend to father them upon the God of truth! and "Oh sottish" professed christians who can believe such abominable lies ever emanated from God who "is love!" "Father forgive them, they know not what they do;" the foul spirit of inherent immortality has blinded their minds.

THE TWO CLOCKS.

Two clocks stood on the mantel. One was large and somewhat old fashioned, and had a regular orthodox tick. It seldom got out of order, but performed its duty like a veritable time-server, as it was.

One day, a smaller clock, which had got into very bad habits, and was altogether unreliable, was placed by the large one to be regulated. The pendulum was adjusted, the hands set to correspond with its neighbor's, and then it was wound up. Such a time as it made! Tick-tick, tick-tick, just as fast as it could go. It really seemed as though it must be trying to get ahead of time. But for all it made such a fuss, it didn't really accomplish any more work than its less demonstrative neighbor. The hands worked around just the same on one as they did on the other, and pointed exactly to the hour on each.

"Now what's the use of your making such a to-do? You can't accomplish any more work than old Slow and Easy, who travels on his regular beat, and only asks to be wonnd up once a week."

"But I'm so little," said Fast and Furious; "it takes me longer to go over the ground, and if I didn't travel as fast as possible I should always be behind time." So away he worked, with the most irritating tick, tick, tick, tick, tick, that ever was heard, until we were oblidged to have it removed to another room, where our ears and nerves would not be annoyed by it.

I couldn't help thinking of my friend Nellie. It is such a pleasure to visit her. She keeps no servant, but everything about the house is in such complete order you might easily imagine that several pair of hands had been at work. Step into her garden; it is her especial pride, and she has every reason to be proud of it, for it bears evidence of care and culture. You will remain to supper of course. Nellie leaves you for a few moments. Although the kitchen is close at hand, you hear no sound of preparation, and have already made up your mind, perhaps, to partake of a frugal repast. The bell rings just as you are in the midst of an animated discussion with Nellie's husband, and you enter the dining room. Hot biscuit, delicious cake, preserved and canned fruit, with delicate slices of smoked tongue, look quite attractive to a hungry man. But Nellie's face is not flushed; and she appears so calm, it does stagger your credulity somewhat to believe that no fairy has assisted her in her culinary preparations.

A perfect contrast to this is my friend Mary. She is constantly in a flutter herself, and makes everybody else feel in a sort of "springy" state. Everything she does seems to be an exertion, and if you should hear her tell all she had to do, or had succeeded in accomplishing you might imagine her a modren Mrs. Hercules.

And such trouble as she has with servants! Why, no woman was ever so persecuted, and lived. If she sits beside you to sew, she jerks her needle through with such violence, and fidgets so unmercifully, that you feel as though you were doing the work yourself, and losing your breath by the operation. Mary always makes me feel tired when I am with her. She is like the little clock. She puts herself in a flutter and everybody else, and after all don't accomplish such a great amount of work as you might imagine.

The fast running clock makes us think of a certain class of advent believers: "fast and furious" when they have "definite time;" but when that has past you will hardly know if they "tick" at all. Dear souls, when will they learn to wait patiently for the Lord? He will come, and come at the right time, whether you tick fast or slow; so, try and keep steady doing or suffering the Lord's will "till he come;" thus shall you be found of him in peace, whether he comes "at midnight, at cock-crowing, or in the morning."

GOD NEAR.

The thought that God is near, is, to the soul that is reconciled to him, unspeakably precious. He whom angels adore, who is the light of the universe and the glory of Heaven, who can fill the soul that loves him with joy and praise—has verified to his saints the assurance, that if they draw nigh to him, he will draw nigh to them. In gloom, his presence has cheered them, and in trials they have found refuge in his strength. In solitude, in calamity, in prison, when heart and flesh fail, he is near. Though riches take to themselves wings and flee away, though friends prove faithless, though earthly hopes wither, the heart may still stay itself on him. What heroism the martyr has shown, sustained simply by the sense of a present God! How heaven has seemed to stoop to earth and embosom the lowliest dwelling, if only beneath its roof the prayer of faith was uttered, or the heart opened its doors to welcome the great, divine guest! How the darkness of the valley of the shadow of death has vanished, as the saint leaned upon the rod and staff of a present God!

Faith, that opens the minds's eye to unseen realities, reveals to us the smile of a Father in heaven bending in pity over his weak and erring but penitent child. He is near to hear the unspoken want, to interpret the inarticulate sigh. He is near to guide and counsel and sustain. The saint pillows himself upon the bosom of his love. He communes with him in "the still hour." He listens to his voice speaking in the everlasting oracles and the unchanging promises. It matters little where on earth it may be. An Eliot in the Indian's wigwam, a Schwartz amid India's jungles, a Martyn on his Perisan death-bed, all find themselves alike surrounded by the same all embracing presence; and the ocean wanderer feeling that that presence makes his bliss, can exclaim—whether in storm or calm—in the last words of Sir Humphery Gilbert, "It is as near to heaven by sea as by land."

Who would not crave the heritage of those who in all their way walk with God, and enjoy his presence? It is the conciousness of that presence that turns every resting place into a bethel, and every place of prayer into a Tabor, that takes from the mind the oppressive sense of solitude, and makes heaven near while yet we linger in mortality. Soon we shall have the full vision of Him whom not having seen we love. Though unseen, his everlasting arms enfold the child he loves, and his guiding counsel directs its steps.

CLOSET PRAYER.

The Christian, in the stillness and seclusion of the closet, is not alone with God the Father. Jesus, 'the angel of the covenant,' is there. Jesus loves the closet, and never tires with the pleadings of the suppliant. The blessed High priest is there, who can be touched with the feeling of our infirmity and weakness, haying 'himself suffered, being tempted.' Jesus, the sympathizing friend, is there, listening tenderly to the tale of all our cares, wants, trials, sorrows, temptations, and disappointments. Jesus, the counsellor, is there, waiting with the exhaustless supplies of a wisdom infinite in its resources, literally to bestow without upbraiding, waiting to enlighten all our darkness, and impart the wisdom which is profitable to direct all our affairs, no matter how trifling or insignificant they may seem to us. Has he not 'numbered the hairs of your head,' and does not his eye notice the fall of a single worthless sparrow to the ground? Jesus, the advocate, is there, ready to mingle our feeble plea with the fragrant incense of his all-prevailing intercession; for does he not say, 'I know that thou hearest me always?'—ready to work in the heart by the power of his Spirit, a mighty faith, which shall wing our petitions for a still more heavenly flight; for faith is to prayer, what the feather is to the arrow—it carries it upward, still upward, till it floats into the eternal presence, and brings down in answer a shower of blessings.

If such is the power of prayer—if it is the key which unlocks the treasury of heaven,

should the closet be such a neglected place? Why should the Christian slightly value his interviews with God, and Jesus, and the divine Spirit? Why should he fear to come with his confessions, his perplexities, his little daily difficulties, which are in truth his cross and crown of thorns? The child who loves and trusts his parent, asks not only for those things which constitute the necessities of life, but he comes with his minor and less conspicuous needs—and that formula of prayer, sublimely simple, which the Saviour has dictated for us, speaks not only of those deep and awful interests which concern us in the unseen, unknown future, but it says, 'Give us this day our daily bread!'

O, if we could only arouse our slumbering minds to take more adequate views of God in his goodness and condescension to us, how much more frequent and joy-freighted would be our visits to the closet, where he loves to meet his children with smiles and a blessing.

The Year 1866.

The following was taken from the *Hartford Times*, Conn. The *Prophetic Times*, Philadelphia, copies it and says, "We give it simply for what it is worth." It reminds us very much of the heathen oracles; it can be interpreted for good or evil; or for both good and evil as affecting different classes of men; the good and the bad. It may be interpreted of some dire calamity to America, or as a great blessing, by which "corrupters of the earth" will be destroyed. But we give the article to our readers as we find it. It is as follows:

"Some years since a discovery was made in this city which, though at the time regarded as only curious, seems now in the light of the present to be remarkable. A few days ago, an aged lady, a representative of a family of great repute in our Colonial days and in the early history of our State, died in this city. Among the estate which descended to her next kin was an old mansion situated on Main Street. Her heir, who is a gentleman now residing here, in looking over the various things which had been accumulating for more than a century, and stored away in the garret, found beneath a pile of rubbish a curiously carved, inlaid old box. The box is in itself a great curiosity; the carving upon it is very beautiful, and the whole finish of it is exquisite. The box was a good deal out of repair, and in looking it over to see what was necessary to be done to renovate it, upon one of the interior divisions were found written on wood these inscriptions of a prophecy. The first inscription is the rude rhyme:

"On July 14th, 1866,
America's fate is fixed."

Beneath it, in Latin, these words:

"O posteri, posteri, cavete vos
In anno 1866."—"O posterity, posterity,
Beware of the year 1866."

And signed,

"Propheticus es.—This is prophetic."

"Preceding these inscriptions is the date, July 14, 1766, and signed by the name of a gentleman who at that time was a distinguished inhabitant of Hartford.

"It will be observed that the date of this prophecy is ten years before the Declaration of Independence, and at a time when the attachment of the Colonies to Great Britain was at its height. That these inscriptions were made at the time they bear date there can be no doubt, for the signature above referred to is one which once seen cannot be mistaken, and occurs on many public documents in our archives."

The Tongue.—He that keepeth his tongue keepeth his soul from troubles, and not his only, but others also. But what a plague is the tongue of one whose heart has no, or very little grace. It is an unruly member full of deadly poison, set on fire of hell. By thy words thou shalt be justified, and by thy words thou shalt be condemned. How should Christians practice this exhortation, As He who hath called you is holy, so be ye holy in all manner of conversation. And let those who are given much to idle, unprofitable talk, but nevertheless wish to be considered Christians, take warning from these words: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."—*The Moravian.*

Jewish Prejudices Abating.—Rev. Dr. Mayer, of the Jewish mission at Leghorn, Italy, during a recent tour through Germany, when he was almost continually in Jewish society, says: "There was not only no hatred against Christianity visible, but, on the contrary, an uncommonly warm feeling of brotherhood and heartiness expressed. Among all these encounters and meetings of educated people, with a single exception, I found favor, cordiality, attention, and even response. If I compare these observations with circumstances of twenty or thirty years ago, when Christians had a dislike to Jews, and Jews looked upon Christians as idolators and enemies of Jehovah and his people Israel, I must come to the conclusion that the Spirit of the Lord has worked in a wonderous way, and that perhaps thirty years hence greater wonders will be acknowledged by Jews and Christians alike."

Magnifying Evils.—Man doubles all the evils of his fate by pondering over them. A scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding apprehensions of the sick. We should always look on the bright side of life's picture.

The Herald of Life.

NEW YORK, JUNE 21, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

The Western Mission.

Br. W. S. Campbell left this city last week, Wednesday morning, for Fulton Co., Ill., expecting to hold a Grove-meeting there, the first of a series of such meetings, to commence Friday last. We trust God will be with him and make him a great blessing to the people in that region. We gave him an outfit in the East, and hope the West may be able to sustain him, now that he is among them, during the summer and fall. We think his labors are needed there, and that he has "a mind for the work." Let us, East and West, sustain him by our prayers and such material aid as shall leave him without anxiety about things temporal. O, that our Life-giver may give to his servant a double portion of His Spirit for this good and glorious work. One Br., here in the East, now sends 25 copies of the Herald of Life, weekly, to Br. Campbell to circulate and help obtain new subscribers. Let the friends West remember, the way to keep alive the work is to take the paper and scatter it among the people. See that Br. Campbell has your names as subscribers before he leaves you, and give him your subscription money to forward to us, or bring when he returns. Be alive, friends in the West, to the opportunity you now have to get light on the great and glorious life theme. Scatter papers, tracts, and books; get the people to reading, and some cannot fail to be interested.

Doubtful Texts.

To build a doctrine upon a doubtful text—a text, too, that has no corresponding one to support it—is not the part of wisdom. We have made this remark in reference to the expression, Rev. xx. 5—"But the rest of the dead lived not again until the thousand years were finished."

We were shaken as to the genuineness of this text fifteen years ago, in reading "The Finished Mystery," by George Duke of Manchester. Granville Penn, in his edition of the "New Covenant," notices that it is "unknown in the best Vatican and Moscow manuscripts," and that "it is excluded from the text by Mathæi, in his second edition, though he had given it within brackets in his first edition." Some of the most learned have pronounced Mathæi's version the best critical edition of the New Testament. This fact made us cautious of any appeal to that text for many years past.

When the Syriac version was given us in English, by Prof. Murdock, our attention was first turned to an examination of that text; but lo! it was not there. The Syriac version, Prof. Murdock says, is the oldest version of the New Testament in any language. It was copied, of course, from some of the first Greek MSS., which are no longer in existence. This fact settled us that the text is undoubtedly spurious; and no one should attempt to build a doctrine upon it. It gives no support to any theory, to rely on such a text. There is not a text of like character in the Bible; and we hope none will appeal to it in any controversy; because, it weakens rather than strengthens their argument.

Immortality only through Christ.

"It is said, 'that we have proof from various passages in the Bible that immortality is only through faith in Christ.' John. x. 23, 'I give unto them eternal life.' 1. Jh. v. 12, 'He that hath the Son hath life;' instances, John iii. 15, 36; v. 40; xx. 31; Rom. vi. 23, and numerous other passages are to the same purpose. If it is admitted that the phrase 'life' in some, and eternal life in other of these passages mean only existence forever, the question is settled. But this, the very point to be proved, is assumed by Mr. Storrs."

So speaks one one of our learned opposers. Have we assumed the point spoken of? Never. If any thing was ever demonstrated, it has been demonstrated that those phrases in many important passages mean primarily the existence of the man forever; and no other construction can be put on them without doing violence to the language. Take for example the text John x. 28, "I give unto them eternal life." Does not this text clearly teach that it is a living existence that is spoken of? What follows shows that is what is meant; for the Saviour adds, "they shall never perish." Thus it is plain that life, living existence is what is promised, and it is explained by our Lord as the opposite of perishing, or death. Read it as our opposers explain it and it is stript of all its beauty and force. It would then read, "I give unto them eternal *happiness*, and they shall never be *miserable.*"

We regard it as an impeachment of our Lord's honesty and sincerity to say that he used, so uniformly, the phrases, life, eternal life, when he intended to be understood to mean happiness, and not life proper. But take another text—"As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 21. What is "eternal life" here? Do you say it is eternal happiness? Then its opposite, "death," in the text, means misery. Then it would read, "As sin hath reigned unto misery, even so might grace reign....unto eternal happiness." But will the context allow any such interpretation? What had the apostle said? "By one man sin entered into the world, and *death* by sin....death *reigned* from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression:" verses 12 to 14. Here the point is settled as to what Paul means by the phrase death; and he concludes his argument by affirming—"as sin hath reigned unto death, so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Man dies by the first Adam: man lives again, if he ever lives at all, by the second Adam; and that life is an eternal one. It clearly means here existence in conscious being. That such a life will be a happy one, is true; but the phrase itself expresses the idea of life, of conscious existence, and of that "only." These examples are sufficient till our opponents shall do something more than assume that our Lord and his apostles do not mean what their words express.

Questions on the Future Age.

I wish to ask you a few questions. Paul says,—"Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." If I understand you right, this takes place when the Lord comes to reign over the nations of the earth, and by the raised and changed saints acting as kings and priests to those that are left of the nations, salvation will be offered to them, and many will be converted to God, and finally saved.

Ques. 1. Will they be as we are now in Adam's flesh and blood, or mortal?

2. If this is the case, how will they be changed to immortality?

3. Will there be another trump after the last, at which all are to be changed?

4. Will there be another changing process? If so, where is so important an event recorded in the word of God?

5. Will God give the kingdom under the whole heaven to the saints or children of the kingdom, before he clears out of it *all* those that offend or do iniquity? Jesus says he will remove those first that are symbolized by the tares.

Response.

We answer to "question 1st"—Those "left of the nations" will undoubtedly be in "flesh and blood," and liable to mortality; and the sinner, under that dispensation, will be visited with "plagues" and "punishment;" [see Zech. xiv. 16–19.] and, as "the wages of sin is death," there may be deaths in that age. Isa. lxv. 20 makes it probable there will be.

To the 2d question, we answer—In the same way, probably, as at the advent. If the inquirer can tell "how" that is done, he may have answered his own question.

To the third question, we reply—The "last trump" of this age brings the change of "all" the saints "who are alive and remain unto" that time; and hence can prove nothing as to those who are "left of the nations," who had not previously "heard" his "fame, nor seen" his "glory." See Isa. lxvi. 15, 16, 19.

Question 4.—We answer simply by saying—That each dispensation has its peculiar developments. There was no "changing process recorded in" the revelations made to those under the Old Testament as is now made to us, nor did our Saviour, personally, announce it in the full manner Paul has. The manner in which those who are "left of the nations" are to be changed, if they, after trial, prove worthy, is a matter no way essential to us in this age; but will, doubtless, be made known in that age; yet we are not even now left entirely in the dark, as inquirer may see if he will read Rev. xxii. 2. The leaves of the tree of life are to be "for the healing of the nations."

Ques. 5.—It appears to us that inquirer, by coupling together Dan. vii. 27, and Math. xiii. 41, has not kept up a distinction which is manifest. The kingdom, Math. xiii. 41, seems to us, clearly to import no more than those who were included in the professed church. Jesus says, Math. xxv. 1, "The kingdom of heaven shall be likened unto ten virgins; five wise and five foolish." These certainly do not include any but professed Christians, and yet they are spoken of as representing the kingdom of heaven. Out of that kingdom Christ will cause to be gathered all them which do iniquity, and all things that offend, or "all things that cause scandals"—so the original signifies. The kingdom here, then, imports the church made up of his professed followers, many of whom have been a scandal to his cause, and have practiced iniquity. When the work of purifying his kingdom, or church, is accomplished, "Then shall the righteous shine forth as the sun in the kingdom of their Father;" and unto them, as kings and priests, will "be given the kingdom and the dominion, and the greatness of the kingdom under the whole heaven," as heirs of God and joint heirs of Christ, and "all people, nations, and languages" shall "serve and obey him." See Dan. vii. 14.

"Many Mansions."

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also." Thus spake Jesus in that memorable discourse which completed his teachings, and was preserved to us by the beloved disciple. At the first view the quoted language appears to express the belief of unenlightened Protestantism, that Christians go to heaven at death. In the light of the common preconception, how natural is the interpretation! "My Father" is God; his "house" is heaven; the "many mansions" are the prepared abodes to which the souls of the righteous have been continually ascending from Abel to the last expired saint. Thus far all is easy. But the next sentence is discordant: "I go to prepare a place for you." This demolishes the foregoing comment. If Jesus must go to "prepare a place," it is evident that all the Old Testament worthies have been without it. Where, then, did they go? And where did the righteous go, who died while our Saviour was upon earth, and before he prepared a place for them? How, according to the common idea, can the "many mansions" which "are" be reconciled with the "place" not yet, and to be?

But let us not be rash. Perhaps it will come out right in the end. We will try again. The "many mansions" exist in heaven, but they are unfurnished; they need to be prepared. The Old Testament saints put up with their incomplete condition the best way they could until Jesus came from the earth and fully fitted up their abodes. So that the New Testament saints, those who have died since Jesus went to heaven, have had one advantage over their older fellow-citizens—they found their mansions already prepared. This looks as if it might do. But, no; the next utterance spoils this plan as well. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This annihilates the whole scheme of going to heaven at death. The place prepared is not attained until this same Jesus that is taken up into heaven shall so come in like manner. Jesus went in person to prepare the place: Jesus will come again in person to "receive" the accepted guests unto himself. The only way to occupy the prepared place is to wait till Jesus comes. This relieves the Old Testament saints from their uncomfortable position in unfurnished mansions, and places the saints of all ages on a common level until the "many mansions" have been prepared and Jesus comes to conduct all to their common home. And thus is justified the language of the Apostle Paul not only in 1 Cor. xv.; where he makes the salvation of those "who are Christ's at his coming" to depend on their resurrection from the dead: but more particularly his words in 1 Thess. iv. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord shall not go before them that are [not in heaven, but] *asleep*. For the Lord himself shall descend from heaven....and the dead in Christ shall rise first; then we who are alive and remain shall be *caught up together with them* in the clouds to *meet* the Lord in the air: and so shall we ever be with the Lord." The last clause exactly accords with the last clause in the text,—"that where I am, ye may be also."

It is obvious that the popular theory of going to heaven at death fails to harmonize with, much less to explain the text. Adventists have, of course, rejected the view referred to, and many have taken up with one that is in harmony with the doctrine of the resurrection and the reward at Christ's coming; but we think it is equally untenable in itself. It runs thus: "My Father's house" is the universe; the "many mansions" are the heavenly bodies rolling in space, of which the Earth is one. Jesus went to prepare one of these mansion—the earth—for the saints, and at the appointed time will come to take up his abode on the earth with the redeemed. This exposition is good enough as a makeshift—any thing is better than the notion of immortal soulist—but to us it is exceedingly farfetched and improbable. The natural import of the promise—"I go to prepare a place for you"—taken in connection with the subsequent sentences, is that the place to be prepared is *not the earth*. Jesus *goes away* to prepare it, and comes again—not to the place prepared, but to *receive* his people *unto himself*. If he had meant to be understood as coming to the earth as the prepared place, it appears to us that he would have expressed himself differently. He does not say—"that where you are there I may be also"—but "that where I am, ye may be also."

The true meaning of our Saviour's words is something quite foreign to either of those mentioned. A statement of Dr. Adam Clarke will introduce it. "Our Lord alludes here to the *temple* which was called the *house of God*, in the precints of which were a great number of chambers. 1 Kings vi. 5. Ezra viii. 29. Jer. xxxv. 2. 4; xxxvi. 10." In another part of John's history we read that "Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves, and changers of money sitting: and....he drove them all out of the temple....and said.... Take these things hence; make not *my Father's house* an house of merchandise." John ii. 16. That the phrase "my Father's house" is again applied to the temple in our text is proved by the remark (not taken into consideration by either of the before-mentioned explanations), "If it were not so, I would have told you." That is, if the temple with its numerous chambers or mansions did not stand before their eyes he might go into an explanation that under the existing circumstances was not necessary. We must consider something that was well understood among the Jews, viz., that the temple was a type of things to come. When Moses erected the tabernacle in the wilderness he was commanded to follow a pattern that was shown him in the mount. The epistle to the Hebrews contains distinct references to the hidden meaning of the tabernacle, which is called "a figure for the time then present." Heb. ix. 9. There is "a greater and more perfect tabernacle, not made with hands," (Heb. ix. 11,) "the true tabernacle, which the Lord pitched, and not man," (Heb. viii. 2). Christ is the high priest of the true tabernacle, "an high piest of good things to come" (Heb. ix. 11), who "is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself." v. 24.

One peculiarity of the Mosaic dispensation was its priesthood. A class of men were set apart for the service of God in the temple, and all others were forbidden to intrude into the holy places. It is clear that this also was a type of the future. Instead of Aaron and his successors, Christ is high priest with an unchangeable priesthood. As Aaron had associates in the priestly office, so has Christ. With this idea, the text is explained thus:

Christ the unchangeable high-priest to the royal priesthood of the coming dispensation: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you."

The royal priesthood to Christ:—Simon Peter said unto him, Lord, whither goest thou?"

Christ:—"Whither I go, thou canst not follow me now; but thou shalt follow me *afterwards*. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house [before your eyes] are many mansions: if it were not so, I would have told you. [These chambers in the temple are typical of the abode of the priests in future temple]. I go to prepare a place for you [the holy place of the future temple]. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Royal Priesthood:—"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?"

Christ:—"I am the way, and the truth, and the life; no man cometh unto the Father, but by me."

Conclusion. The temple of the future age will be the antitype of the Mosaic. Christ at his coming will immortalize all the dead and living members of the future priesthood, and will receive them unto himself in the true tabernacle, which the Lord pitched and not man. Christ is now in the true holy of holies, into which he will receive his fellow-priests. They will yet sit in heavenly places with Christ, and sing, "Unto him that loveth us, and released us from our sins by his blood, and hath made us a kingdom, priests unto God even his Father; to him be glory and dominion for ever and ever. Amen."

J. T. C.

The Wendell and Grant Discussion.

The *Crisis* account of "our discussion in Boston" opens with the following remarks:—

"It was stated the first evening that the resurrection was not necessary for judgment. This statement was met by Rev. xx. 13:—'And the sea *gave up* the *dead* which were in it; and *death* and hell (*hades*, 'the grave.' Marg.) *delivered up* the *dead* which were in them; and they were JUDGED, *every man* according to their works.' All could see that this Scripture, even as well as other passages, taught very plainly that *death* must *deliver up* the dead before they were *judged;* consequently the resurrection precedes the judgment. It is also very evident that when the sea shall give up the dead, and death shall deliver up the dead also, that then they will come to *life*. If death still retained them in its prison, then they would not be 'delivered up.' So long as the jailor keeps the prisoner in his cell, he is not delivered up for examination and execution. This point was not met."

Response and Suggestions.

1. The first sentence in the foregoing was reviewed in my recent article on "The Wicked Dead and Judgment." The remaining observations will be noticed in what follows.

2. The concluding remark, "The point was not met," is ambiguous. It is not clear to what "point" my brother refers. If he means that he adduced his "prisoner" illustration, and that the affirmative failed to show that for the purpose of the negative's argument it was worthless, it will suffice to say that the omission shall be made good in this article. If he means that his brother made no attempt to harmonize Rev. xx. 12, 13 with the view that the resurrection of the wicked dead is not essential to their judgment, his recollection when he prepared his report was sadly at fault. The entire justice of this remark he will appreciate when reminded of the use the affirmative made of a citation from the "Apocalypse of Henoch." If he means that "the point," whichever it may have been, "was not met" *satisfactorily*, it would have been as well to say that, and then leave the opinion to have its proper weight with the reader.

2. My reason for not now reproducing the reply I made to my brother's argument on "Rev. xx. 13," is that the interpretation of the passage that I then offered I have been led by maturer examination to discard. In some respects, by no means unimportant ones, my present understanding of the Revelator's words brings me nearer to Br. Grant's position, while in other and perhaps more important respects it makes our divergence in sentiment wider than it was before. I have ever believed it to be the teaching of Rev. xx. 12, 13 that "the dead," before they are "judged," must be "delivered up" by the sea, death, and hades; but I am now prepared to concede a point which I have formerly believed the passage did not necessarily involve, viz., that the delivering up denotes the proper resurrection of its subjects. Here I am now at one with brethren holding to the revival of the wicked dead. And, as a necessary result, I also fully coincide in their view that "the dead" of our passage are *alive* when "judged." I freely yield the point to Br. Grant that "If death still retained them in its prison, then they would not be 'delivered up.'"

3. So much in the way of concession to those who claim Rev. xx. 12, 13 as their ally against the non-resurrection advocates. Now for the broad difference that remains between Br. Grant and myself. He maintains (see Grant and Curry Disc., p. 83) that "the dead" in the passage under consideration are exclusively "a host of despairing sinners;" the righteous he believes are not included among them at all. He holds moreover that the delivering up, and the judgment, brought to view in the passage, are located a thousand years beyond our blessed Lord's second Advent. My own belief differs from all this as widely as possible, for I hold, (1.) That the transactions revealed in the passage will take place at the time of the Saviour's appearing; and (2.) That "THE DEAD," who are to be "DEDIVERED UP" and "JUDGED" are *exclusively the righteous*. The vindication of these positions must be reserved for another article; the remainder of this will be devoted to strictures upon

THE CRISIS "PRISONER" ILLUSTRATION.

4. I respectfully submit the point that Br. Grant's view of the condition of the wicked dead during the thousand years that precede their resurrection, has no fitting parallel in the case of a "prisoner in his cell" prior to "examination and execution." The illustration appears to be in various particulars inapposite. Let us see.

(1.) A prisoner's removal from jail is not an essential prerequisite to his "examination." The trial could, without defeating any end of justice, be conducted "in his cell." The assassin conspirators, now on trial in Washington, remain to all intents and purposes in prison during the trial.

(2.) Prisoners, during the progress of their trial, always remain in the custody of the jailor or sheriff, or some such official; whereas—according to Br. G.'s notion—the jailor *Death* must entirely release his hold on the sinner before the latter can be "judged." The want of analogy between the two cases is thus very apparent.

(3.) In cases where the penalty of a crime is jail-imprisonment, the prisoner remains in custody clear through to the end of his term of punishment. Now the divine penalty is *death*, and, for all the purposes of its demands, to revive the dead sinner into *life* would seem to be an entirely useless and unworthy display of miraculous power. And the Scriptures give emphasis to this objection by showing abundantly that no such thing will ever happen. Mark you, my dear brother of the negative! the "wages of sin" you claim is "not dying, but death, which is the end of dying." It is true that many brethren on your side of this controversy think you have gone too far in making this concession; but you have made it—you do habitually make it,—and if you will only carry out the admission to its logical results, in the manner in which many of them would do it, you cannot fail to see that the unrepentant, when once in the clutch of Death, become his lawful prey forever. "The *sting* of death"—that which invests death with a fatal power over those that fall in its embrace—"is *sin*." How *can* we explain this inspired declaration upon the supposition that Death must, even temporarily, let go his hold upon the man who has died in his sins? These words of the Apostle, "The sting of death is sin," I have for many years regarded as furnishing an overwhelming argument against the resurrection of the impenitent dead; and to this day I know [not] how the text is explained by a single Adventist holding the non-resurrection of the wicked to be an error. Will not the *Crisis* do us the favor to try its hand on the passage? Its effort will be duly chronicled in the Herald of Life. To most of us, on this side of the question, the text named has no meaning if dead sinners are not to be held in death eternally. If we are blind, who will at least try to open our eyes? As we understand the concluding portion of Paul's Corinthian resurrection-argument, every man that, "at" or after "the last day," escapes from the domain of Death, will have the right to exclaim "O grave, where is thy victory?" This to us is the common sense view of the matter. And yet it is as certain as Holy Writ that none but the eternally saved will ever sing this exultant song. O that Adventists everywhere did but see this! How long will so many of them halt at the threshold of the truth which constitutes the crowning glory of the plan of redemption? And in what an unenviable attitude does *The World's Crisis* stand in relation to this grand theme! Professedly "devoted to the exposition of all Bible truth," and having among its readers thousands who would welcome a proper *investigation* of "*all* Bible truth," it nevertheless steadfastly refuses a hearing to the argument for Life only in Jesus Christ. It is hard—sometimes *very* hard—to believe that this proscriptive policy springs wholly from zeal for the honor of the Life-giver; but we will endeavor to "judge nothing before the time" in respect to the motives that we may misapprehend. Nevertheless, we feel certain that the "work" of Advent preachers who war against this Life truth contains much material that will not stand the fiery ordeal which is in the judgment to "try every man's work of what sort it is." *Their position requires* that they shall use any amount of wood, hay, and stubble in explaining the innumerable divine utterances that have a bearing upon the question, Who shall live again? Heaven grant that their eyes may be opened!

(4.) Br. Grant's illustration overlooks the fact the "execution" of a "prisoner" differs essentially from the act by which he is "delivered up for examination," or by which he is brought to trial. The "examination" is to ascertain whether he is guilty, and before the law his guilt is not presumed so long as it is

not proved. Now apply these considerations to the theory of my brother. At the coming of Jesus, the "jailor" Death releases the saints from his prison-house, and they at once enter upon their career of immortal blessedness. But dead sinners he holds in his grasp, and to them this state of bliss is lost. After the expiration of a thousand years, there is to be the grandest jail-delivery the universe has ever witnessed: every culprit in the realms of hades is to be "made alive" by a "despised and rejected" LIFE-GIVER—and *for what*? Tell us, brethren of the *Crisis* school, *What is it for*? Is it to ascertain whether these despairing hosts *are* culprits? No—that was decided a thousand years before, when the saints were "delivered from the bondage of corruption into the glorious liberty of the children of God," and they were suffered to "remain in the congregation of the dead." Is it to determine whether they are to be subjects of "the wrath of God"? By no means; for that too was just as fully settled a thousand years previously; and, what is more, this "wrath" had been during that entire period "abiding on them." They were not "accounted worthy to obtain" a "resurrection from the dead," and were hence not permitted to "see life." What kind of "examination" do such characters need? And how else can they be so effectually "executed" as by being *let alone to all eternity*? "Utterly perish in their own corruption"—is the epitaph that inspiration has prepared for the tomb-stone of all the finally impenitent. And this tomb-stone will be erected, to their "reproach and everlasting abhorrence," when Jesus comes. But the *Crisis* theory requires that a thousand years afterwards it shall be taken down for a time—and for what? Again we ask—for what? To make corruption more complete? That would be impossible. To give the wicked a share in the benefits that it is claimed Christ, as the restorer of what mankind lost in Adam, procured unconditionally for the race? Hardly that—for the risen wicked would assuredly, during their whole living existence, curse the author of such a benefit, and earnestly desire, above all things else, to be once more consigned to the oblivion of death! "Justice demands their resurrection." Yes—we have heard that plea many a time, and many a time have we (I speak of the holders of Life only in Christ) demonstrated its absurdity. The sinner in death wronged if he is not raised to an accursed existence and killed the second time! Cease, men of sense, to give utterance to such wild ideas! If you believe that the resurrection will be to them in any considerable sense an advantage, assert that belief, and then tell us wherein the advantage will consist. But, in reason's name, be entreated never to speak of the "justification of life" as something accruing alike to the righteous and the wicked, if in the next breath you mean to assert that this "justification" is, to the wicked, in its every aspect "evil, only evil, and that continually." And be entreated likewise never to speak of the dead sinner's "justification of life" as a "*free gift*," if you have the smallest faith that he can claim it on the score of *justice*. In a word, try to rid your theory of its glaring inconsistencies and contradictions. In so doing you will be in a fair way to discover that, in order to be in harmony with the oracles of God, you must get rid of the theory itself.

But, you say, the wicked dead must be judged. This is granted; but that they must 'stand before God," or "appear before the judgment seat of Christ," I deny. "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, the same shall judge him in the last day." John xii. 47, 48.

But we are to inquire, Who are "the dead" in Rev. xx. 12, 13? and what about their judgment? This important matter will claim our next attention. R. W.

Theatres.

BY LUCRETIA B. LAMB.

Since the assassination of our much esteemed President I have felt that a darker stain than ever rested upon actors and theatrical exhibitions. I have ever regarded them as a nuisance. There may be honorable exceptions; yet, as a class, play actors are profligate and vicious. Were there no other evils connected with attending theatres save the character of the performers, I think Christians cannot be justified in giving them their sanction. We can see in this instance they but nurse and fatten the viper that stings them to death. Will not the dreadful drama acted in Ford's theater on the night of April 14 prove a timely warning to many not to enter the threshold of vice? for within is a vortex that has swallowed its thousands. Will not parents heed the admonition, that speaks to them in thunder-tones, to so shape and bend the pliant twig that it will not unfold the deadly upas, and prove a pestilential map of corruption like that of J. Wilkes Booth? Who would be willing to take his mother's place? If we would not reap to the whirlwind we must not sow to the wind.

I have an instance in my memory on this point that exhibits the influence of parental instruction and example. A promising lad of eighteen left a quiet country home to reside in a city. He seemed gifted by nature for public speaking; and to become a proficient in it was his highest ambition. His home and business in one of the large hotels in the city threw him into the company of play actors, of various grades, who discovered his taste and abilities. They made lucrative offers, if he would engage as an actor. To use his own language, he was strongly tempted to accept their offer—could see no harm arising from it: still, the warnings of his mother and her instructions, together with the great grief he knew it would cause her, decided his course; and now, instead of a good and useful man, as he is, he might have been a Booth or something of like character, but for the early impressions made on his mind by that mother who sought to train him in the way he should go.

I know at the present day it is popular to visit theaters. The great and many of the good are there; but the evils still exist which fester and work corruption. Many a young man can date his downward course to contempt and shame from his first entering the purlieu of a theater. And now, while a nation mourns, and the indelible mark of a Cain stains the memory of a gifted young man, let us be faithful as Christian patriots, Christian parents, who are hastening unto the coming of our blessed Lord, to use our time, talents and influence to rebuke sin, to encourage virtue and holiness, that God may be glorified and the lost saved.

Ironton Ohio.

BEWARE of theaters! They are poor places to live or die in.—EDITOR.

Letters and Extracts.

From Eld. J. S. White.

The following article was sent to the *World's Crisis* for publication, and was rejected with no definite reason assigned. The items I here notice are only a very small part of the evidence that has come to us of moral principle, and sound religion which has attended the army from the commencement of the rebellion. J. S. W.

East Boston, Mass.

RELIGION IN THE ARMY.

It is interesting to have the evidence to believe that, while there has been so little religious interest in the quiet homes and churches at the North during the past year, there have been in progress, revivals of religion in the Northern armies at the South.

I cut from a religious paper in June, an account of a revival in Rosecran's army, in which two hundred had been recently converted, and had joined the army church. The writer's letter was dated May, in which be says the work was progressing. On the second Sunday in February, I was with the Baptist church in Norton, near the place of my birth, at which time, I spoke three times. At the close of the evening services, a young man, a member of the church, who was at home on furlough from the army, gave a very affecting account of his experience in the army. He said that he had never felt more sensible of the value and need of religion than since he had enlisted in the service. He said that many soldiers had come to him, saying that they never thought much of Christ till they came into the army. But now they felt the need of religion. In the camp of seven thousand which he left, he said there had been a prayer-meeting every day during the winter, and the soldiers came forward for prayer, from three to five hundred at the same time. Where has there been such a work as this out of the army since the rebellion commenced? It is evident, though some may curse the soldiers, others are praying for them.

Some who have returned from the war, and who were converted while there, said to me that they thought they should never have been converted if they had not gone into the army. Some have told me, whose friends have served nine months in the army, that they come back better boys in every respect.

I take the following from the Advent Herald, of Feb. 15th:—"A letter from Gen. Mead's headquarters says there has been a degree of religious interest manifested by the soldiers of late, that promises to be the absorbing sensation. Many of the regiments and brigades are holding protracted meetings in their camps, which are said to be largely attended and very interesting. A very large number have already been hopefully converted, and a still larger number of backsliders have experienced much anxiety for their soul's conversion."

Should it be said that these cases are an exception to the rule in the army, I would ask if they are not exceptions to the rule out of the army? And have there not always been exceptions to the rule? It may be said that many who seemed to have some religion, have lost it all since they went into the army. May not the same be said of many who seemed to be religious who never went into the army, and when there was no army? What became of the religion of many thousands who gave evidence of a change of heart in the year '41, 2 and 3, two years after; and in the great revivals of '56 and 7, when there was no war? What became of the religion of from one quarter to three quarters of all the converts in all the revivals for the last forty years? A few months after their profession, the religion they seemed to have, was minus. Many who have maintained their profession in a given place for a time, have lost it on changing their locality from one town or State to another, and sometimes when they have gone from one part of the same town to another. There is evidently a great many wayside, stony and thorny ground converts, who have not religion enough to endure any change or trial, but who fall away, even on the smallest influence that is brought to bear against them. A sort of mushroom religion, that comes up in the night, and is cut down in the first change of weather. How many who, having lived at the North with high profession of religion and moral right, on going to the South, when there was no war, have renounced all religion, except that of slave-holding, whipping-post, and grog-shop religion.

It may be said that there is a great deal of immorality in the army, and that no one should go there for the danger of being drawn away. Is there not a good deal of wickedness out of the army, and are not, therefore, persons in danger if they live anywhere? Then why not go out of the world, and so get clear of all bad influence? I have yet to learn that wickedness abounds in the army more than out of it, while there may be many there whose moral principles, loyalty to the right, and deep-rooted Christianity, may put to blush some of those who have not religion enough to pray for, and sympathize with the suffering soldiers in the field.

In a letter from the army of the Cumberland to the Boston Journal, dated March 2d, the writer says:—"I find that men of moral courage and Christian character at home, maintain their position here; and such men are honored and respected, even by the vile and vicious. I have met many such in the rank and file, as well as among the officers, commissioned and non-commissioned, who are true to their God and their religious convictions, as well as to their country. This is the rule, and the exceptions are less frequent, I think, than at home." J. S. WHITE.

From Cary A. Slayton.

CAMP OF 57th PA. VOLUNTEERS. June 16, 1865.

BR. STORRS:—You will no doubt be somewhat disappointed at receiving a letter from me, as it has been sometime since I wrote before. When I last did so, I told you I would pay my subscription for the paper the next pay day. Well, I have not been paid but once since; and we got only four months pay. I was owing some, and neglected sending to you; but if you will excuse me this time, I will try and do better in the future.

I receive the Herald of Life very regular; and I am beginning to take a great interest in it. My chaplain is a very strong Presbyterian, and consequently is much opposed to the paper. I think it is a glorious messenger; and if every person will follow its teachings there is no danger but what they will come out all right in the end; that is my candid opinion. If you will tell me how to send you some money to pay my paper account, and a present, I will send some. I want to have a part go to help pay for Br. Smith's western horse; for if I live to get home I think I shall go west, and then I will hear him preach. I have had the good fortune to take Br. Collamore's place as Hospital Steward, to date from December 1, 1864. Br. Collamore is at home enjoying the comforts of life.

Please to write soon, and by return mail I will send you your dues and a present.

NOTE BY THE EDITOR.—We are glad to hear from Br. Slayton. We have continued to send your paper, and you can send us in a letter by mail any amount you wish to remit for the paper or to help pay for Br. Smith's "Missionary horse." Let us hear from you as often as conveinent.

From D. Edson Smith.

Vesper, N. Y., June 15, 1865.

Br. Storrs:—I have been waiting on the Lord for some time to open a door for me to labor among the Freedmen; but that field seems closed to me for the present. I am informed there are more laborers now in the field than can be supported. I feel it a sin for me to stand idle when there is such a call for laborers in the West. Hence if the way opens I will go West this Fall and labor to save men.

The great truth of "No Life out of Christ" is making a great stir among the Adventists of the *Crisis* school. A short time since I attended a meeting of "The (Advent) Christian Conference of Western N. Y., and Vicinity." It was a large meeting. Elders Himes, Low, Sweet, Brown, Fenn, Burr, and Turner were present. I was the sole representative of a firm believer in the "Non-Resurrection of the Wicked." Many and varied were the twists and turns made to avoid the conclusion that the children of the resurrection are the children of God. Luke xx. 36. We had one sermon on the conclusions in 1 Cor. xv, "If their be no resurrection: If Christ be not risen," &c. He proved conclusively that any future life depended on a resurrection, and any resurrection depended on Christ being raised. But he did not see the force of the argument in verses 17 and 18, "If Christ be not raised....then they ALSO which have fallen asleep in Christ are *perished*." I had a conversation with a man after the sermon, at which there were many listeners. I asked him if he believed any resurrection depended on Christ's having come into the world, died and rose again? He said, yes. I asked if Christ was a *free gift*? He said yes. Then if the wicked are raised it must be a gift—a blessing to them. And rather than to give up the idea that they must be tormented for a season, he claimed it would be a benefit to them. But when pressed to tell in what respect, he utterly failed. Thus will men go into all absurdities to prop a pet idea.

But the truth will eventally triumph. May the God of peace greatly bless you in your declining years. Yours for Truth.

CHARLES H. SUTTON, Manayunk, Pa., writes: I send my pledge herewith ($10) for the "Western Mission," as I learn it is to commence or has commenced. I know Br. W. S. Campbell well. But whoever the Board of Directors had thought proper to select would have been satisfactory to me.

Br. Rufus uses up Miles about right. Ninth and Callowhill St. Church, Philadelphia, is doing well. I have spoken for them several times: they know my views on the "life" question by this time. There is no time now to mince matters, nor to pat the devil on the back. I go for life *only* through Christ; or, in other words—No future life for the wicked dead. Yours for gospel truth.

J. HAMILTON, Fredonia, N. Y., writes:—I am desirous to do what I can to spread the light of God's truth in the earth; and as I feel assured the HERALD OF LIFE does hold forth the truth in a clearer light than any other religious paper, I will gladly do what I can to support it and those servants of the Lord who are preaching to the people no life out of Christ. I send you herewith $5 to be applied where you think it will do the most good.

NOTE BY THE EDITOR.—We have applied the $5 to aid this paper, as we think that, at present, will most aid the cause of the truth we seek to spread abroad. Our friends, whom the Lord has prospered, will do well not to forget this is the only periodical in the land, if not the only one in the world, that advocates the doctrine of a future and endless life only through Christ. Hence, if you believe and love that truth, do not forget it is the few who must sustain it for the present. Nobly have our friends done it hitherto, and we trust they will show the same zeal to the end.

Miss. E. H. JILLSON, writes from Manchester, N. H, Please send my Herald to Williamstown, Vt.; for, as I leave the dear saints of God with whom I have associated here, I shall look with more interest than before for our paper, through whose columns I expect to hear from the scattered flock. I feel truly to thank God for such a paper; for the instruction and encouragement I have received from it; and as my mind reverts to that little band gathered under the old "Chestnut Tree," I am led to exclaim, It is of the Lord, and verily you will have your reward; "for God is not unrighteous to forget your work and labor of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister: and we desire that every one of you do show the same dilligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Yours looking for the blessed hope.

RUTH N. PARKER, Rutland, Vt., writes:—I live in a place where I cannot get the HERALD OF LIFE I miss it very much. I like it the best of any paper I ever read. I like the truth it presents. I am a believer in "No Life out of Christ": it looks good to me. I want to be prepared to meet the King in his beauty. It will be a day of joy to those who are ready. I would like to subscribe for the paper, but I have not the money to pay for it. My husband was killed in the army, and I have two children to take care of and my health is poor, so I am not able to earn money; but I want the Herald, and if I can I will send the pay for it. I hope the Lord will bless your labor. We have good meetings here, but none believe as I do, Yours in hope of eternal life through Jesus Christ alone.

NOTE BY THE EDITOR.—As long as we edit this paper, every widow of a soldier, who wants the Herald of Life, shall have it, whether she can pay for it or not. We are glad to send it to them; especially to Sister Parker in Rutland, Vt., where the light of life only in Christ has been so systematically shut out. We send the paper to her, regularly, now and onward. May it scatter light up there.

The Forbearance of Love.

The Apostle speaks of "forbearing one another in love." In this sinful world, forbearance is necessary. If some did not practice forbearance, there would be little else than unmitigated strife. The great source of forbearance is love. Prudence, self-interest may prompt to it in some degree, but only love can furnish an adequate motive.

Love prompts us to forbear despising the weakness of others. The intelligent mind is prone to be impatient with the dull mind. The slow apprehension, the defective discrimination, the feeble will, provoke the contempt of him, who is rapid, clear-sighted and decisive in his mental operations. Scorn of intellectual weakness is one of the natural tendencies of the unrenewed heart. Who does not perceive its unkindness, injustice, and evil tendency? And yet, love alone can correct that tendency and cause us to feel a sincere respect for our brothers of low degree.

Love enables us to forbear to speak evil of any except when fidelity to Christ requires it. Probably no uninspired writer ever had an adequate conception of the evils of an unbridled tongue. Those who wholly avoid sins of the tongue are happy indeed. But this is a very rare attainment. It may not be difficult to avoid the sin of slander, and falsehood. It may not be difficult to preserve habits of exact truth in all that we say. We may say much that is evil of others, and yet speak nothing but the truth. But we should not speak of their faults except when required by manifest duty.

Love will enable us to observe this rule. We do not blazon the faults of those we love. We do not make known the shortcomings of our children. Love prompts us to be silent, or to administer, in secret, affectionate reproof. As Christians we are bound to love all men, especially the household of faith. If we always practice towards their faults the forbearance of love, a great source of evil would be dried up. Love will enable us to forbear to assert our just rights when the cause of peace can be promoted by silence. It is often the duty of Christians to suffer wrong, and to commit their cause to Him who judgeth righteou ly. But by nature we are exceedingly sensitive to our rights. He who wrongs us in our reputations or our property, is deemed a just object for punishment. We are apt to demand "an eye for an eye and a tooth for a tooth." We have a great regard for justice when our rights are invaded.

It is true that we were made to love justice, and it is also true that we have forfeited all claim to whatever rights we may have been endowed with. Sinners condemned by the justice of God, whose execution is demanded by justice, should not be loud in their claims for justice from their fellow sinners.

Love alone can enable us to relinquish our supposed rights, and "take joyfully the spoiling of our goods," or the blackening of our name. A sense of duty is not sufficient. Love,—the love of Christ shed abroad in the heart, love purified by the influences of the Holy Spirit can alone enable us to forbear threatenings and demands for redress, when the injustice of man touches us to the quick.

TRUE COURAGE AND QUICK OBEDIENCE.—The Belin journals relate the following incident which has just taken place in Prussia: "A pointsman was at the junction of two lines of railway, his lever in hand, for a train was signalled. The engine was within a few seconds of reaching the embankment, when the man, on turning his head, perceived his little boy playing on the rails of the line the train was to pass over. "Lie down!" he shouted out to the child, but as to himself he remained at his post. The train passed along on its way, and the lives of a hundred passengers were perhaps saved. But the poor child! The father rushed forward expecting to take up only a corpse, but what his joy on finding that the boy had at once obeyed his order—he had lain down, and the whole train had passed over him without injury. The next day the king sent for the man, and attached to his breast the medal for civil courage."

Prayer and Conference Meeting.

A united Prayer and Conference Meeting of all believers in the doctrine of the Second Advent, is to be held at Dodworth Hall, Broadway, on Sunday, afternoon next, the 25th inst., commencing at 2 o'clock. Friends in the City and elsewhere are cordially invited to be present and participate.

A. W. Macdonald.

NOTICE.

If the Lord will, I propose spending the coming Fall in the West, speaking to the people of man's Nature and Destiny, his Rewards and Punishments. All persons in Illinois and Iowa desiring the Life theme, and kindred topics presented in their neighborhoods, will please address me before Aug. 15.

D. EDSON SMITH,
Vesper, Onondaga Co., N. Y.
June 15, 1865.

APPOINTMENTS.

JOSEPH T. CURRY will preach in Kast Hall, Boston, June 25.

BR. S. W. BISHOP is preaching in Philadelphia, and will probably remain there over several Sabbaths.

BR. SAMUEL CURRY will preach in RICE'S HALL, Springfield, Mass., Sunday, June 25.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

BUSINESS MATTERS.

Subscription Moneys Received.

TWO DOLLARS EACH *from* Edward G Hillyed, Lindley M Moore, Chauncy Cushing (Donation), Aaron Mason, Jacob D Bell.

VARIOUS SUMS.—Wm Steele, $1 50; Mrs Z C Crane, $4 (donation); Charles L Dale, $1; J Hamilton, $5 (donation).

Tract Fund.

Previous Receipts - - - - - -	$504 00
C. D. R. - - - - - - -	1 00

Western Mission Fund.

Previously Paid on Subscription - -	$65 00
Wm Stark, Penn Yan, N Y - - Paid	2 00

Those who have not yet paid their subscription will confer a favor to do so immediately; and we hope others will come to the help of this work.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Argument from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Essay on IMMORTALITY, for which a gentleman New York paid $150. It was intended to have the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Trct. Price 5 cents.

All Lettes in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York.

Poetry.

BREVITY OF LIFE.

The following lines are said to have been written by a heathen, some time before the Christian era. Let us prize the light the gospel sheds on the future.—EDITOR.

Stern Winter hides his frowning face,
His frost dissolves again;
Soft Spring steps forth with gentle grace,
And smiles upon the plain.

The rivers burst their icy bands,
The birds resume their song,
The laughing Nymphs, now joining hands,
Dance merrily along.

Ah! fleeting are the scenes of earth;
How swift the moments fly!
Scarce do they spring to joyous birth,
Ere they begin to die.

While Spring breathes sweetly from the north,
Burnt Summer hastens on;
Then Autumn pours his bounty forth,
And lo! the year is done.

The beauties of the vernal sky
Shall hastening moons restore;
But in the dust vain man must lie,
To rise and bloom no more!

The choicest blessings earth can give
For transient use were made:
'Tis but a fleeting day we live,
Then turn to dust and shade.

Learning, nor rank, nor pious tears,
Nor beauty's sweetest charms,
When stern, relentless death appears,
Can snatch us from his arms.

Letters and Extracts.

THE FORBIDDEN FRUIT.

"Has Madame seen the fine peaches in the garden?" said the old gardner to Madame Hervilly. "I have never seen any so fine. I think some of them will weigh half a pound."

"Yes, Prudent, I have seen them, but not for several days. I am going out this afternoon. I want to count the peaches on the tree which I planted three years ago."

"I think there are a hundred and seven or a hundred and ten. I am not sure which. The tree is a little gem; in two or three years it will be the finest tree in all the garden."

While Madame Hervilly was talking with the gardner, her two sons, Rudolph and Jean, were on the lawn, with their sister Therese. They had dressed their little dog like a soldier. Therese had taken her dollie's muff for a cap, and Jean had made a long wooden sword, which was dangling by Frisquet's side, and the poor dog was having a hard time trying to walk on two legs, and be a dignified soldier.

The children laughed so heartily at the dog's funny capers that they did not notice what their mamma was saying to Prudent. Only Rudolph heard the word peaches two or three times, and, being very fond of the fruit, he wondered if they were ripe. Their mamma had forbidden the children to go into the fruit garden except with her permission, fearing they might eat some green fruit, and thus make them ill.

Just then the bell rang for the children to go in and prepare their lessons. They did not go very willingly, for the boys dreaded their Latin, and Therese disliked to practice her music. But Therese undressed Frisquet, who danced and capered as if he was glad the lesson bell had rung, if the others were not.

After the lessons were finished, the children were allowed to play an hour before dinner. Jean ran to the garden to finish pulling weeds out of one of the walks, his papa having promised him ten francs when he had finished. Therese got her little spade and followed to help him. But Rudolph did not like work very much, and was thinking about the peaches. So he walked off in another direction, entered the fruit garden by a back way, and soon came to his mamma's beautiful little peach tree.

"Prudent said he did not know whether there were a hundred and seven or a hundred and ten, so I will take three, and no one will know it." Ah, Master Rudolph, you forget God. Just as he put the peaches in his pocket he saw his mamma's dress through the trees, and he hurried away in another direction. Coming to a large fir-tree he sat down to eat his peaches. The first one was delicious; the second was still better; and, just as he was smacking his lips over the last mouthful, Therese came along, and seeing him, said: "Oh, Rudolph! I have been hunting for you: mamma wished me to bring her a branch of mountain ash, and I cannot reach it, nor can I find Prudent anywhere; and Jean will not stop his digging and weeding for anything but a thunder-storm, I believe."

"Well, come with me, and show me what you want, and I will get it if I can."

"You are really good, Rudy." Here Rudy's conscience gave him a terrible bite, for he thought that he had just been doing wrong; but he hurried on, and tried to forget all about the peaches.

The dinner bell rang just as the mountain ash was carried into the house. While at dinner Madame Hervilly noticed that Rudolph did not eat; he seemed to have no appetite, and she asked him if he was sick.

"No, mamma, only I don't feel hungry."

"I guess he is not sick; wait until the peaches are brought in, and then you will find he is well enough."

At this Rudolph blushed, and looked very simple.

"You need not blush," said his mamma, "it is right to be fond of peaches." She did not think her little son had been taking her fruit without permission.

It was a fine evening, and they all went out on the lawn. Rudolph was quite unhappy, and trembled when he heard his mamma ask his papa to go in the garden and see her peach tree.

It seemed to him that what he had done was written on all the trees, and they would be sure to find it out; but it was so dark they concluded not to go.

"Jean, how do you get along with your weeding?"

"Very nicely, papa. Therese helped me to-day, but Rudolph is not willing to do so."

"Well, your little sister is very kind, and you shall have your money, and learn to be useful, which is far better."

After a pleasant evening to all but Rudolph, they returned to the house; the children said "Good night," and went up stairs. Jean said his prayers and hurried into bed, and was soon asleep.

Rudolph knelt down, but he could not pray. "Peaches, peaches," was all he could say or think about. He remained on his knees about fifteen minutes; then, hearing his mamma coming up to say "Good night" again and see if they were all right, he jumped into bed. After his mamma had gone he tried to go to sleep, but could not. Then he began to talk to himself: "I am so silly to feel so restless. No one will know it. They cannot find it out. No one saw me, any way. After all, I think some one did see me. Oh, dear! I forgot! God saw me, and it is just the same as if the whole world saw me. I cannot sleep. I will go down and tell mamma."

That was the true way. Rudolph hurried on his clothes, and went down to the parlor. When he came to the door, his courage failed him, and he turned about to go up stairs. Then he said: "I will be brave," and hurried into the room.

"What's the matter?" said his mamma, frightened to see him come into the room at that time.

"What's happened?" said his papa.

"I could not go to sleep until I told you what I had done to-day, mamma. I went into the garden and took three of your fine, large peaches just before dinner."

"Did you eat them all?"

"Yes, mamma; I ate them under the fir tree."

"No wonder you had no appetite for your dinner"

"But I am very sorry I disobeyed you. I could not sleep, and I have not been happy since."

"I am glad you could not sleep, and that God gave you the courage to confess your fault, for we should never have known it if you had not told us."

"I know it, mamma, but God knew it."

"You say you are sorry, my dear child," said his papa. "What do you think you ought to do to show that you are sorry?"

Rudolph thought a moment, then said: "I don't know of anything I can do, only I will promise you not to eat another peach this season."

"Well, that will help you to remember, for you are so fond of peaches. Now we will kneel, and pray God to help you and forgive you." After the prayer Rudolph went to his room, and soon slept sweetly.

A few days after Madame Hervilly and the children were invited to dine at the house of a friend. While talking with her hostess, Madame Hervilly heard one of the children begging Rudolph to take a peach. "Don't you like peaches any more?" said Charlie.

"Indeed I do; I am just as fond of them as ever."

"Then why won't you take one now? These are very nice; do have one Rudy," begged Charlie.

"I promised not to eat any this season, and I will keep my promise."

"That's a queer promise; catch me making such a one;" and Charlie went off with his plate of peaches.

Rudolph did not know that his mamma had heard the conversation, nor why she embraced him so fondly when she said "Good night."

But after the children were all asleep she told her husband, and they knelt and thanked their kind Father in heaven that he had not allowed Rudolph to hide his fault, and had helped him to keep his promise about the peaches.—*From the French of Madame De Witt.*

THE ENTRY INTO RICHMOND.

The *Christian Recorder* (the organ of the African Methodist E. Church) has a correspondent, who is the chaplain of one of the colored regiments of the Army of the James. In a recent letter to that paper, he describes the scene on that eventful morning, and his own share in it:

My regiment was among the first that entered that city. I marched at the head of the column, and soon I found myself called upon by the officers and men of my regiment to make a speech, with which, of course, I readily complied. A vast multitude assembled on Broad street, and I was aroused amid the shouts of ten thousand voices, and proclaimed for the first time in that city freedom to all mankind. After which the doors of all the slave pens were thrown open, and thousands came out shouting and praising God, and father or master Abe, as they termed him. In this mighty consternation I became so overcome with tears, that I could not stand up against the pressure of such fulness of joy in my own heart. I retired to gain strength, so I lost many important topics worthy of note.

Among the densly crowded concourse there were parents looking up children who had been sold south of this State in tribes, and husbands came for the same purpose; here and there one was singled out in the ranks, and an effort made to approach the gallant and marching soldiers, who were too obedient to orders to break ranks.

We continued our march as far as Camp Lee, at the extreme end of Broad street, running westward. In camp the multitude followed, and everybody could participate in shaking the friendly but hard hands of poor slaves. Among the many broken-hearted mothers looking for their children who had been sold into Georgia, and elsewhere, was an aged woman, passing through the vast crowd of colored, inquiring for a man by the name of Garland H. White, who had been sold from her when a small boy, and was bought by a lawyer named Robert Toombs, who lived in Georgia. Since the war has been going on, she has seen Mr. Toombs in Richmond, with troops from his State, and upon her asking him where his body servant Garland was, he replied: "He ran off from me at Washington, and went to Canada. I have since learned that he is living somewhere in the State of Ohio." Some of the boys knowing that I lived in Ohio, soon found me, and said: "Chaplain, here is a lady that wishes to see you." I quickly turned, following the soldier until coming to a group of colored ladies, I was questioned as follows:

'What is your name sir?'

'My name is Garland H. White,'

'What was your mother's name?'

'Nancy.'

'Where was you born?'

'In Hanover County, in this State.'

'Where was you sold from?'

'From this city.'

'What was the name of the man who bought you?'

'Robert Toombs.'

'Where did he live?'

'In the State of Georgia,'

'Where did you leave him?'

'At Washington.'

'Where did you go then?'

'To Canada.'

'Where do you now live?'

'In Ohio.'

'This is your mother, Garland, whom you are now talking to, who has spent twenty years of grief about her son.' I cannot express the joy I felt, at this happy meeting of my mother and other friends. But suffice to say, that God is on the side of the righteous, and will in due time reward them. I have witnessed several such scenes among the other colored regiments.

HOW TO OVERCOME THE WORLD.

The things of the world, if we put them under our feet, increase our stature towards heaven; they are means of growing in grace, according to the use we make of them. If a man stands upon a pile of gold a foot high, he is a foot taller than other men, and sees further than they; but if the gold is above him, it weighs him down, and if it is before his vision, it darkens him. If we would use the world as not abusing it, we must stand upon it, we must climb by it towards heaven, not to be buried beneath it. The policy is not to annihilate the alluring objects of the world, but bind them to our service; not to make ourselves poor by having no riches, but rich by using them for Christ. Temptation greatly increases and strengthens grace if it is only used rightly. Hence James says, "Count it all joy when ye fall into divers temptations knowing that the trial of your faith worketh patience."

The things of the world, its vanities, its pleasures, its attractions, are like quicksilver, which is dark in itself, and you cannot see through it, but put it behind a plate of glass and you make a mirror out of it. Just so, if you put the vanities of the world behind the heart, if you put the heart on the right side of those vanities, they make your heart a mirror of heaven; they enable you to reflect the glories of the celestial world, and the radiance of the face of the Redeemer, when you look towards him; the bright uncovered side of the mirror being towards the Sun of Righteousness, his immage is reflected. But if you reverse the process, and put the things of the world before your heart, between your heart and heaven, then you see nothing through them, and there is no reflection in them of any heavenly object or light; the mirror side being towards the earth reflects only the earth, and the side that ought to be towards heaven is as dark as midnight.

Now, just this is the condition of men's hearts naturally. They are like a mirror, with the side that is coated with quicksilver turned upwards, and the side that receives an image and makes the reflection downwards. Of course earthly things are clearly reflected, but heavenly things are not at all. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. And why! Because the vail is on the heart, and the vailed side only, the quicksilver side, the covered and coated side, is turned towards the things of the Spirit, while the open side, the side of vision and reflection, is only toward the things of the world, and reflects nothing else. The natural man receiveth the things of the world, and is wholly occupied and filled with them, but the things of the Spirit he neither receives nor understands. Hence the graphic power of that description of the men of the world, the careless and prayerless, "having understandings darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Being a heart blindness, it is voluntary blindness, because the heart does not turn to the Lord, that the vail may be taken away. And beneath the cover of this unbelief, Satan carries on his procedures also with the mind, and involves, the whole being in darkness. In whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them.

What then is to be done? Is it to hearts and minds thus possessed by the devil, that the promise is made, that when their hearts shall turn to the Lord the vail shall be taken away, and they shall behold his glory and be changed into his image! Just so. It cannot be made to any others, for always the hearts and minds that are turned away from Christ are under captivity to Satan, and are blinded and darkened by him. And the promise, if to any, is to such, for such need it, and Christ came not to call the righteous, but sinners to repentance, and they who are whole need no physician, but they that are sick. These vailed and darkened ones it is, then, to whom the invitation and the promise comes, that if they will turn their heart to the Lord, the vail shall be taken away and they shall behold his glory.

Now then, again, how to do this? Can I turn to Christ just as I am, darkness and all, guilt and all, in unbelief and insensibility and blindness? Or must I wait before turning to him, till these things are removed, and I can see clearly? You must turn your heart to him, with the vail on it, for him to take the vail away; for the beginning of life is in the desire for life, and the beginning of life is in turning towards the light. If you wish to reflect any bright object in a mirror, you do not scrape off the quicksilver, but you turn the face of the mirror to the object which you mean to be reflected. So now with this insensible and darkened heart, am I to wait till all its worldliness can be scraped off, till Satan be cast out, till the world and its temptations have no place, no hold nor existence within me, nor power over me, before I can look at Jesus, or turn to him, and trust in him? Nay, but I must turn the face of my heart to Christ, just as it is, and the moment I do that, then the world and Satan are behind me, by my position in reference to them, not their movement in reference to me. They never will retire from before me, till I look to Christ, and when I so look to Christ it is both at his words that the vail drops off and at his command that Satan retreats behind me. It is not my power that accomplishes either of these great results. Get thee behind me, Satan, is Christ's word for me, when I look to him as a suppliant, and the faith that prays is the eye that looks. What wilt thou that I should do unto thee? Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee.—*Selected.*

GEO. BANCROFT ON ABRAHAM LINCOLN.

The position of Abraham Lincoln, on the day of his inauguration, was apparently one of helpless debility. A bark canoe in a tempest on mid-ocean seemed hardly less safe. The vital tradition of the country on slavery no longer had its adequate expression in either of the two great political parties, and the Supreme Court had uprooted the old landmarks and guides. The men who had chosen him President did not constitute a consolidated party, and did not profess to represent either of the historic parties which had been engaged in the struggles of three quarters of a century. They were a hetrogeneous body of men, of the most various political attachments in former years, and on many questions of economy of the most discordant opinions. Scarcely knowing each other, they did not form a numercial majority of the whole country, were in a minority in each branch of Congress except from the wilful absence of members, and they could not be sure of their own continuance as an organized body. They did not know their own position, and were startled by the consequences of their success. The new President himself was, according to his own description, a man of defective education, a lawyer by profession, knowing nothing of administration beyond having been master of a very small post-office, knowing nothing of war but as a captain of volunteers in a raid against an Indian chief, repeatedly a member of the Illinois Legislature, once a member of Congress. He spoke with ease and clearness, but not with eloquence. He wrote concisely and to the point, but was unskilled in the use of the pen. He had no accurate knowledge of the public defences of the country, no exact conception of its foreign relations, no comprehensive preception of his duties. The qualities of his nature were not suited to hardy action. His temper was soft and gentle and yielding; reluctant to refuse anything that presented itself to him as an act of kindness; loving to please and willing to confide; not trained to confine acts of good-will within the stern limits of duty. He was of the temperament called melancholic, scarcely concealed by an exterior of lightness of humor—having a deep and fixed seriousness, jesting lips, and wanness of heart. And this man was summoned to stand up directly against a power with which Henry Clay had never directly grappled, before which Webster at last had quailed, which no President had offended and yet successfully administered the government, to which each great political party had made concessions, to which in various measures of compromise the country had repeatedly capitulated, and with which he must now venture a struggle for the life or death of the nation.

* * * * * * * * *

In some respects Abraham Lincoln was peculiarly fitted for his task, in connection with the movement of his countrymen. He was of the Northwest; and this time it was the Mississippi river, the needed outlet for the wealth of the Northwest, that did its part in asserting the necessity of Union. He was one of the mass of the people; he represented them, because he was of them; and the mass of the people, the class that lives and thrives by self-imposed labor, felt that the work which was to be done was a work of their own: the assertion of equality against the pride of oligarchy; of free labor against the lordship over slaves; of the great industrial people against all the expiring aristocracies of which any remnants had tided down from the Middle Age. He was of a religious turn of mind, without superstition; and the unbroken faith of the mass was like his own. As he went along through his difficult journey, sounding his way, he held fast by the hand of the people, and "tracked its footsteps with even feet." "His pulse's beat twinned with their pulses." He committed faults; but the people were resolutely generous, magnanimous and forgiving; and he in his turn was willing to take instructions from their wisdom.

The measure by which Abraham Lincoln takes his place, not in American history only, but in universal history, is his Proclamation of January 1, 1863, emancipating all slaves within the insurgent States. It was, indeed, a military necessity, and it decided the result of the war. It took from the public enemy one or two millions of bondsmen, and placed between one and two hundred thousand brave and gallant troops in arms on the side of the Union. A great deal has been said in time past of the wonderful results of the toil of the enslaved negro in the creation of wealth by the culture of cotton; and now it is in part to the aid of the negro in freedom that the country owes its success in its movement of regeneration—that the world of mankind owes the continuance of the United States as the example of a Republic. The death of President Lincoln sets the seal to that Proclamation, which must be maintained. It cannot but be maintained. It is the only rod that can safely carry off the thunderbolt. He came to it perhaps reluctantly; he was brought to adopt it, as it were, against his will, but compelled by inevitable necessity. He disclaimed all praise for the act, saying reverently, after it had succeeded, "The nation's condition God alone can claim."

And what a futurity is opened up before the country when its institutions become homogeneous! From all the civilized world the nations will send hosts to share the wealth and glory of this people. It will receive all good ideas from abroad; and its great principles of personal equality and freedom—freedom of conscience and mind—freedom of speech and action—freedom of government through ever-renewed common consent, will undulate through the world like the rays of light and heat from the sun. With one wing touching the waters of the Atlantic and the other on the Pacific, it will grow into a greatness of which the past has no parallel; and there can be no spot in Europe or in Asia so remote or so secluded as to shut out its influence.—*Atlantic Monthly.*

A MOUTHFUL FOR TOBACCO LOVERS.

Tobacco is extremely adulterated with dried dock leaves, browned, as in the case of tobacco itself, by sulphate of iron and cascarilla, for the purpose of giving it flavor. Nitrate of potash is added, to make tobacco in form of cigars kindle readily; but it is injurious to the lungs. Other metallic substances are often found mixed with tobacco, such as antimony, bichloride of mercury, copper, liquorice, hellebore. Tobacco in the form of snuff is adulterated still more largely.—*Chemical Times.*

Tobacco is one of the most powerful and deadly poisons in the vegetable kingdom. Its poisonous effects on the living tissues of the animal system are always to destroy life, as the experiments made on pigeons, cats, and other animals, sufficiently prove.—*Professor Graham.*

However used, whether smoked, chewed or snuffed, its action on the system is but little different. It is essentially a narcotic; and as such, it is detrimental to the power and healthiness of the nervous system—as such, it stimulates at the expense of subsequent depression and eventual loss of tone—as such, it interferes with the functions of assimilation and expenditure—and as such, is injurious to the health of the whole system.—*Dr. Robertson on Diet and Regimen.*

There are two principles of activity in tobacco, an essential oil, and a peculiar proximate principle called nicotin, both of which are capable of producing death, but by different physiological action; the former by its effects on the brain, the latter by its influence over the heart. The essential oil is so virulent a poison, that small animals are almost instantly killed when wounded by a needle dipped in it, or when a few drops of it are let fall upon their tongue. That the regular application in this way of a poison of such power, perhaps for five or six times daily, for months or years together, should at length be productive of serious effects on the nervous system, and especially on the brain, cannot surely be a matter of doubt. Indeed, it would be surprising if it were otherwise.—*Dr. Mackenzie, Surgeon-Oculist to her Majesty.*

The severe and peculiar dyspeptic symptoms sometimes produced by inveterate snuff-taking are well known; and I have more than once seen such cases terminate fatally with malignant disease of the stomach and liver. .... Surely if the dictates of reason were allowed to prevail, an article so injurious to health, and so offensive in all its forms and modes of enjoyment, would speedily be banished from common use.—*Dr. Prout.*

I wonder physicians keep silent as they do. The American community is full of the victims of tobacco. It is hardly less fatal than its grand associate, rum. They are true fellow-workers in poisoning the instincts, destroying the health, and degrading the nature of man. —*Dr. Beman.*

Tobacco smoking feeds the love of strong drink in two ways. First, by creating morbid thirst; secondly, by impairing the appetite for food, and indirectly encouraging him who uses it to seek for that strength which food should give him, in the use of extra stimulus.—*Dr. Alcot.*

I group alcohol, opium and tobacco together, being equally poisonous, alike to be rejected, because they agree in their effects, producing stupor and insensibility.—*Professor Hitchcock.*

The amount of intemperance arising from this cause, if followed to its actual issues, would be truly startling. One writer on the subject is of opinion that it would amount to no less than *one tenth* of the drunkards annually made throughout the nation. The practice is, beyond all doubt, a fruitful source of intemperance, and ought, therefore, to be disused by every one who regards the welfare and happiness of either himself or his fellow-creatures.—*Dr. Grindrod.*

It would seem by the foregoing as if tobacco was a very useless weed, and very pernicious in its effects: but to comfort the lovers of it we can assure them it is invaluable for one thing. "What is that?" we hear an anxious inquirer ask. Well, we will tell you. It is one of the best things in the world to kill *sheep-ticks.* When we were young our father kept a large flock of sheep. At shearing time it was found they were tormented with ticks. The long wool being removed the ticks "changed front" and by a "flank movement" took possession of the lambs. Our father directed us to boil up some tobacco, and filling a tub with this liquid we took the lambs by their four legs and dipped them all over in it except their noses. The ticks died suddenly. A large portion of tobacco users look as if it would not be long before they would be companions of the sheep-ticks.

A London paper calls attention to the fact that "the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome—which will be virtually leaving the papacy in that city to its fate—is the very year which nearly all our most eminent commentators on the New Testament and writers on prophecy, from the time of Bishop Newton downward, have by a wonderful concurrence of opinion, named as the year in which Popery is to receive its death blow."

Do Christ this one favor, for all his love to thee: love all his saints; even the poorest, the meanest, and the weakest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breast-plate, so are the names of all God's saints engraven on the heart of Christ. Let them be likewise so on thine.—*Wilcox.*

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustainiug a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

WHO AND WHAT ARE ANGELS?

The term "angel" is from "*angelos*," and signifies "to tell," "to deliver a message," "a messenger." The connection and circumstances must determine the nature of the messenger.

Men are sometimes called angels; but when the term is so applied it always indicates their office as messengers. It is, therefore, to men, an official title. There are numerous instances of this title being applied to men. See Rev. i. 20, and ii. 1, 8, 12, 18, and iii. 1, 7, 14. In most instances, however, our translators have very properly translated the term, "messenger." See Math. xi. 10, "*angelon.*" See also 2 Corth. xii. 7. "A thorn in the flesh, the messenger [*angelos*] of Satan to buffet me," &c. This messenger was, doubtless, the false teacher of which the apostle speaks in the previous chapters. "His letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible." At the 13th verse, chapter xi. the apostle says: "Such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel [*angelon*] of light, [or puts on the appearance of an angel of light.] Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." See also Luke vii. 24, and ix. 52, and James ii. 25.

But the Scriptures teach that the term angel is applied to an order of beings who are not, and never were men, that is, of Adam's race. See Heb. i. 13, 14: "But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" See also Heb. ii. 16: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." This text, it appears to us, shows conclusively that there is an order of beings who are not and never were decendants of Adam; whose nature Christ took not on him, or, as the margin reads, "took not hold of," consequently they did not belong to the posterity of Adam. One of these angels appeared to Manoah and his wife: see Judges xiii. At first they supposed him to be merely "a man of God;" but when he "ascended in the flame of the altar" then they "fell on their faces to the ground;" and then they "knew that he was an angel of the Lord;" and "Manoah said unto his wife, We shall surely die, because we have seen God." Observe here, that to see an angel, or the angel of the Lord, is said to be seeing God.

Angels, as an order of beings, are one in nature, but various in rank.

The Lord Jesus Christ is not an angel, in nature, of any order or rank. See Heb. i. 4–8, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Here, if we do not mistake, the apostle affirms that God never said to an angel, of any order, "Thou art my Son;" again, he declares that the Son is "much better than the angels;" and again, "Let all the angels of God worship him:" all of which expressions show that he, himself, is not an angel in nature. In the 13th verse the apostle uses this language—"To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" That is, God never said this to an angel; therefore, the Son of God is not an angel, for God did say this to his Son.

Again, chapter ii. 5, Paul says—"Unto the gels hath he not put in subjection the world, [age, or dispensation] to come, whereof we speak;" and verse 8, he says—"For in that he put all in subjection under him: but now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels," &c.

Here, if we mistake not, we have the fact that he who is made of God the head of "the world [or age] to come," is not an angel; and that though he was higher and better than the angels, yet, to prepare him to be the head and "father of the everlasting age" he was made, for a while, "a little lower than the angels;" but now having "suffered death," he is to be "crowned with glory and honor." The 16th verse, already quoted, expressly declares, that "he took not on him the nature of angels;" which language could have little force if he were in nature an angel of any order.

Once more: Our Lord, himself, when speaking of certain events to take place, Mark xiii. 32, says—"Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son," &c. Here he clearly distinguishes himself from the angels; and the form of expression shows that he places himself in a higher scale than the angels, and superior to them. These texts are sufficient to show that our Lord is not, and never was an angel in his nature: therefore he is not "The angel of the Lord" spoken in the Scriptures. That angel is evidently one in nature, and a distinct being from our Lord. In proof of this see Lk. ii. 9–11. Here it is expressly said—"The angel of Lord" proclaimed to the shepherds, saying—"Behold I bring you good tidings—for unto you is born this day a Saviour, which is Christ the Lord." Here the distinction between "the angel of the Lord," and our Lord Jesus Christ is demonstrated; also, in Matt. ii. 13, the distinction is equally marked—"The angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child [Jesus] and his mother and flee into Egypt," &c. The same distinction is observed in Math. xxviii. 2. "The angel of the Lord descended from heaven, and came and rolled back the stone from the door [of Jesus's sepulchre] and sat upon it," &c. At the 5th verse, it is said, this "angel answered and said unto the women, [who came to the sepulchre,] Fear not ye: for I know that ye seek Jesus—he is not here," &c. But, "the angel of the Lord" was there, and spake to the women: therefore, Jesus is not "the angel of the Lord." He may be called an angel in the sense of being a messenger, but that does not make him such in nature.

Such being the fact, it seems clear that the common notion on this subject is an error; and it has led to many other errors. It has made men lose sight of the ministration of angels. They seem to suppose that whatever is done on earth, God or his Son must do personally; thus stripping them of the glory they would give to any earthly king or governor: that of saying to one go, and he goeth; and to his servant do this, and he doeth it. No, they make the Almighty and his Son Jesus Christ to serve personally, as though God were incapable of constituting an order of beings with power, or understanding sufficient to manage the affairs of this province of his dominions, [this globe,] in this age or dispensation. The Scriptures teach us that God has, and does now, in this age, manage the affairs of this world, directly by the ministration of angels.

Let us look at a few texts. Gal. iii. 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels in the hand of a mediator." Here the apostle assures us that the law itself was ordained, i. e. introduced, or given by angels. We shall be further satisfied of this by turning to Acts vii. 53, where "Stephen, full of the Holy Spirit," says of the people of Israel, "Who have received the law by the disposition [or ministration] of angels, and have not kept it." Compare this again with Heb. ii. 2—"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord" Jesus, &c. Here the apostle makes a clear distinction between Christ and angels: the angels communicating the law, with all its awful sanctions, and our Lord Jesus Christ bringing in the Gospel, with all its glorious mercy.

Stephen further informs us, Acts vii. 38, speaking of Moses, he says, "This is he, that was in the church [congregation] in the wilderness, with the angel which spake to him in mount Sinai, and with our fathers; who received the lively oracles to give unto us," &c. Here we have the same truth as repeated by Paul and reiterated by Stephen, at the 58th verse, that the law was given by the ministration of angels, a principal one among them being the chief speaker: that angel being the one who had special charge of the posterity of Jacob, and acted as Jehovah's agent in all that related to that people; and still he was but an angel and not Jehovah himself, nor his Son, acting personally. Even the Son of God himself, while here upon earth, was ministered unto by angels: see Math. iv. 6, 11; Lk. xxii. 43, "And there appeared an angel unto him from heaven, strengthening him." If then our Lord himself was ministered unto by angels, shall we think it strange if God has ever employed angels in making communications to men, and in managing the affairs of the world? The present world and its affairs are managed by the ministration of angels, so to speak, as agents—officers—"princes," &c.; but the next age, or "world to come," is to be under the direct and personal agency of the Son of God: Heb. ii. 5. Some of the angels have the name of God upon them: thus, Gabriel signifies, "Strengh of God," or "My strong God," &c., Michael signifies, "Who is like God."

THOUGHTS ON 1 PETER I. 1–5.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that you may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Wherefore"—because you have presented to you an incorruptible inheritance to be brought unto you at the revelation of Jesus Christ, in the hope of which you now rejoice—and seeing you have been delivered from your former course of life, wherein you were in ignorance of God's grand intention to bestow that glorious inheritance upon such as should be holy and blameless in love—and seeing, by the incorruptible word of God ye have been begotten again to a lively hope, therefore—"laying aside"—*apothemenoi*—lay off, renounce with aversion, abstain from—"all malice"—*kakian*—from *kakos;* which signifies not only malice, wickedness, but cowardice. Those who have such hopes, as previously described, should not count even their lives dear unto them, nor any suffering, or reproach too much to endure, that they may honor the author of these glorious hopes; in a word let them lay aside all cowardice or timidity, and trust in that God who raised up Christ from the dead; thus going forward let them also put off "all guile"—trickery, deception, fraud, falsehood—"and all hypocrisies"—dissimulations, false pretensions—"and all envies"—jealousy, spite, hatred, grudging; from *phtheo, to pine;* because the person who has this spirit pines at any prosperity of those towards whom he indulges it; "put it off," says Peter—cast it away from you we renounce it with abhorrence—"and all evil speaking"—back-biting, detraction. Envy is a lurking serpent in the bosom of him who holds it; it pines for food; and evil speaking, detraction, is the nourishment by which it lives. Deprive it of this food, and it dies.

When therefore we see or hear persons speaking evil of others, and striving to injure them we know the lurking serpent is in their hearts; they are to be pitied more than the object of their detraction; because the serpent thus nourished will ultimately sting them to death; therefore put it away, and make no delay in doing so; and "as new-born babes"—or, as babes just born, "desire, earnestly desire, long for—the sincere"—pure unmixed, unadulterated—"milk of the word." This is the true nourishment of that spiritual nature, when it first develops itself; and without which it cannot live, much less can it grow. The pure, unadulterated word is that which God has appointed to nourish, strengthen and bring forward that new development in man. Let all understand this; and let these tender ones, who have just been brought to the commencement of this new life, desire—earnestly desire—this nourishment, that they may "grow"—flourish, prosper, enlarge—"thereby, if so be"—since—"ye have tasted that the Lord is gracious;" having begun in the spiritual life let us increase and strengthen it; and in order thereto, take that nourishment which is adapted to our state and condition; and especially beware of that food which nourishes the serpent—envy.

"To whom coming"—that is, spiritually, by this new nature as naturally drawn to Christ as the new-born babe turns to its mother for that nourishment which she alone can give. But the figure is now changed, and Christ the Lord is presented as "a living stone"—a stone in which there is life—a stone that enlivens, revives, reanimates, causes to live all that come to it and build upon it—"disallowed"—rejected, disapproved, thrown aside as worthless—"of men;" first of the Jews as a people; since that by all men who give themselves up to follow the leading of their animal nature; or who seek nothing more than mere intellectual enjoyments. These last professing themselves wise become fools, and prefer to drink water out of their own broken cisterns, to being dependent upon Christ for the water of life; or to keep to the figure in the text, they choose to build on the sand rather than to be dependent upon that stone, or rock, Christ Jesus. Though thus thrown aside as worthless by men, he is "chosen"—selected "of God."

Here, then, is the whole controversy now between God and men. God made choice of, approved and accepted His Son, Jesus Christ, to be the head of the spiritual creation, or foundation of all immortality, incorruptiblity, and endless life. With this choice God is well pleased; and in his sight this foundation stone is "precious"—honorable, highly esteemed, costly; but men are dissatisfied with it, and cast it aside as worthless: the wisdom of God has devised it; men account it folly: God's purpose is, that salvation, immortality, incorruptibility, endless life shall be attained in no other way; and all the efforts of men to arrive at these blessings by any other means are as fruitless as the attempt at Babylon to build a tower up to heaven; and the confusion of language at the time of that folly, was no greater than the vexations that men now inflict on themselves in endeavoring to "be as Gods;" or, to be immortal without Christ.

The purpose of God is unchangeable; eternal life is given to us in Christ, and no where else; so that he who continues to contest the case with God will as surely perish forever—utterly and totally perish, and "be as though he had not been"—as God is more mighty than man. On the other hand they, who submit to God's choice become "as lively stones."—stones having life, by their connection with the foundation, and "are built up a spiritual house"—dwelling, mansion, a house of God, temple, a temple of the Holy Spirit—"a holy priest-hood to offer up spiritual sacrifices" instead of those animal sacrifices offered under the law; and still offered in another form, by many under the gospel; who it is to be feared, being ignorant of the spiritual character of the offerings God requires, think to please him with an animal excitement, which they mistake for "spiritual sacrifices;" but the latter only are "acceptable"—grateful, pleasing—"to God, by"—through, on account of—"Jesus Christ."

INSPIRATION OF THE BIBLE.

Nothing is gained to the cause of truth by insisting that everything that is recorded in the Bible was given by direct inspiration from God. Such a pretention is one thing that has helped to make Infidels. By rejecting such a claim the Deists in the Hartford Convention of 1853 were defeated. We took the ground, in opposing them, substantially, presented by Bishop Watson in his "Apology for the Bible," in reply to Thomas Paine's "Age of Reason," published in 1799. Watson was Bishop of Landaff, and Professor of Divinity in Cambridge University, so that he ought to have known what the Christians of his day did or did not believe concerning the Bible. In reply to Paine's harsh strictures on the Book of Rruth, he observes:

"Pretty stuff, indeed," you exclaim, "to be called the Word of God!" It seems to me that you do not perfectly comprehend what is meant by the expression—the Word of God—or the divine authority of the Scriptures. I will explain it to you in the words of Dr. Law, late Bishop of Carlisle, and in those of St. Austin. My first quotation is from Bishop Law's Theory of Religion, a book not undeserving your notice:

"The true sense, then, of the divine authority of the books of the Old Testament, and which, perhaps, is enough to denominate them in general divinely inspired, seems to be this: that as in those times God has all along, besides the inspection or superintendency of his general providence, interfered upon particular occasions by giving express commissions to some persons (thence called prophets) to declare his will in various manners, and degrees of evidence, as best suited the occasion, time, and nature of the subject; and in all other cases left them wholly to themselves; in like manner, he has interposed his more immediate assistance, and notified it to them, (as they did to the world,) in the recording of these revelations; so far as that was necessary, amid the common, (but from hence termed sacred) history of those times, and mixed with various other occurrences, in which the historian's own natural qualifications were sufficient to enable him to relate things with all the accuracy they required."

The passage from St. Austin is this: "I am of opinion that those men to whom the Holy Ghost revealed what ought to be received as authoritative in religion, might write some things as men with historical diligence, and other things as prophets by divine inspiration, that the former may be attributed to themselves as contributing to the increase of knowledge, and the latter to God speaking by them things appertaining to the authority of religion."

Whether this opinion be right or wrong, I do not here inquire; it is the opinion of many learned men and good Christians; and if you will adopt it as your opinion, you will see cause, perhaps to become a Christian yourself; you will see cause to consider chronological, geographical, or geneological errors—apparent mistakes or real contradictions as to historical facts—needless repetitions and trifling interpolations—indeed you will see cause to consider all the principal objections of your book to be absolutely without foundation. Receive but the Bible as composed by upright and well informed, though in some respects, fallible men, (for I exclude all fallibility when they profess to deliver the word of God), and you must receive it as a book revealing to you, in many parts, the express will of God; and in other parts, relating to you the ordinary history of the times.

Give but the authors of the Bible that credit which you give to other historians; believe them to deliverthe word of God, when they tell you they do so; believe when they relate other things as of themselves, and not of the Lord, that they wrote to the best of their knowledge and capacity; and you will be in your belief something very different from a deist; you may not be allowed to aspire to the character of an orthodox believer, but you will not be an unbeliever in the divine authority of the Bible; though you should admit human mistakes and human opinions to exist in some parts of it. This I take to be the first step toward the removal of the doubts of many skeptical men; and when they are advanced thus far, the grace of God, assisting a teachable disposition, and a pious intention, may carry them on to perfection.

CATHOLOCISM: WHAT IS IT?

Let the following, which shows the "cloven foot," testify as to its true character. *The Shepherd of the Valley*, published under the eye and professing to speak with the approbation of the Catholic Bishop of St. Louis, a few years since gave vent to such sentiments as these:

"The Church, we admit, is of necessity intolerant; that is, she does every thing in her power to check, as effectually as circumstances will admit, the progress of crime and error. Her intolerance follows necessarily from her claim to infallibility; she alone has the right to be intolerant. Heresy she inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energy to effect its destruction. If the Catholics ever gain, which they surely will do, though at a distant day, an immense numerical majority religious freedom in this country is at an end. So say our enemies. So we believe.

"We gain nothing by declaring so earnestly against the doctrine of civil punishment of spiritual crimes. Our enemies will not believe that we are better than our church, and—for her—her history is before them; they know what she sanctioned during the middle ages, what she did then, and does now where she can; they know, too, what they would do, were they in power; they judge us by themselves. They can reason besides, and when we say two and two, they will add, make four, whatever we can do to stop them. Heresy is a mortal sin, kills the soul, and sends the entire man, body and soul, to hell; it is, besides, a contagious disease, and affects the interests of unborn millions. Christian kings, believing this, will crush it in the shell. Christian States, knowing this, will drive it from their bodies when they can.

"We will say, however, that we are not in favor of roasting heretics, and that, if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure—if persecution is to be renewed, we would rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the Saints of God or the Pastors of the Church for what they have done and sanctioned. We say that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that, by doing so, we should injure the cause we wish to serve."

Such is the spirit of all sectarianism, wherever it is found. No worse in one class of men than in another; nor will it die till Christ the Restorer returns from heaven. But the foregoing language shows what we have often said, that Romanism seeks the civil power in this country, and means to hurl it against all religion but its own. Let us all beware of receiving the mark of this beast; for their fate is to "drink of the vials of God's wrath, poured out without mixture."

The following, communicated to the *Times* by "An English Clergyman," of recent date, shows the intolerance and bigotry of Popery where it possesses power. The writer says:

"I am an English clergyman. In traveling in the North of Spain a few weeks since, I proposed to pass a Sunday in a town where I ascertained that many English families resided, principally connected with the railway now in progress. On making inquiry, I found that during two years, in which many of them had resided there, they had only on two occasions received a visit from an English clergyman, and had not once had an opportunity of receiving the Holy Sacrament. An English gentleman, much interested in the welfare of his countrymen, gladly offered me the use of a room in his own house, and gave information by private notes sent to the different English families. On Sunday morning a very respectable and attentive congregation of thirty or forty persons was assembled, and about fifteen received at Sacrament. But it appears that so simple and unostentatious a religious act is not to be permitted in Spain. Two days afterwards the Alcalde of the town sent an official communication, of which a translation is subjoined, to the master of the house in which the service was held:

"Inasmuch as it has come to my knowledge, that, on Sunday, there was held in your house a meeting, at which were practised religious ceremonies belonging to the Protestant mode of worship which you profess, conducted by a minister of that sect; and, insomuch as in this nation there are not tolerated nor permitted ceremonies of any religion than that of the Catholic Apostolic Roman Church, I address myself to you, Sir, in order that, as a master of your house, you may avoid the repetition of acts, which, besides being opposed to our religious faith, have, by the publicity and impudence with which they have been done, attracted the attentian of this neighborhood. It being well understood that if the warning which you hereby receive is not sufficient to prohibit such acts either in your house or in the house of any other British subject, I shall have recourse to the means which are in my power to repress such a scandalous abuse, and to punish whatever leads to such a culpable result."

MORE FABLES.

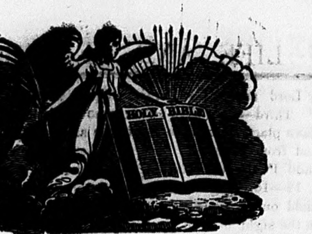
"The Creator has given us these bodies to be our habitation—a dwelling adapted to our highest comfort and welfare. Our individual identity does not consist in the body. The body is not the man. The man is really an invisible being; and his body is the house in which he lives. The eye is no part of man; it is only the window of the house through which he looks out upon the world. The ear is no part of man; it is only the earthly medium through which sound is conveyed to the dweller within. When the house decays he will live elsewhere. It is now a habitation fitted up by the Creator, of which he should be a faithful steward and tenant, till called hence to give an account. But if he wantonly destroy that dwelling, suddenly or gradually, by setting it on fire, to enjoy the splendor of the flames, or the grandeur of the lighted clouds of smoke, or by gradually digging away the foundation on which the vital structure is based, he stands charged with the crime of suicide before heaven, and must answer to it in the day of judgment."

Br. Storrs—The foregoing is extracted from a physiological work containing much useful information, and compiled with more than ordinary ability. I was strnck with the inconsistency and falsity of this position, and exclaimed in the language of holy writ—"Great men are not always wise." How strange, surpassingly strange, that such a dogma is so universally believed, even by those of superior talent and learning; and who, upon other points, are capable of sound reasoniug and discernment! Alas! "That old serpent" has wound his coils around the human mind, and fastened them so strongly, that it seems almost impossible they should ever be unloosed. The main point of his deception is to lead men to believe that they are something more than what they really are—and thus cause them to be "lifted up with pride," and fall into the same "condemnation," into which he has fallen. Herein lay the force of the temptation in Eden. "Ye are something more than human beings," said this great deceiver; "even immortal—and when ye have tasted the forbidden fruit your eyes will be opened to discern your exalted state—ah ye shall be as gods—or the Elohim—angels." Such was his assertion; and though nearly six thousand years have elapsed, he is still in the same subtle way proclaiming it, and constantly gaining victims to the deception.

There is one point in the extract to which I wished particularly to draw attention. It is this—That if man destroys in any way the dwelling or habitation wherein the part constituting his identity lives, he stands charged with the crime of suicide before heaven, and must accordingly give account. Now let us see if this is logical. What is the crime of suicide? It is self-murder, or the act of destroying one's self. But the author has stated in so many words, that "The body is not the man," but that "the man is an invisible being within." Then, of course, the body is not himself, and if he merely destroys the habitation containing himself, how can it be suicide? That invisible part, constituting the man, according to the same philosophy, cannot be destroyed. It is immortal—imperishable. I unhesitatingly affirm then—that in accordance with this mode of reasoning, No man can kill himself: that the crime of suicide never has been, and never can be committed—and therefore should be blotted out of the catalogue.

Now I leave it to the intelligent mind to say whether this is not the more logical deduction from such premises. Surely, all will assent to it. But reason, common sense, and the Bible have all given way before this false philosophy; and yet the great mass see not its absurdity.

Strange, indeed, that the Bible makes the mere dwelling of man of so much importance, and regards so little the "invisible man" himself! Even the gospel hope is based wholly upon the resurrection of this "habitation"! The apostles devoted their entire energies to the preaching of "Jesus and the resurrection of the dead." Yes, he desired to have his "habitation" quickened by the Spirit of God, and live eternally. Why, O why beloved apostle, didst thou not say something about

HERALD  OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

WHO AND WHAT ARE ANGELS?

The term "angel" is from "*angelos*," and signifies "to tell," "to deliver a message," "a messenger." The connection and circumstances must determine the nature of the messenger.

Men are sometimes called angels; but when the term is so applied it always indicates their office as messengers. It is, therefore, to men, an official title. There are numerous instances of this title being applied to men. See Rev. i. 20, and ii. 1, 8, 12, 18, and iii. 1, 7, 14. In most instances, however, our translators have very properly translated the term, "messenger." See Math. xi. 10, "*angelon.*" See also 2 Corth. xii. 7. "A thorn in the flesh, the messenger [*angelos*] of Satan to buffet me," &c. This messenger was, doubtless, the false teacher of which the apostle speaks in the previous chapters. "His letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible." At the 13th verse, chapter xi. the apostle says: "Such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel [*angelon*] of light, [or puts on the appearance of an angel of light.] Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." See also Luke vii. 24, and ix. 52, and James ii. 25.

But the Scriptures teach that the term angel is applied to an order of beings who are not, and never were men, that is, of Adam's race. See Heb. i. 13, 14: "But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" See also Heb. ii. 16: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." This text, it appears to us, shows conclusively that there is an order of beings who are not and never were decendants of Adam; whose nature Christ took not on him, or, as the margin reads, "took not hold of," consequently they did not belong to the posterity of Adam. One of these angels appeared to Manoah and his wife: see Judges xiii. At first they supposed him to be merely "a man of God;" but when he "ascended in the flame of the altar" then they "fell on their faces to the ground;" and then they "knew that he was an angel of the Lord;" and "Manoah said unto his wife, We shall surely die, because we have seen God." Observe here, that to see an angel, or the angel of the Lord, is said to be seeing God.

Angels, as an order of beings, are one in nature, but various in rank.

The Lord Jesus Christ is not an angel, in nature, of any order or rank. See Heb. i. 4–8, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Here, if we do not mistake, the apostle affirms that God never said to an angel, of any order, "Thou art my Son;" again, he declares that the Son is "much better than the angels;" and again, "Let all the angels of God worship him:" all of which expressions show that he, himself, is not an angel in nature. In the 13th verse the apostle uses this language—"To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" That is, God never said this to an angel; therefore, the Son of God is not an angel, for God did say this to his Son.

Again, chapter ii. 5, Paul says—"Unto the gels hath he not put in subjection the world, [age, or dispensation] to come, whereof we speak;" and verse 8, he says—"For in that he put all in subjection under him: but now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels," &c.

Here, if we mistake not, we have the fact that he who is made of God the head of "the world [or age] to come," is not an angel; and that though he was higher and better than the angels, yet, to prepare him to be the head and "father of the everlasting age" he was made, for a while, "a little lower than the angels;" but now having "suffered death," he is to be "crowned with glory and honor." The 16th verse, already quoted, expressly declares, that "he took not on him the nature of angels;" which language could have little force if he were in nature an angel of any order.

Once more: Our Lord, himself, when speaking of certain events to take place, Mark xiii. 32, says—"Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son," &c. Here he clearly distinguishes himself from the angels; and the form of expression shows that he places himself in a higher scale than the angels, and superior to them. These texts are sufficient to show that our Lord is not, and never was an angel in his nature: therefore he is not "The angel of the Lord" spoken in the Scriptures. That angel is evidently one in nature, and a distinct being from our Lord. In proof of this see Lk. ii. 9–11. Here it is expressly said—"The angel of Lord" proclaimed to the shepherds, saying—"Behold I bring you good tidings—for unto you is born this day a Saviour, which is Christ the Lord." Here the distinction between "the angel of the Lord," and our Lord Jesus Christ is demonstrated; also, in Matt. ii. 13, the distinction is equally marked—"The angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child [Jesus] and his mother and flee into Egypt," &c. The same distinction is observed in Math. xxviii. 2. "The angel of the Lord descended from heaven, and came and rolled back the stone from the door [of Jesus's sepulchre] and sat upon it," &c. At the 5th verse, it is said, this "angel answered and said unto the women, [who came to the sepulchre,] Fear not ye: for I know that ye seek Jesus—he is not here," &c. But, "the angel of the Lord" was there, and spake to the women: therefore, Jesus is not "the angel of the Lord." He may be called an angel in the sense of being a messenger, but that does not make him such in nature.

Such being the fact, it seems clear that the common notion on this subject is an error; and it has led to many other errors. It has made men lose sight of the ministration of angels. They seem to suppose that whatever is done on earth, God or his Son must do personally; thus stripping them of the glory they would give to any earthly king or governor: that of saying to one go, and he goeth; and to his servant do this, and he doeth it. No, they make the Almighty and his Son Jesus Christ to serve personally, as though God were incapable of constituting an order of beings with power, or understanding sufficient to manage the affairs of this province of his dominions, [this globe,] in this age or dispensation. The Scriptures teach us that God has, and does now, in this age, manage the affairs of this world, directly by the ministration of angels.

Let us look at a few texts. Gal. iii. 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels in the hand of a mediator." Here the apostle assures us that the law itself was ordained, i. e. introduced, or given by angels. We shall be further satisfied of this by turning to Acts vii. 53, where "Stephen, full of the Holy Spirit," says of the people of Israel, "Who have received the law by the disposition [or ministration] of angels, and have not kept it." Compare this again with Heb. ii. 2—"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord" Jesus, &c. Here the apostle makes a clear distinction between Christ and angels: the angels communicating the law, with all its awful sanctions, and our Lord Jesus Christ bringing in the Gospel, with all its glorious mercy.

Stephen further informs us, Acts vii. 38, speaking of Moses, he says, "This is he, that was in the church [congregation] in the wilderness, with the angel which spake to him in mount Sinai, and with our fathers; who received the lively oracles to give unto us," &c. Here we have the same truth as repeated by Paul and reiterated by Stephen, at the 58th verse, that the law was given by the ministration of angels, a principal one among them being the chief speaker: that angel being the one who had special charge of the posterity of Jacob, and acted as Jehovah's agent in all that related to that people; and still he was but an angel and not Jehovah himself, nor his Son, acting personally. Even the Son of God himself, while here upon earth, was ministered unto by angels: see Math. iv. 6, 11; Lk. xxii. 43, "And there appeared an angel unto him from heaven, strengthening him." If then our Lord himself was ministered unto by angels, shall we think it strange if God has ever employed angels in making communications to men, and in managing the affairs of the world? The present world and its affairs are managed by the ministration of angels, so to speak, as agents—officers—"princes," &c.; but the next age, or "world to come," is to be under the direct and personal agency of the Son of God: Heb. ii. 5. Some of the angels have the name of God upon them: thus, Gabriel signifies, "Strengh of God," or "My strong God," &c., Michael signifies, "Who is like God."

THOUGHTS ON 1 PETER I. 1–5.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that you may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Wherefore"—because you have presented to you an incorruptible inheritance to be brought unto you at the revelation of Jesus Christ, in the hope of which you now rejoice—and seeing you have been delivered from your former course of life, wherein you were in ignorance of God's grand intention to bestow that glorious inheritance upon such as should be holy and blameless in love—and seeing, by the incorruptible word of God ye have been begotten again to a lively hope, therefore— "laying aside" —*apothemenoi*—lay off, renounce with aversion, abstain from—"all malice"—*kakian*—from *kakos;* which signifies not only malice, wickedness, but cowardice. Those who have such hopes, as previously described, should not count even their lives dear unto them, nor any suffering, or reproach too much to endure, that they may honor the author of these glorious hopes; in a word let them lay aside all cowardice or timidity, and trust in that God who raised up Christ from the dead; thus going forward let them also put off "all guile"—trickery, deception, fraud, falsehood—"and all hypocrisies"—dissimulations, false pretensions—"and all envies"—jealousy, spite, hatred, grudging; from *phtheo, to pine;* because the person who has this spirit pines at any prosperity of those towards whom he indulges it; "put it off," says Peter—cast it away from you we renounce it with abhorrence—"and all evil speaking"—back-biting, detraction. Envy is a lurking serpent in the bosom of him who holds it; it pines for food; and evil speaking, detraction, is the nourishment by which it lives. Deprive it of this food, and it dies.

When therefore we see or hear persons speaking evil of others, and striving to injure them we know the lurking serpent is in their hearts; they are to be pitied more than the object of their detraction; because the serpent thus nourished will ultimately sting them to death; therefore put it away, and make no delay in doing so; and "as new-born babes"—or, as babes just born, "desire, earnestly desire, long for—the sincere"—pure unmixed, unadulterated—"milk of the word." This is the true nourishment of that spiritual nature, when it first develops itself; and without which it cannot live, much less can it grow. The pure, unadulterated word is that which God has appointed to nourish, strengthen and bring forward that new development in man. Let all understand this; and let these tender ones, who have just been brought to the commencement of this new life, desire—earnestly desire—this nourishment, that they may "grow"—flourish, prosper, enlarge—"thereby, if so be"—since—"ye have tasted that the Lord is gracious;" having begun in the spiritual life let us increase and strengthen it; and in order thereto, take that nourishment which is adapted to our state and condition; and especially beware of that food which nourishes the serpent—envy.

"To whom coming"—that is, spiritually, by this new nature as naturally drawn to Christ as the new-born babe turns to its mother for that nourishment which she alone can give. But the figure is now changed, and Christ the Lord is presented as "a living stone"—a stone in which there is life—a stone that enlivens, revives, reanimates, causes to live all that come to it and build upon it—"disallowed"—rejected, disapproved, thrown aside as worthless—"of men;" first of the Jews as a people; since that by all men who give themselves up to follow the leading of their animal nature; or who seek nothing more than mere intellectual enjoyments. These last professing themselves wise become fools, and prefer to drink water out of their own broken cisterns, to being dependent upon Christ for the water of life; or to keep to the figure in the text, they choose to build on the sand rather than to be dependent upon that stone, or rock, Christ Jesus. Though thus thrown aside as worthless by men, he is "chosen"—selected "of God."

Here, then, is the whole controversy now between God and men. God made choice of, approved and accepted His Son, Jesus Christ, to be the head of the spiritual creation, or foundation of all immortality, incorruptiblity, and endless life. With this choice God is well pleased; and in his sight this foundation stone is "precious"—honorable, highly esteemed, costly; but men are dissatisfied with it, and cast it aside as worthless: the wisdom of God has devised it; men account it folly: God's purpose is, that salvation, immortality, incorruptibility, endless life shall be attained in no other way; and all the efforts of men to arrive at these blessings by any other means are as fruitless as the attempt at Babylon to build a tower up to heaven; and the confusion of language at the time of that folly, was no greater than the vexations that men now inflict on themselves in endeavoring to "be as Gods;" or, to be immortal without Christ.

The purpose of God is unchangeable; eternal life is given to us in Christ, and no where else; so that he who continues to contest the case with God will as surely perish forever—utterly and totally perish, and "be as though he had not been"—as God is more mighty than man. On the other hand they, who submit to God's choice become "as lively stones."—stones having life, by their connection with the foundation, and "are built up a spiritual house"—dwelling, mansion, a house of God, temple, a temple of the Holy Spirit—"a holy priest-hood to offer up spiritual sacrifices" instead of those animal sacrifices offered under the law; and still offered in another form, by many under the gospel; who it is to be feared, being ignorant of the spiritual character of the offerings God requires, think to please him with an animal excitement, which they mistake for "spiritual sacrifices;" but the latter only are "acceptable"—grateful, pleasing—"to God, by"—through, on account of—"Jesus Christ."

INSPIRATION OF THE BIBLE.

Nothing is gained to the cause of truth by insisting that everything that is recorded in the Bible was given by direct inspiration from God. Such a pretention is one thing that has helped to make Infidels. By rejecting such a claim the Deists in the Hartford Convention of 1853 were defeated. We took the ground, in opposing them, substantially, presented by Bishop Watson in his "Apology for the Bible," in reply to Thomas Paine's "Age of Reason," published in 1799. Watson was Bishop of Landaff, and Professor of Divinity in Cambridge University, so that he ought to have known what the Christians of his day did or did not believe concerning the Bible. In reply to Paine's harsh strictures on the Book of Rruth, he observes:

"Pretty stuff, indeed," you exclaim, "to be called the Word of God!" It seems to me that you do not perfectly comprehend what is meant by the expression—the Word of God—or the divine authority of the Scriptures. I will explain it to you in the words of Dr. Law, late Bishop of Carlisle, and in those of St. Austin. My first quotation is from Bishop Law's Theory of Religion, a book not undeserving your notice:

"The true sense, then, of the divine authority of the books of the Old Testament, and which, perhaps, is enough to denominate them in general divinely inspired, seems to be this: that as in those times God has all along, besides the inspection or superintendency of his general providence, interfered upon particular occasions by giving express commissions to some persons (thence called prophets) to declare his will in various manners, and degrees of evidence, as best suited the occasion, time, and nature of the subject; and in all other cases left them wholly to themselves; in like manner, he has interposed his more immediate assistance, and notified it to them, (as they did to the world,) in the recording of these revelations; so far as that was necessary, amid the common, (but from hence termed sacred) history of those times, and mixed with various other occurrences, in which the historian's own natural qualifications were sufficient to enable him to relate things with all the accuracy they required."

The passage from St. Austin is this: "I am of opinion that those men to whom the Holy Ghost revealed what ought to be received as authoritative in religion, might write some things as men with historical diligence, and other things as prophets by divine inspiration, that the former may be attributed to themselves as contributing to the increase of knowledge, and the latter to God speaking by them things appertaining to the authority of religion."

Whether this opinion be right or wrong, I do not here inquire; it is the opinion of many learned men and good Christians; and if you will adopt it as your opinion, you will see cause, perhaps to become a Christian yourself; you will see cause to consider chronological, geographical, or geneological errors—apparent mistakes or real contradictions as to historical facts—needless repetitions and trifling interpolations—indeed you will see cause to consider all the principal objections of your book to be absolutely without foundation. Receive but the Bible as composed by upright and well informed, though in some respects, fallible men, (for I exclude all fallibility when they profess to deliver the word of God), and you must receive it as a book revealing to you, in many parts, the express will of God; and in other parts, relating to you the ordinary history of the times.

Give but the authors of the Bible that credit which you give to other historians; believe them to deliverthe word of God, when they tell you they do so; believe when they relate other things as of themselves, and not of the Lord, that they wrote to the best of their knowledge and capacity; and you will be in your belief something very different from a deist; you may not be allowed to aspire to the character of an orthodox believer, but you will not be an unbeliever in the divine authority of the Bible; though you should admit human mistakes and human opinions to exist in some parts of it. This I take to be the first step toward the removal of the doubts of many skeptical men; and when they are advanced thus far, the grace of God, assisting a teachable disposition, and a pious intention, may carry them on to perfection.

CATHOLOCISM: WHAT IS IT?

Let the following, which shows the "cloven foot," testify as to its true character. *The Shepherd of the Valley,* published under the eye and professing to speak with the approbation of the Catholic Bishop of St. Louis, a few years since gave vent to such sentiments as these:

"The Church, we admit, is of necessity intolerant; that is, she does every thing in her power to check, as effectually as circumstances will admit, the progress of crime and error. Her intolerance follows necessarily from her claim to infallibility; she alone has the right to be intolerant. Heresy she inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energy to effect its destruction. If the Catholics ever gain, which they surely will do, though at a distant day, an immense numerical majority religious freedom in this country is at an end. So say our enemies. So we believe.

"We gain nothing by declaring so earnestly against the doctrine of civil punishment of spiritual crimes. Our enemies will not believe that we are better than our church, and—for her—her history is before them; they know what she sanctioned during the middle ages, what she did then, and does now where she can; they know, too, what they would do, were they in power; they judge us by themselves. They can reason besides, and when we say two and two, they will add, make four, whatever we can do to stop them. Heresy is a mortal sin, kills the soul, and sends the entire man, body and soul, to hell; it is, besides, a contagious disease, and affects the interests of unborn millions. Christian kings, believing this, will crush it in the shell. Christian States, knowing this, will drive it from their bodies when they can.

"We will say, however, that we are not in favor of roasting heretics, and that, if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure—if persecution is to be renewed, we would rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the Saints of God or the Pastors of the Church for what they have done and sanctioned. We say that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that, by doing so, we should injure the cause we wish to serve."

Such is the spirit of all sectarianism, wherever it is found. No worse in one class of men than in another; nor will it die till Christ the Restorer returns from heaven. But the foregoing language shows what we have often said, that Romanism seeks the civil power in this country, and means to hurl it against all religion but its own. Let us all beware of receiving the mark of this beast; for their fate is to "drink of the vials of God's wrath, poured out without mixture."

The following, communicated to the *Times* by "An English Clergyman," of recent date, shows the intolerance and bigotry of Popery where it possesses power. The writer says:

"I am an English clergyman. In traveling in the North of Spain a few weeks since, I proposed to pass a Sunday in a town where I ascertained that many English families resided, principally connected with the railway now in progress. On making inquiry, I found that during two years, in which many of them had resided there, they had only on two occasions received a visit from an English clergyman, and had not once had an opportunity of receiving the Holy Sacrament. An English gentleman, much interested in the welfare of his countrymen, gladly offered me the use of a room in his own house, and gave information by private notes sent to the different English families. On Sunday morning a very respectable and attentive congregation of thirty or forty persons was assembled, and about fifteen received at Sacrament. But it appears that so simple and unostentatious a religious act is not to be permitted in Spain. Two days afterwards the Alcalde of the town sent an official communication, of which a translation is subjoined, to the master of the house in which the service was held:

"Inasmuch as it has come to my knowledge, that, on Sunday, there was held in your house a meeting, at which were practised religious ceremonies belonging to the Protestant mode of worship which you profess, conducted by a minister of that sect; and, insomuch as in this nation there are not tolerated nor permitted ceremonies of any religion than that of the Catholic Apostolic Roman Church, I address myself to you, Sir, in order that, as a master of your house, you may avoid the repetition of acts, which, besides being opposed to our religious faith, have, by the publicity and impudence with which they have been done, attracted the attentian of this neighborhood. It being well understood that if the warning which you hereby receive is not sufficient to prohibit such acts either in your house or in the house of any other British subject, I shall have recourse to the means which are in my power to repress such a scandalous abuse, and to punish whatever leads to such a culpable result."

MORE FABLES.

"The Creator has given us these bodies to be our habitation—a dwelling adapted to our highest comfort and welfare. Our individual identity does not consist in the body. The body is not the man. The man is really an invisible being; and his body is the house in which he lives. The eye is no part of man; it is only the window of the house through which he looks out upon the world. The ear is no part of man; it is only the earthly medium through which sound is conveyed to the dweller within. When the house decays he will live elsewhere. It is now a habitation fitted up by the Creator, of which he should be a faithful steward and tenant, till called hence to give an account. But if he wantonly destroy that dwelling, suddenly or gradually, by setting it on fire, to enjoy the splendor of the flames, or the grandeur of the lighted clouds of smoke, or by gradually digging away the foundation on which the vital structure is based, he stands charged with the crime of suicide before heaven, and must answer to it in the day of judgment."

Br. Storrs—The foregoing is extracted from a physiological work containing much useful information, and compiled with more than ordinary ability. I was strnck with the inconsistency and falsity of this position, and exclaimed in the language of holy writ—"Great men are not always wise." How strange, surpassingly strange, that such a dogma is so universally believed, even by those of superior talent and learning; and who, upon other points, are capable of sound reasoniug and discernment! Alas! "That old serpent" has wound his coils around the human mind, and fastened them so strongly, that it seems almost impossible they should ever be unloosed. The main point of his deception is to lead men to believe that they are something more than what they really are—and thus cause them to be "lifted up with pride," and fall into the same "condemnation," into which he has fallen. Herein lay the force of the temptation in Eden. "Ye are something more than human beings," said this great deceiver; "even immortal—and when ye have tasted the forbidden fruit your eyes will be opened to discern your exalted state—ah ye shall be as gods—or the Elohim—angels." Such was his assertion; and though nearly six thousand years have elapsed, he is still in the same subtle way proclaiming it, and constantly gaining victims to the deception.

There is one point in the extract to which I wished particularly to draw attention. It is this—That if man destroys in any way the dwelling or habitation wherein the part constituting his identity lives, he stands charged with the crime of suicide before heaven, and must accordingly give account. Now let us see if this is logical. What is the crime of suicide? It is self-murder, or the act of destroying one's self. But the author has stated in so many words, that "The body is not the man," but that "the man is an invisible being within." Then, of course, the body is not himself, and if he merely destroys the habitation containing himself, how can it be suicide? That invisible part, constituting the man, according to the same philosophy, cannot be destroyed. It is immortal—imperishable. I unhesitatingly affirm then—that in accordance with this mode of reasoning, No man can kill himself: that the crime of suicide never has been, and never can be committed—and therefore should be blotted out of the catalogue.

Now I leave it to the intelligent mind to say whether this is not the more logical deduction from such premises. Surely, all will assent to it. But reason, common sense, and the Bible have all given way before this false philosophy; and yet the great mass see not its absurdity.

Strange, indeed, that the Bible makes the mere dwelling of man of so much importance, and regards so little the "invisible man" himself! Even the gospel hope is based wholly upon the resurrection of this "habitation"! The apostles devoted their entire energies to the preaching of "Jesus and the resurrection of the dead." Yes, he desired to have his "habitation" quickened by the Spirit of God, and live eternally. Why, O why beloved apostle, didst thou not say something about

the invisible man? Why so anxious about the mere covering, if the real man were to live, at all events? Would not that individual be counted a fool, who, possessing a gem of invaluable treasure, should lavish all his praise and delight upon the mere box containing it? Away with such utter perversion of just reasoning, sound philosophy, and the word of God, as that we have been considering. Truth is ever in harmony with the dictates of Reason; and God the mighty author of Truth, hath never enjoined upon our faith gross absurdities! No, never.

This is indeed a great subject, and much more might be said even upon this feature of it. The Lord be praised that truth is finding its way into some minds, and making progress. May these few hints aid in a measure the blessed cause. J.

Synopsis of News.

A little more than two months ago, Jefferson Davis, as the acknowledged head of the now exploded "Confederacy," was supported by three considerable armies—Genls. Lee's and Johnson's East, and Smith's West of the Mississippi. In this short space of time, the whole concern has crumbled to pieces. The several armies have one after another surrendered; and numerous bands of guerillas, which infested the South, have either followed the example of the larger organizations, or disbanded and returned quietly to their homes.

All armed opposition to the Government being put down, on Friday last the President issued his proclamation announcing that the blockade of Galveston and all the ports of Texas—those of all the other States having been previously opened—would be raised on the first of July. So that on that day foreign commerce will again be free to every port of the United States.

The would-be President is now an inhabitant of Fortress Monroe, and is so closely guarded that not a single person has seen him, excepting the guards and Gen. Miles, since his confinement. Not a word is allowed to be said to him, and he no doubt has ample time to reflect upon his past career of wickedness. His diet, until lately, has been the same as that of the rest of the captured traitors—Government rations....Alex'r H. Stephens, late Vice-President of the bogus Confederacy, is still confined in Fort Warren, Boston harbor, and his name is on the list of those who have applied to the President for pardon....John Mitchell, editor of one of the Richmond journals during the last four years, immediately upon the downfall of the rebellion, was invited to take charge of the editorial department of the *Daily News* of this city, which invitation he accepted, but has since been arrested and incarcerated in the same fort with Davis.

The trial of the conspirators, at Washington, is drawing to a close....Since the change of military commanders at Richmond, the condition of the Freedmen in that vicinity is said to be receiving more attention than before. Further South the Freedmen are reported to be in a more prosperous condition; and Mr. J. E. Bryant, General Superintendent of the Freedmen of South Carolina and Georgia, has issued a circular that gives the planters to understand that the blacks are free in fact as well as in name, and that they have one watching their interests who has the power and disposition to protect them in their just rights. He has fixed the wages of the Freedmen as follows: For male and female hands $6, $7 per month; half hands $3 00, $3 50; house servants $5, $10 per month, according to their classification.

We clip the following from the *Brooklyn Daily Union:*

"A collision took place on Thursday on the Ohio and Mississippi Railroad, near Loogootee, Ind., between a freight train and a train conveying soldiers. The engineers and firemen of both trains were killed. The two conductors undertook to repair damages by engaging in a dispute as to which was to blame. While they were engaged in this occupation, another freight train came along and ran into the train of soldiers, killing fifteen men and wounding one hundred and fifty, many fatally. The soldiers were homeward-bound men of Illinois and Missouri regiments.

Some mitigating circumstances might be found, though we doubt it, to excuse the first collission, but we do not consider it within the compass of human possibility to make the second less than a crime. The conductor, who neglected to send back a flag-man and to take other obvious precautions to prevent action while he bandied words with his neighbor, was guilty of murder, and should be held responsible for that crime." FRANK.

INWARD PEACE.—Many say they have no peace nor rest, but so many crosses and trials, afflictions and sorrows, that they know not how they shall get through them. Now he who in truth will perceive and take note, perceiveth clearly, that true peace and rest lie not in outward things; for if it were so, the evil spirit also would have peace when things go according to his will, which is nowise the case.

Therefore we must consider and see what is that peace which Christ left to his disciples when he said: "My peace I leave with you, my peace I give unto you."

Christ meant that inward peace which can break through all assaults and crosses of oppression, suffering, misery, humiliation, and what more there may be of the like, so that a man may be joyful and patient therein; and what was bitter to him before shall become sweet, and his heart shall remain unmoved under all changes, at all times.—*Theologia Germanica*

The Herald of Life.

NEW YORK, JUNE 28, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

PHOTOGRAPHS.—For the gratification of some of our subscribers, who have urged us to send them our Photograph, we have submitted to a "sitting," and can now furnish them, if desired, with "VIGNETTES." They have cost us twenty-five cents each, and the postage would be three cents more, if sent by mail. We do not solicit any orders for them, as it is of no advantage to us except the satisfaction of obliging our friends.

Patience and Charity.

If we believed to constitute a man a real Christian, he must be perfect in knowledge and judgment, we should never hope to find a Christian on earth, till the next age shall come. If men are sincerely inquiring after truth, and using the best light they have, and do fall into some error, they are no more blame-worthy than they would be for having a fever, or breaking their bones, or being destitute of daily food. We might just as well fall into a passion with our fellow-men suffering with hunger, being sick, or breaking their bones, as to get out of humor with them for their errors in doctrine, if they manifest the spirit of Christ in their lives, and are using their best endeavors to inform themselves as to what is truth. To be sick, or to be in error, are both misfortunes, and both cause loss and pain to a greater or less extent. The subject of these calamities is to be pitied not abused. We would think him a tiger that would fall upon a man with a broken bone and abuse him. Surely error is worse to the individual than broken bones; and we all have more or less; let us never forget that.

Some people are always chafing because everybody does not, see, feel, and talk like themselves. They give themselves and others very much uneasiness and disquietude. Let us faithfully present our views of truth, and rest quietly in the Lord, who will see to results. We should study to know the truth and cheerfully communicate it to our fellow-men; but it is all useless to worry and chafe because others do not receive it, or even if they oppose it. Let us remember the Lord ruleth over all. The following story may be read often with profit by all such as fear the world will fall if their plans and ideas are not received and carried out:

"When Bulstrode Whitelocke was embarking as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said, 'Pray, Sir, will you give me leave to ask you a question?' 'Certainly.' 'Pray, Sir, don't you think that God governed the world very well before you came into it?' 'Undoubtedly.' 'And pray, Sir, don't you think he will govern it quite as well when you are gone out of it?' 'Certainly.' 'Then, Sir, pray excuse me, but don't you think you may trust him to govern it quite as well as long as you live?' To this question Whitelocke had nothing to reply; but turning himself about, soon fell asleep till he was summoned to embark."

A Challenge.

"To GEO. STORRS.—I call upon you to prove that either Jesus or his Apostles ever attempted to disprove the doctrine of the immortality of the soul as held by the Jews in their day. I deny that either Jesus or his Apostles predicated the possession of eternal life upon a resurrection from the dead to take place at the appearing of the Lord."

Our Lord, Mark x. 30, in answering Peter's question as to what he and his fellow disciples might expect, having left all to follow him, assured them they should "receive a hundred fold now in this present time:...... and in the world to come eternal life." This promise presented eternal life as something not to be given in actual possession "in this present time," but to be given "in the world to come;" and in John vi. 40, our Lord says—"This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day."

Thus we have, in these two testimonies of our Lord, the facts clearly stated that eternal life belongs to "the world to come," and in order to that inheritance, the promise is given of a resurrection at the last day. That this resurrection is "to take place at the appearing of the Lord" we prove from 1 Thess. iv. 13—17, where the apostle states that the dead are "asleep," and that God will as surely bring them up from the dead as he brought Christ up; and then states definitely when this shall be—"For the Lord himself"—not the Lord in the Spirit—but "the Lord himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain [not having fallen asleep prior to that time] shall be caught up together with them [viz., the raised ones] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Let us now combine these three testimonies—First—The promise of "life eternal in the world to come." Second—Those who are to inherit that life, our Lord says, "I will raise up at the last day." Third—Paul says: This resurrection shall take place when "the Lord himself shall descend from heaven."

To this we may add Paul's exhortation to Timothy, 1 Tim. vi. 12—16, "Fight the good fight of faith, lay hold on eternal life;....I give thee charge in the sight of God....that thou keep this commandment....until the appearing of our Lord Jesus Christ; which in his times he shall show the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality," &c.

Here we see that eternal life and immortality is something the christian is called to "lay hold" of; and that to secure it he is to labor "till the appearing of Jesus Christ;" thus showing that the "possession of eternal life" is "predicted upon a resurrection, to take place at the appearing of our Lord;" or, a change at that time equivalent to a resurrection. But if any doubt remained on the mind it is removed by the apostle in 2 Tim. iv. 1–8. He says to Timothy, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom," &c.; and he adds, "I am now ready to be offered, [or, I am about to be poured out as a libation] and the time of my departure [or dissolution] is at hand;.... henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, [who is to "judge the quick and dead at his appearing and kingdom,"] shall give me in that day; and not to me only, but unto all them also that love his appearing."

This testimony is of itself, we humbly conceive, sufficient to establish the point denied in the challenge, and especially when taken in connection with what we have previously adduced from our Lord and Paul.

If the Jews did hold the doctrine of the immortality of the soul in our Lord's day, they held equally the transmigration of souls—or the passing of souls from one body to another among men—and let our challenger show when and where "Jesus or his apostles ever attempted to disprove the doctrine of" such transmigration. The fact is, the doctrine of the Sadduces and Pharisees both were a poisonous "leaven," of which our Lord warned his followers to "beware." We, however, maintain that our Lord and his apostles did teach clearly, plainly and constantly, that a future life depended upon a resurrection of the dead, and that death is the doom and end of the wicked.

What is the Christian's Hope?

It is usual first to state the negative and then the affirmative. We shall, however, take the opposite course, and first show what the hope is.

Let us look at 1 Pet. i. 3 to 5, 13—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept up by the power of God through faith unto salvation, ready to be revealed in the last time....Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Here Peter states that by the resurrection of our Lord from the dead we have a lively hope to an inheritance reserved, and to be revealed in the last time; or at the revelation of Jesus Christ. This hope, then, is not of going to heaven at death, but of a resurrection from the dead into the incorruptible inheritance. Compare this with 1 Corth. xv. 17–19—"For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

Here again the Christian's hope is in the resurrection from the dead. The same thing is expressed Rom. viii. 22–25—"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The resurrection is here looked to as the consummation of the hope of the lover of Christ.

When is this to be realized? See Phil. iii. 20, 21—"For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ....Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." At the revelation of our Lord Jesus Christ, then, the hope is to be consummated, and these vile bodies are to undergo that change which will prepare us for the incorruptible inheritance.

Again, 1 John iii. 2, 3—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." Here the period when the christian's hope is to be realized is clearly stated to be at the appearing of Christ, when we shall be made like him: and the effect of this hope upon us, in the present time, is fully brought to view, viz.: purity, "as he is pure."

See also, Col. iii. 4—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Here we see the Christian's hope is to be realized at the appearing of him who is our life: then, and not till then, will the saints appear with Christ in glory.

Let us now examine 1 Thess. iv. 13–17—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Bring with him," from where? Not from heaven as some suppose; but, from the dead. Paul says, Heb. xiii. 20—"The God of peace who brought again from the dead our Lord Jesus." In the text under consideration he comforts Christians with the assurance that as certain as God brought Jesus from the dead, so all that sleep in Jesus will he bring with him. It is the certainty of their resurrection that the apostle is teaching; and he goes on to tell when that event will take place. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Here then the Christian's hope is fully stated. It is clearly not a hope that those who have died have gone to heaven, but a hope in the coming of the Lord to raise the dead and change the living saints. We wish to make this point distinct before the mind, in order that we may see and feel the importance of the advent of Christ and the resurrection of the dead.

If the doctrine, that when a man dies he enters at once into a state of conscious blessedness is true, we should have a right to expect that it would be explicitly revealed—the same as the being and attributes of God—the work of creation—the fall of man—his recovery by a promised Messiah—man's subjection to death—his resurrection—the new heavens and new earth, &c. But, is the doctrine of going to heaven at death, or consciousness after death, before the resurrection, as clearly revealed as either of the aforesaid doctrines? We think not. Let us examine, at present, the Old Testament. We take the position, then, that there is not a single text in the Old Testament that clearly teaches any such doctrine; and, but three or four that can be even tortured to sustain such a theory by implication; while several positively declare the opposite doctrine.

The text Eccl. xii. 7, has often been quoted in proof that there is in man a spirit that remains conscious when he is dead,—"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Now, this is as true of the wicked man as of the good; and it just as truly proves universal salvation as it proves that a man is alive when he is dead. But we repeat, what we have often said, until it can be proved that this spirit, whatever it is, had consciousness before God gave it to man, it never can be proved, from this text, that it has consciouscess after it returns whence it came. The natural inference is, that the spirit returns to the same state it was in before man had consciousness. Every man knows he had no consciousness prior to his present organization; yet his spirit—life, breath—came from God and returns to God, as his body came from the ground and returns to the earth: and there is nothing in this text which can prove that that which returns to God has consciousness any more than the body has life and feeling when it returns to the earth. But to settle that point, the same writer, in chap. ix. 5, positively declares, "the dead know not anything; and a mere inference drawn from the language of a writer, must fall before a positive declaration of the same writer that the inference is false. Such is the case under consideration.

Another view, however, of Eccl. xii. 7, may be taken, which is this. "The spirit," which "returns to God who gave it," is God's spirit, and not man's. By turning to the discourse of Elihu, Job xxxiii. 4, we find the following sentiment:—"The Spirit of God hath made me, and the breath of the Almighty hath given me life." He afterwards says, chap. xxxiv. 14, 15, "If he (God) set his heart upon man, if he (God) gather unto himself his spirit and his breath; all flesh shall perish together, and *man* shall turn unto dust."

Here, certainly, the language warrants us in concluding that it is God's Spirit that he gathers unto himself; the doing of which causes "man to turn again unto dust." By that Spirit men are "made" and sustained in life; when God withdraws it, or it "returns unto God who gave it," man sinks back into dust from whence he came, and "in that very day his thoughts perish:" Psa. cxlvi. 4. There is good reason, therefore, for thinking that "the spirit," Eccl. xiii. 7, is the Spirit of God and not of man. But if it is man's, we have shown there is proof positive, out of the same writer's testimony, that it knows "not anything," and that "there is no knowledge in the grave"—in sheol—in the state of the dead; for that is the sense of the term sheol, in Eccl. ix 10 tran slated grave. It is the state of the dead that Solomon affirms is one where "there is no knowledge." Without a resurrection then, there is no hope of a future life. The hope of a resurrection was the hope of all the saints of the Bible, and not a hope of going to heaven at death, for which there is not a single testimony in the Scriptures.

He that is not open to conviction is not qualified for discussion.—*Bishop Whately.*

The Wendell and Grant Discussion.

The *Crisis* report, from the point where my extract of last week closed, proceeds as follows:—

"It was claimed again that the judgment was only for the righteous. But we found the Scriptures affirming that 'whoremongers ane adulterers God will judge.' Heb. xiii. 4. As these classes could not be considered as belonging to the righteous, it was afterward admitted that Matt. xii. 36, applies to the wicked: 'But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.' We then called attention to the fact that the Greek word, rendered *account*, in Matt. xii. 36, was *logos;* which is defined as follows:—'A saying, speaking, that which is said or spoken, a statement, an oracular response, report, authentic narrative, history, account, dialogue, conversation, discussion, a discourse about one.'—*Liddell and Scott.* This scripture teaches most plainly that all must be present 'in the day of judgment, and give account,' each one for himself. This was not met, only with a passing remark, that it probably related to the first advent of our Saviour, which we thought could not be, because Jesus said, when speaking of his first advent, 'If any man hear my words, and believe not, I judge him not; for I come not to judge the world. ....The word that I have spoken, the same shall judge him in the last day.' John xii. 47, 48. Paul says: 'Therefore judge nothing before the time, until the Lord come.' 1 Cor. iv. 5. This passage could not have reference to the first advent; for the Saviour had completed that, and been gone to heaven some twenty-nine years, when Paul wrote his first letter to the Corinthians. Hence, if 'every idle word that men' have spoken was brought to judgment at the first advent, it was 'before the time' appointed, and was not done in harmony with the express declarations of the Bible.

Luke xiii. 26, 27, was presented as proof that the wicked dead dead must rise in order to fulfil the Scripture:—'Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know not whence ye are; depart from me, all ye workers of iniquity.' The people of Boston could not say that Christ had taught in their streets; yet it was claimed by the affirmative that this passage might be fulfilled by any of Christ's ministers."

COMMENTS ON THE ABOVE.

The first sentence in the foregoing extract is utterly without foundation, and I call upon Br. Grant to correct it in his columns without further delay. It is almost two months since he was notified that the statement was entirely inaccurate, but still he makes no retraction. Not one word did the affirmative utter, in any of his twenty-five speeches, that could, even by remotest implication, justify the assertion of the *Crisis*, that "It was claimed again that the *judgment* was *only for the righteous.*" Had my brother imputed to me the proposition that none but thieves will inherit eternal life, the injustice of the remark, though more flagrant, would not have been more real; and for the truth of this averment I can with confidence appeal to every intelligent person who attended our debate. The already-published speech in support of my second Proposition, shows how unlikely it is, that I could have "claimed" that the wicked would escape "judgment." I did nothing of the kind. And yet I bring against my brother no charge of intentional misrepresentation. The fact is, that, from the commencement to the close of the discussion, Br. G. waded in a sea of polemic troubles, and it is not to be wondered at, that the notes he made of his opponents arguments should, in some instances, reflect the confusion that existed in his own mind. If I can persuade him to debate the Non-resurrection question with me once more,—say in New York City, the coming autumn,—I will suggest a way by which he can easily prevent misreporting me afterwards; but as to the troubles above alluded to, instead of his being able to avoid them, he will find them growing worse and worse. This remark is not made at random, nor is it likely to be received with incredulity by many of those who witnessed his achievements in the eight evenings of March last. But I remember the proverb, "A burnt child dreads the fire," and so would not too readily flatter myself that my brother can ever again be drawn into a controversy on the question of Life only in Christ. But "we shall see what we shall see."

"As these classes ['whoremongers and adulterers'] could not be considered as belonging to the righteous, it was afterward admitted that Matt. xii. 36, applies to the wicked." Indeed! "It was *afterward admitted*"! Just as if the negative had to cite "Heb. xiii. 4" to convince the affiramative that "Matt. xii. 36" did not apply to the righteous. Moonshine! The affirmative was never in doubt, and never expressed a misgiving, on that point, and he readily acquits Br. G. of ever giving him a single new idea in regard to it.

The passage in Matthew, Br. G. says, "teaches most plainly that *all* must be present," etc. How is this? I presume that in his "all" my brother includes the righteous. But, in his debate with Br. Curry (see Disc., p. 41), he avers—and says he "finds it so in the Scriptures"—that "the *righteous* will *not go into judgment*"! And elsewhere (p. 28) he had said—"if there is no resurrection of the *wicked*, we see *no need* of a judgment-day." In the light of these unretracted declarations, will Br. G. tell his readers, and thus afford us the privilege of telling ours, *what he means* by saying, that "*all* must be present 'in the day of judgment,' and 'give account,' each one for *himself*"? Should he reply, that he means, in his report, "all" *the wicked*, and that this limitation of the term is demanded by the connection in which it stands, I have then only to say, that he does homage to a principle of interpretation the force of which the affirmative vainly sought to make him admit in the debate. What is herehinted at, will be fully explained when our report reaches that grand utterance of the Apostle—"In Christ shall all be made alive." O, Br. G.! don't you wish that the affirmative would so thoroughly forget that part of the debate, as to be unable to give any account of it? What will the readers of the HERALD OF LIFE think of your logical abilities, when they are told of your floundering on that passage and its context? Your omission to bring it into your own sketches of the debate, I impute not to forgetfulness, but to a fearfully vivid recollection. But I must not anticipate.

My brother is a little unfortunate in his reference to John xii. 48. His theory of the *time* of the judgment of the wicked dead, is demolished by that passage. And the whole work is done by a little preposition! "In the last day," says the Saviour. Is Br. G. correct in explaining this to mean a thousand years after the Lord comes? One single fact settles it that he is not. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi. 39. This text tells us when the saints will be raised, and it does so by employing the expression "*at* the last day." The same phrase occurs in John xi. 24—"I know that he shall rise again in the resurrection *at the last day.*" Now, in both of these passages the Greek preposition for "*at*" is EN, and in John xii. 48 the same preposition is rendered "*in*"—"the same shall judge him *in* the last day." The logic, therefore, that would defer the judgment of the wicked to the point where Br. G.'s thousand-year theory locates it, could with equal facility postpone the resurrection of the righteous a whole millenary beyond the point of time assigned for it by the Holy Scriptures. It seems to me, that no careful student of the Bible should be easily persuaded that our Lord used the phrase "at the last day," or "in the last day," with the latitude of import required for it by our brethren whose theory punishes the wicked dead with exclusion from the glories of God's kingdom a thousand years before it has them judged.

Br. Grant alludes to "1 Cor. iv. 5," but only to show that he does not understand it. By arguing that it "could not have reference to the *first* advent," he would show cause why "Matt. xii. 36" must have its accomplishment a thousand years beyond the *second* advent! In point of time, he applies the two texts a thousand years apart—unless he is prepared to exclude the righteous entirely from the passage in 1 Cor. But, should he do this, he is at once stranded upon an assumption manifestly opposed to the truth. For it is very clear, that 1 Cor. iv. 5 refers to *the righteous alone.* The passage reads thus: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." If "every man" here does not include the wicked, the text sheds no light whatever upon Br. G.'s proof-passage in Matthew; and that the wicked are *not* included in it, is evident from what is said of "PRAISE." The Greek word is EPAINOS, and is defined by Robinson's Lex. to mean "much praise, applause, commendation." Dr. Hodge explains it as importing in our passage "much praise, applause, a loud and clear acclaim of commendation; Well done, thou good and faithful servant!" As the author of the work "*Retribution*" treats the passage as if the word rendered "praise" in it might convey the notion of "punishment" as well as of "reward" (citing a note from Bloomfield on the text), it may be useful to state that EPAINOS occurs eleven times in the New Test., and is always translated "praise." (See Rom. ii. 29; xiii. 3; 1 Cor. iv. 5; 2 Cor. viii. 18; Eph. 1. 6, 12, 14; Phil. i. 11; iv. 8; 1 Pet. i. 7; ii. 14.) The "hidden things of darkness" referred to in 1 Cor. iv. 5 have no necessary connection with acts or thoughts of wickedness; Dr. Hodge explains the phrase—"things which are now hidden in darkness. This," he adds, "includes acts which are now unknown, and those principles of action which lie concealed in the recesses of the heart, where no human eye can reach them. This is all the context requires."

As to Matt. xii. 36, I did not say in the debate that it related to "the first advent of our Saviour," but Br. G.'s statement is not materially at fault, for I did claim that the passage probably related to the generation addressed in the chapter by our Lord. This I yet believe; and I think a careful study of the chapter should convince any one, that "the day of judgment" of verse 36 has undoubted reference to the "judgment" brought to view in verses 41 and 42. On these latter passages, I have heretofore written something in reply to the *Crisis;* but it is my purpose at a future time to take up the subject more fully in an article for these columns. I have collected some concessions on the passages, from eminent expositors, that I think will be read with interest. Before dismissing Matt. xii. 36 forthe present, I wish to request the inquiring reader to ponder, in connection, the two statements of the Saviour—"O generation of vipers, how can ye, being evil, SPEAK good things?" (verse 34), and "by thy WORDS thou shalt be condemned" (verse 37).

In relation to "Luke xiii. 26, 27," it is my conviction that its context disproves Br. G.'s interpretation. Verse 25 says, "When once the master of the house is risen up, and hath shut to the door," etc. These words, as I understand them, carry us down to the closing scenes of this age, and there is hence no need of applying the "ye" of the passage to resurrected sinners, nor any propriety in doing so. Br. G.'s understanding of the passage gives it a narrower application than that of his affirmative brother, for he (G.) makes the "ye" refer to those only who actually ate and drank in

the Saviour's presence, and heard him teach in their streets. My brother's objection, that "The people of Boston could not say that Christ had taught in their streets," is sufficiently answered by the Redeemer's own explanation of such declarations as the following: "I was an hungered, and YE gave ME no meat: I was thirsty, and YE gave ME no drink: I was a stranger, and YE took ME not in: naked, and YE clothed ME not: sick, and in prison, and YE visited ME not." Matt. xxv. 42, 43. This language, I doubt [not], Br. Grant believes applicable to some "people of Boston." If he does so believe, and will explain how the inhabitants of that city, ever neglected to feed the Saviour when hungry, and to visit Him while imprisoned, he will have found out how "Luke xiii. 26, 27" can be true without invalidating the doctrine of the non-resurrection of the wicked dead. R. W.

Theological Library in Boston.

True and faithful was the declaration of YAHVEH through Daniel the prophet concerning the last days. "Many shall run to and fro, and knowledge shall be increased." The prediction is verified in every department of human thought, but especially in that of religion. Never were there such wonderful facilities for investigation and research, and never were there so many earnest and diligent explorers, in this "fruitful field." Solomon's words are literally fulfilled before our eyes—"Of the making of many books there is no end." It tasks one to keep account of the various works that pour in like a flood from all quarters, especially from Germany—that land of intellectual giants. The proverbial industry of the old Rabbins of the Masoretic celebrity is more than paralleled by the modern Germans. And scores of learned Anglo-Saxons stand ready to reproduce in English much that is of permanent value, besides a great deal that is not. But we must take the chaff with the wheat.

Next to the book-makers, we are indebted to book-preservers. Poor students have cause to thank God for Libraries, especially if conducted on the liberal plan of steadily adding *new* books. The Library referred to in our heading, although an infant as yet, bids fair to become worthy of its comprehensive name. "The General Theological Library," is pledged by its noble Constitution "to benefit all religious denomination, and to promote the interests of religion and the increase and diffusion of theological learning" by collecting "all works pertaining to theology and religious knowledge of any kind," and by having "a Reading-room, in which the religious newspapers, journals, reviews, pamphlets, &c., of all denominations shall be received." There is to be "nothing sectarian in its character, principles, or operations."

In the last Annual report (April, 1865) the stock is stated thus: Bound volumes 4,100; pamphlets 3,600; unbound newspapers 8,300. The reading-room regularly receives "nine quarterly reviews, two bi-monthlies, twenty-three monthlies, thirty-three weeklies;" nearly all "given to the Institution by their several proprietors."

Every large city in the country should follow the bright example of Boston, and thus benfit all classes of religious thinkers. We shall watch, as we have done, the progress of this excellent enterprise. We are sure that it will have the Divine approbation, and it should receive the support and patronage of the friends of truth in every Christian sect. Life-shares, fifty dollars each, "except when sold directly to a minister of the gospel, of whatever denomination, to whom the price shall be thirty dollars, and may be paid in four semi-annual instalments from the date of subscription." Annual subscribers pay "at the rate of five dollars a year, or three dollars for six months." Books may be taken from the Library, two volumes at a time. We hope our friends in Boston and vicinity will do themselves the honor of visiting this Institution, 41 Tremont St., Boston. J. T. C.

Letters and Extracts.

Western Mission.

We had a private note from Br. W. S. Campbell last week, in which he informed us that by various delays on the road and failures to make connections he did no arrive in Fulton Co., Ill., till Monday the 19th inst, which was after the first Grove-meeting had closed. We regret this misfortune; but he says, the Brethren did not complain, as they, fortunately, had help, and had a good meeting. This week we have received the following communication from him:

OTTO, Fulton Co., Ill., June 21, 1865.

BR. STORRS:—I have already informed you, by a private note, of my arrival on this missionary ground, where I was appointed to labor, by the friends in New York and others in the East, for a few weeks.

To dwell upon the incidents of the journey from New York to this field, now that its fatigues and toils, its harrassing disappointments and delays, with its anxieties, deprivations, apprehensions, and *guessing* how to reach this beautiful part of the country, for want of a little more definite information as to the mode of passing from the larger places, would not promise, perhaps, much profit or interest, now that the brethren are waiting to obtain reports of the labor itself. Letters to Br. Lewis being delayed, he replied, but too late for me to obtain his answers, giving full directions. If I had only received his reply it would have given me victory over delays, unpleasant and apprehensive speculation, as to time and localities, some extra expense, and, probably, a very miserable state of health for a few days.

But as I found there was nothing gained by worriment, so there will be nothing now secured by complaint. And as there seems to have been no special drawback upon the enterprise by the failure to get here just as soon as was expected (since there was providentially help at the first meeting), so there is no use, in particular, in reflecting that improvements might have been made and better success have been secured by a change of programme.

I will therefore leave any points that I may wish to touch—in the hurried scenes of travel which so rapidly succeeded each other that another came rushing upon the conception before a first could be realized—to some future time, merely remarking that I left New York on Wednesday June 14. Well, when I arrived at Havanna, Ill., (which is a "right smart" place on the east bank of the Illinois river, fifty or sixty miles south of Peoria, but looks to a New England man like an unfinished village,) where I thought the worst of my difficulties would ensue, (for I looked over upon the wide bottom-land, with the burning noonday sun pouring its terrible heat upon the road, to the bluff and ridge where lived Charles Brown, in Fulton Co.) I truly waited for directions. I did not move twenty feet from the cars, however, before I inquired; and the first man knew the people *over there*, and he went with me to see Br. Bunnell, who was in that town at the moment; and the next moment the "Old one-armed Preacher" turned up, who was waiting for me; for he had an impression that I should come on that day, and had come down from Otto to meet me. We had had a brief acquaintance several years ago. Now it was really refreshing to meet him—a travel worn pilgrim that I was—and a true yoke fellow that he is.

We soon found ourselves pleasantly situated at Br. Brown's, and at the place of meeting. I find that there is a call for labor in this county, for several weeks. The meeting at Summum, four miles from Otto, will begin on Friday the 23d. We trust the Lord will be with us in power, and cause the word to become effectual in the hearts of the people, who we expect will come freely to listen. The meeting at Charles Brown's last week, was one of interest. There is a disposition to hear upon the important theme of Life only in Christ. There will be plenty of labor in Fulton County, where a "heap of people" have heard of the truth which constitutes the burden of our mission. Many have already listened to it, and "devout men and women," not a few, have believed.

To all who feel an interest in this effort, (and we believe that very many of those who have come to feel the preciousness of the soul-cheering and harmonizing truth of Life in Christ will experience an abiding and appreciative interest in the mission) we would now, simply say, that we are here on the spot. There is labor to be done; and we shall, in the name of the Lord, go about it, hoping that we may have the constant and earnest prayers of our brethren in the East for such abundant success as we believe an answer to fervent supplication will secure; and, by the blessing of God upon the humble effort, that a good harvest may be gathered of the seed which will be cast into this apparently prepared ground.

Brethren, pray for us! We believe "a great door and effectual" is opened to the truth which, though one of the latest exhibitions of scriptural doctrine, is not a lesser star in the galaxy of tenets that brightly shines upon the last-day position of the Church.

The people in this region who love the truth are ready to co-operate, and will do all they can to aid in the establishment of this great and harmonizing ground, that none but those who have the Spirit of Christ will be raised by him. He is the resurrection and the life." Can there be any "rising from the dead," without him? and can he be considered the first fruits of the wicked?

As I but imperfectly survey the field, as yet, I cannot be expected to communicate a better view to the dear friends of Christ who have felt called upon to engage in this important auxiliary to our cause.

The field is ripe for the harvest. The reapers are called to work in the name of the Lord. We feel our own inability. Nothing less than the divine arm can sustain us. With all your interest, in feeling, your good will, your material help, brethren, let there be a constant invocation of the divine blessing upon the work. Let us feel that the cause, East and West, is one. If we water we shall be watered. I cannot begin to consent that this most important and emphatic *position* with us, who have followed the leadings of divine light, shall decline from our neglect. Waste no small sympathy upon me, as to the peculiar circumstances of the field. I do not wish it. I am at home here. We may need farther aid. The brethren will do what they can in this county. We shall honestly tell you how we succeed. We have good heart. May we feel the solid assurance of the continued strength of the great Lord of the harvest.

REMARKS BY THE EDITOR.—Now that Br. Campbell is fairly in the field, we hope, first of all, that we shall heed his desire that much prayer shall be made to God for the divine blessing to rest on him and his labor in this Western mission. The cry has long been made from that quarter for help: at last it is in the field; but its success depends on the blessing of "the Lord of the harvest." To Him let us look for the aid so much needed; and that He would open the hearts of the people there to heed the words of truth to which His laborers may call their attention; and that He would dispose the friends of this cause east and west, to open their material stores to sustain the workmen in their work, so that they shall not be called off by the necessities of families at home. Br. Campbell ought to be kept in that Western field as long as possible; but there must be material aid, as well as prayers, to keep him there, and to extend his usefulness, Tracts and Papers, also, must be sent him to scatter gratuitously. Let us "KNOCK ON THE DEAR LORD," and put our hand to the work in earnest. If we "sow bountifully we shall also reap bountifully:" and "It is more blessed to give than to receive," said "our Lord Jesus." Do we now believe it?

If any wish to communicate with Br. Campbell directly, his Post Office address at present is "OTTO, Fulton Co., Ill.

Missionary Notes.

BY THOMAS W. SMITH.

NEAR GOLD FIELD, Wright Co.,
Iowa, June 10, 1865.

Had appointment at South Fork June 3d and 4th. Left home at noon of the 3d. Found that the appointment for Saturday night was not generally understood, although I had plainly stated that I would speak at that time. I therefore rode to several of the neighbors and gave notice of meeting. A goodly number were out. A Methodist preacher was present who had come on the day previous and had given out an appointment for Sunday at 11 A. M. Had some conversation with him on the subject and proposed that he should speak that evening. He objected. I then suggested that he should speak at 10 A. M. next day; but he demurred, and suggested that I should speak at 11 and he would preach at 1 o'clock. I tried to get him to preach first, but he would not; doubtless thinking there might be some reviewing to be done, in which he would not have been disappointed. I agreed to speak at 10 A. M., so to give him a couple of hours between our sermons. I announced the meeting for 10 o'clock and his at 1. I spoke on Saturday Eve. on "Israel, past, present, and future." Next morning the Methodist Sunday School met. The superintendent of which is one of the narrow minded souls occasionally found out West. He kept his school in session till 11 o'clock. I had offered to speak at 10 as a favor to their preacher, but they could not appreciate it. I then spoke till half past 12 on the Kingdom of God, the saints inheritance. I returned home after meeting to fill an appointment at Alden. I understood that he did not speak at all, half of the congregation having gone home. I had much freedom in speaking, and believe the seed sown will bring forth fruit. The Mormon Elder of whom I spoke in a former "note" preached at 2 P. M.; and I learned "pitched into us." I suppose I commenced the skirmish, as I opposed some of his notions in the morning, viz., the Mormons being the Israel of the Bible, and Zion being located in the United States. I am glad he has opposed us, for some were beginning to think they and we were of about the same faith. They hold some truth, and with that they have some plausible looking errors. And per consequence palm the whole system off as truth. But, like a well executed counterfeit note, they are the more dangerous the more they look like the genuine. The truth has no affiliation with error; and we are not willing that they shall use us as a "cat's paw to pull their chestnuts out of the fire." Six precious souls became obedient to the faith; two at South Fork, and four at Alden. Reached Alden in time for 4 P. M. service: spoke on the "Church of God and its relations." I should add that the congregations every where are increasing. South Fork nearly a score could not find room in the house. The Lord is blessing our labors. Praise his name. Pray for us.

Left home on the morning of the 8th inst.: called on Br. Hill on the way: reached Wall Lake in time for an appointment; spoke to a few assembled on the "Gospel." Left there next morning for Br. Martins': arrived during the afternoon. Ascertained the Methodist preacher had been trying to overthrow the doctrine in our absence, but made (as usual) a miserable failure; but he influenced some of his flock to stay from our meetings. Opposition from these sectarian preachers do us more good than evil, for many are led to come and hear us who might not otherwise. They want to hear for themselves. We have left scores of fellow-laborers in the shape of tracts that reveal our faith, and refute his false accusations. How valiant these champions of orthodoxy are when there is no one about to meet them, and their opponents ignorant of their attacks.

I am reminded often, by their actions, of the boy who whistled while going over the dark bridge, to keep his courage up, but scampered off at the top of his speed, when the bridge was passed, thinking the evil one was after him. We cannot get these men to come and hear us, and judge for themselves, but they depend on the representations—or, rather, the *mis*-representations of some of their agents—who have more bravery than themselves inasmuch as they hear us. But the same truths have met with the same reception always. As it was in the Apostle's days, so it is now. Diverse are hardened, and many oppose themselves and blaspheme. We have our mission before us, it is to sow the seed of truth; and if some hear, believe, and obey, it is well; if not, the doctrine proves a savor of death unto death. We spoke at candle light on Friday, on the saints inheritance. On Saturday on the "Gospel of Christ." On Sunday on "The Faith," and the "Way of Life." After meeting, in the afternoon, five intelligent believers became obedient to the faith. The doctrine of Life through Christ alone is progressing there. Many believe it, and some have determined to have life by becoming united to the LIFE-GIVER: to the Living Vine; and by virtue of that union partake of its life, the divine nature. We left on Monday for home, reached Br. Hills,' 10 miles from home, about 5 o'clock and remained till the next morning. I expect to visit a new field next Sunday, and week after expect to go to Tama Co., to hold a meeting of several days.

JACOB BEMIS, Wellington, Me., writes:—According to the rules of the Herald of Life the paper has come more than to cancel the cash I have paid. I am the only person in the town or county, that I know of, who believes in Life only in Christ. I am poor—have a large helpless family, and am not able to pay for the paper any longer at present. I should be glad to have it. Perhaps God has put it into the heart of some brother to continue it. If I should feel able to send a little, I will. God bless and prosper the Herald of Life. Yours, in hope of life when the great LIFE-GIVER comes.

NOTE BY EDITOR.—Your paper will be continued for the present. "The Lord will provide." Some one will see it paid for if you cannot. We believe in sending the Herald of Life to the Lord's poor, who love the truth, whether they can pay for it or not: especially those who live alone as this brother does. Let the light shine around you, Br. Bemis, whether "the darkness comprehends it or not:" we shall not labor in vain.

"PHILO." Philadelphia, Pa., writes:—Inclosed please find $10 to be applied in such manner as may best promote the cause of truth. My signature is Philo, and *not* "Nancy McChrist." Yours, in Christ.

NOTE BY EDITOR.—The writer of the foregoing, sent us $5 some little while since, and we credited it to "Nancy McChrist" as being the probable name; but we stand corrected; and though we know not who Philo is, the Lord knoweth, and we trust he will be rewarded for his efforts to help the truth.

MRS Z. C. CRANE, Caldwell, N. J., writes:—Find inclosed $4, which you will please appropriate towards spreading the TRUTH. Yours, in hope of the resurrection of the just.

NOTE BY EDITOR.—We thank Sister C., and trust we may so apply her bounty as not to disappoint her hopes, or defeat her intentions.

JAMES W. PURDY, Sonora, Cal., writes:—The books sent by you came safely to hand. I am very much obliged to you for sending the HERALD OF LIFE. I did not know of its existence before. I like its tone much, I would like to send you a good list of subscribers; but "no resurrection for the wicked" is considered a tremendous heresy by professed Bible believers here. May the Lord help you in your "work of faith and labor of love."

NOTE BY THE EDITOR.—Can friend Purdy tell us whether the *World's Crisis*, of California, has ever noticed our paper. We think not, and we seldom get a copy of it, though we have continued to send our paper as an exchange; and beside, the Publisher of that paper has never acknowledged the receipt of $20 worth of books and tracts we sent him some near two years since. True, he had them advertised in his paper as on sale at his office; but nothing more have we ever heard from him or them. We intended to have sent him more had he ever responded in relation to those sent. He may have written us; but we have not received it if he did. Is Dr. L. C. GUNN now living in Sonora? If so, will Br. Purdy tell him, we have not forgotten him and would be glad to hear from him.

A. F. SERVIS, Benton Harbor, Mich., writes:—I like the Herald much, I hope to be able to get some subscribers for your valuable paper before long. No resurrection of the wicked, is so consistent a doctrine, and so well sustained by the Bible too, that many embrace it as an essential part of the gospel of the kingdom of God. Probation, too, in the age to come, is a sentiment so God-like in its bearing upon thoughtful and humane minds, that even the unlearned concerning the purpose of God, unhesitatingly call it *the gospel.*

JOHN SPEIRS, No. 160, West 19th St., New York, writes:—I send you ten dollars to sustain the Herald of Life, the only paper in the world that proclaims no future life for the ungodly, thereby showing the goodness and love of God as revealed in his holy word, that He in mercy to the incorrigible sends him back to his original dust; and that the doctrine of the torment of the wicked in a future life, as held by professing Christians, is an unfounded assumption, and a dishonor to God, impeaching the goodness and love of our heavenly Father.

One credible person steadily bearing testimony to the power of divine grace in his own conversion, will have a greater effect in converting others, than the most learned and eloquent declaration of the same truth from a thousand unconverted preachers. 1 John i. 1.

CHRIST'S SYMPATHY FOR THE SORROWING.—Are you travailing with sorrow? Are you heavy-laden with the burden of oppression or woe? Christ will give you rest. Doubtless the heavy-laden with the burden of sin are first invited, but the words exclude no other suffers. There is no exception of age, or rank, or clime, the extent of the travail, or the weight of the burden; the childish sorrows of the weeping school-boy are as much the subject of the Saviour's sympathy as the matured wretchedness of the aged man; all come within the Saviour's invitation.

NOTICE.

If the Lord will, I propose spending the coming Fall in the West, speaking to the people of man's Nature and Destiny, his Rewards and Punishments. All persons in Illinois and Iowa desiring the Life theme, and kindred topics presented in their neighborhoods, will please address me before Aug. 15.

D. EDSON SMITH,
Vesper, Onondaga Co., N. Y.

June 15, 1865.

APPOINTMENTS.

BR. S. W. BISHOP is preaching in Philadelphia, and will probably remain there over several Sabbaths.

JOSEPH T. CURRY will preach in RICE'S HALL, Springfield, Mass., Sunday, July 2.

At Kast Hall, Boston, Mass., July 9.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

BUSINESS MATTERS.

Subscription Moneys Received.

TWO DOLLARS EACH *from* Mrs Ruth N Parker, Rutland, Vt., paid by John Speirs, New York, C A Slayton, Mrs Chas S Snow.

VARIOUS SUMS.—T E Spackman, $1,50, Jacob Bemis, 25 cents. (We will continue your paper.) Arthur N Branigan, $1, Philo (Philadelphia), $10 donation, John Speirs, $10 donotion, A friend in Lockport, N Y $5 donation.

On Pledge to Herald of Life.

R E Ladd, Springfield, Mass. - -	$45,00
W S Olmsted, Hartford, Conn. - -	10,00

Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Receipts - - - - -	$120,65
C A Slayton (in the army) - - -	3,00

Advertisements.

DR. S. B. BARLOW.

62 East Twenty-First Street

Near Fourth Avenue

OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M. }

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York.

Poetry.

THE BLESSED HOPE.

BY T. W. SMITH.

There is a world so pure and fair—
O so bright: O so bright;
And all may in its glory share—
O so bright: O so bright.
No discord there its peace shall mar,
And angry strife and cruel war,
Shall on the earth prevail no more.

Jesus shall have his reign begun—
Peaceful hour: Peaceful hour;
And Gentile times their course have run—
Peaceful hour: Peaceful hour;
And conflicts then will be no more;
Death's cruel sway will then be o'er,
Life shines bright on "the evergreen shore"—
Peaceful hour: Peaceful hour.

Though it is now a darksome night,
There is light: There is light;
And 'tis the hour of Gentile might—
There is light: There is light;
The dazzling light of coming day,
Will scatter all these clouds away,
Nor will that hour be long delayed—
There is light: There is light.

Paradise revived, restored—
Blest abode: Blest abode;
There saints shall live with Christ their Lord—
Blest abode: Blest abode;
When God's own hand shall dry the tears
From every eye, and quell the fears
That pained the heart in by gone years—
Blest abode: Blest abode.

And cruel beasts will then be mild—
All is peace: All is peace;
And heed the leading of a child—
All is peace: All is peace;
The wolf shall with the lamb now rest,
The kid shall be the leopard's guest,
Nor will the lion the calf molest—
All is peace: All is peace.

Blest Saviour come to earth again—
Saviour come: Saviour come;
Come, for 'tis thy right to reign—
Saviour come: Saviour come;
Come chase away the gloom of night,
And let us see thee in the light;
O come with all thy glory bright—
Saviour come: Saviour come.

Children's Department.

TO THE CHILDREN.

Well, little friends, you looked in vain last week for the "CHILDREN'S DEPARTMENT;" for, by some *hocuspocus* your department got headed "LETTERS AND EXTRACTS." Sure enough, there were *letters* and *extracts* that went to make up the story; and we trust you have all read them. As a little atonement we will give you the answer to the ENIGMA of week before last, which none of you have responded to. Here it is:

1 Death, 2 Hatred, 3 Life, 4 Order, 5 Fear, 6 Foe, 7 Hell: whole—The Herald of Life.

LITTLE EDDIE.

"O, mamma, mamma!" cried little Eddie one day as he bounded into the back parlor; "dear mamma, the brook has gone to sleep in the day time!"

"It is frozen, my dear," replied the mother, with a smile.

"Maybe it is frozen," said little Eddie, thoughtfully; "but I guess it's asleep, too, for it lies ever so still, and don't dance and sing over the pebbles as it did yesterday."

The mother smiled at the queer but pretty conceit of the little one, and smoothing his golden locks caressingly, she imprinted a kiss upon his rosy cheek.

Every day now little Eddie watched the brook to see it wake up, but winter had fairly come, and though the sun smiled warmly down upon it some times, and seemed to kiss it coaxingly, it slept on.

December, January, and February passed, and the child kept saying, "O, mamma, I wish the brook would wake up, for I want to see it dance and hear it sing once more.

And all this time the roses in Eddie's cheek grew pale, and the light in his sweet eyes grew dim, for insidious disease, which no doctor's skill could remove, had fastened upon his vitals. It was a sad blow to the fond parents when they knew that their darling boy, their only and much loved one, must die; but they were true Christians, and they bowed humbly beneath the rod. Through all the boisterous days of March they watched over him, hoping to prolong his precious life by their loving care; but when April came with its sunshine and showers, and woke the sleeping rivulet, with its warm breath, and kissed the flowers along the margin into life, little Eddie was too weak and ill to go out.

One morning as he lay by the open window, he said, "It is very pleasant to hear the little brook, but, mamma, I do wish I could see it just once more. And the fond mother rose and wrapped a robe round his delicate form, and then the father took him in his great strong arms and went down to the little brook, where the early violets were in bloom, and the golden dandelions gleamed like stars, among the emerald-green. Eddie was delighted, and clapped his tiny hands with many expressions of joy; then suddenly he grew very quiet, and said thoughtfully, "Mamma, I am going to sleep, and will I wake again like this brook?"

"Certainly, my dear," said the mother, softly, and with tears in her eyes.

A sweet smile went over the child's white lips. And when they carried him in and laid him upon his little bed, and the death angel came and soothed him to sleep, the beautiful smile still rested there, like a glory from the other world.

Softly the sexton lifted the violet-gemmed turf in a quiet nook by the brookside, and loving hands lowered the tiny coffin to its last resting place. Then the birds sang sweetly in the willow branches overhead, the little brook murmured a cheerful tune as it glided over the white pebbles, and everything seemed to say, "Weep not, but rejoice; for though he sleeps now, your loved one will wake again in the morning; in the resurrection morning!"—*Christian Advocate.*

THE BOY AND THE BEE.

Little Johnnie was just three years old. Of course, he had seen very little of the world, and had much to learn. So one warm, bright afternoon, while playing in the garden, he took a lesson which he remembers yet.

In the rich green grass, a bright yellow dandelion caught his eye, but he did not notice a singular looking spot about the middle of the flower. That spot was nothing less than a merry honey bee, who came singing along through the air in search of honey and wax, and stopped to see if that flower had any for him. Quck as thought, down went the little fat hand, and back it came again as quickly, bringing in its grasp flower, bee and all.

The poor bee was very much surprised at this sudden change. He thought the sky or something else had fallen on him. But whatever might have been the case, he was resolved not to give up this life without a trial, and so, twisting his little body around, he sent up his sharp, poisoned sting deep into Johnnie's hand. And didn't nurse hear a scream from Johnnie's lungs? And while she ran to aid the suffering child, the bee gathered himself up and set out for home, wondering what in the world such little two-legged pests as boys were made for.

But the sting had not only marked Johnnie's hand, but had written this lesson in his memory—that some times very pretty things have very sharp stings.

Wine looks very pretty in the glass; but the Bible says that if we become fond of drinking it, it will "*bite* like a serpent and *sting* like an adder."

Sin often looks very inviting, but the Bible tells us that "the sting of death is sin."

A little boy once asked his mother for a peach. She asked him if he had not already eaten one. To get another, he told a lie, and said "No." But after he went to bed that lie *stung* him so that he was afraid to go to sleep till he had called his mother, confessed his sin, and asked her pardon.

I hope my young readers will remember that some times very pretty things have very sharp stings.—*Child's Own Magazine.*

OUT OF THE MOUTH OF BABES.

When Mr. Whitefield was preaching in New England, a lady became the subject of divine grace, and her spirit was peculiarly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time, it pleased God to touch the heart of the child, and give her the hope of salvation. In a transport of holy joy she then exclaimed:

"O, mother, if all the world knew this! I wish I could tell every body. Pray, mother, let me run to some of the neighbors and tell them, that they may be happy and love my Saviour."

"Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one within many miles who would not laugh at you, and say it was all a delusion."

"O, mother," replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over, and found him at work in his shop. She began by telling him that he must die, and he was a sinner, and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven her all her sins; and that now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and within a few months more than fifty persons were brought to the knowledge of Jesus and rejoiced in the power of his grace. —*S. S. Visitor.*

MISSION TO THE COLORED PEOPLE.

The following interesting extracts we take from the Journal of G. H. CHILD, now at Nashville, Tenn. We copy them from the *Advent Herald.*

How often, as we gather in Sunday school, do we wish our house was twice as large. At 10 o'clock, nearly every child is there with clean, nice clothes, tasty hats, and those whose parents are able, come with snow white dresses, a broad sash of ribbon, nice gaiters, and as they greet us with their sunny faces all beaming with affection, and radiant joy, as happy as a spring squirrel and nearly as lively, we forget that we are white, and think that they are our own dear children. Some are always dressed like dolls at church or school. They think much of dress, and as they grow older they cover their fingers with rings, and hang Attleboro jewelry around them as much as possible. Most of the large girls wear earrings. They are very nimble with the rope, and make much noise at play. Mirthfulness predominates in most. They are quite sensitive, yet when punished seldom show any signs of feeling, but as soon as it is over they take on bitterly. Some of the children are as white as any children at the North. I cannot see the least mark of the race upon them. Others are brunetts, and usually good looking, with a quick, impetuous temper, and every mark of ability, full, high forehead, black, nearly straight hair, compressed lips, splendid teeth, smooth, clear skin; usually the most capable of the race. We have besides these, the darker faces, with less white blood flowing in their veins. In these, there is a vast difference in ability. These are of the African stock....Owing to constant mingling with Northern soldiers, and from their large imitation, they speak quite like others, and seldom use "dat" for that. We notice more of the old people use that peculiar phraseology. They have comparative terms peculiar to themselves. Whatever is of an enterprising nature is "right smart." To be sick is being "under the weather." Pain is termed misery, we frequently hear of "misery in my head," or oftner "misery in my side." All adjectives concentrate in "heaps." Thus if a man is better he is "heaps better."

They are very ignorant of all scientific facts, not knowing the shape or motion of the earth, or have the slightest idea of the geography of the country, yet when told, eagerly catch the idea, and are so much pleased to find out that they do not soon forget.

Our school now numbers nearly 160 scholars, with an average attendance of 135, old and young. In Br. Leslie's absence, we found it impossile to do justice to so many. This led us to adopt a nice plan, that the children like much, and has proved a great help to them, as well as to us. Our school-house is situated among large, shady trees. Under these trees we send out classes to recite to advanced scholars. Our programme allows thirty minutes to each class, so that every half hour we send out five classes, averaging eight to a class....Since we have commenced, schools have started up all around us. Even Catholics now have one. We hear of some criticisms on our school, and last week I received an instructing note from the former mistress of one of our scholars. I took no notice of it. Within three months, some of our children have passed from the alphabet to become fair readers of the Bible. They are learning to write quite prettily on their slates, and are getting hold of arithmetic. They are very practical, for if they cannot answer a question from the book, yet if the same question is made to cover their dealings in marbles or marketing, they at once answer correctly.

This people are answering the knotty question and settling the problem of their maintenance in freedom. There is not a trade or art but what is represented by them. Saturday last, I saw a colored mason, evidently in charge of the erection of a brick building. They are tin-workers, carpenters, farmers and gardeners, and as near as I can learn, their former masters left nearly all the farms and shops to them, while they were hunting or visiting. I consider that the real practical knowledge of every day matter in the South, is among the blacks.

They are now publishing a paper, advocating the rights of suffrage and other points essential to their interests, in their new emerging to the life of liberty and peace. Glorious is the peace that seems to come like angel's voices from every breeze. The North have lost sons dear to hearts and homes, but no more. This country has lost sons, business, hopes and credit. Desolation reigns broad spread, as far as the legions of war have tramped. A night of darkness was fast settling over this guilty South. No life was safe. Prostration and famine stared all in the face; yet gleams of prophetic light shone through the dark clouds as faith claimed God's help, and many a prayer, "How long, O Lord," found a promise of speedy relief. Yet at last, although the prayers of the millions of enslaved ones had gone up to the God of Sabbaoth, the cheering hope of peace come to them as an unexpected blessing, not in the fact of it, but in the time of it. Yes, the sad war is over; everything is brightening. Thronging multitudes of rebel soldiers pass through Nashville on the way to their homes. They are all about us in our village, but they are subdued; they seem doubly afflicted, they have not only lost much by a foolish scheme, but their best friend to help them out of their difficulty, has fallen by the hand of an assassin. They say they are glad to get home, and they will now respect the North as much as they despised it before. It will take a long time to settle the sediments that have been thrown up to the surface by convulsion of the undercurrent of disaffection and rebellion, but time settles all things, and it is only a question of time in regard to the settlement of all the startling phenomena of these last days.

....

We have selected six Christian teachers from our school who can read, as Sunday school teachers. We previously instruct them on the lesson, and give them thirty minutes to converse with their classes. At the close, I ask the entire school questions on the lesson. They are delighted with this, and we are getting much Scripture knowledge before them. They enjoy singing much, and we attend especially to it.

Our morning prayer meeting was interesting. When we first came, we found that long hymns and exhortations were in vogue. Now all take hold, each saying a few words, and a few verses interspersed. As soon as one prayer was finished, they were accustomed to arise instantly from their knees. It is now different, all waiting a moment to see if another wished to pray. Our friends are in good working order; they like to be told somewhat how to go on, and then drive on with all their native eloquence and energy.

PERPETUAL TRUTH OF THE SCRIPTURES.

There is something grand and divine in the perpetual and universal truth of the word of God. Take an admired passage of one of the great poets of ancient times. It is local. It bears the imprint of the age, the race, and the state of the society in which it was produced, and its truth is some-how circumscribed limited by those conditions. But take for example the 90th Psalm, one of the oldest works of the human mind, dating more than 500 hundred years before Homer. Every verse of it is true, not only then, but now and in all ages.

The "prayer of Moses, the man of God," is a most appropriate and comprehensive prayer at the present day, and may be offered up by the devout soul as a fit and full expression of his thoughts, emotions and desires. These are thoughts of Him "who inhabiteth eternity." They are conceived at an elevation which exalts them far above the changing objects, persons, scenes and events of earth and time. They shine down upon this world like fixed stars, unvarying in their position, and undimmed in their light. It is well to be conversant with thoughts thus immutable and sublime. The familiar contemplation and rumination of them expands, exalts and strengthens the mind. It lifts us above our own age into the clear and cloudless regions of unchangeable truth; the aeronaut while he is passing through the clouds is swept this way and that by gusts and currents of wind, drenched in vapor, pelted by hail, and deafened by thunders, but when he emerges beyond them, reaches a clear and untroubled region, so the soul uplifted by contemplation and faith, may leave the earth, break through the clouds which environ it, and dwell in a bright and serene atmosphere, above the reach of those passions, cares and controversies which perplex the region below. O! blessed be God, who has prepared such an element for us storm-tossed mortals in his holy word, and given us wings to rise to it.

PICTURE OF SIN.

Look now at sin; pluck off that painted mask and turn upon her face the lamp of the Bible. We start; it reveals a death's head. I stay not to quote texts descriptive of sin; it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting,—everything that man hates it is, a load of evils beneath whose most crushing, intolerable pressure "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man his grave? Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives and then destroys the soul?—Sin! Who with icy breath, blights the sweet blossoms of youth? Who breaks the hearts of parents? Who brings gray hairs with sorrow to the grave? Who, by a more hideous metamorphosis than Ovid ever fancied, changed sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their innocents?—Sin! Who casts the apple of discord on home hearths? Who lights the torch of war and carries it over happy lands? Who by divisions in the Church, rends Christ's seamless robe?—Sin! Who is the Delilah that sings the Nazarite asleep, and delivers the strength of God into the hands of the uncircumcised? Who with smiles on her face, and honeyed flattery on her tongue, stands in the door to offer sacred rites of hospitality, and when suspicion sleeps pierces our temple with a nail? What Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck, to leap with us into perdition? —Sin! Who petrifies the soft and gentle heart, hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice into the lake of fire?—Sin! Who having brought the criminal to the gallows, persuades him to refuse a pardon, and with his own hand to bar the door against the messenger of mercy? What witch of hell is it that bewitches us?—Who nailed the Son of God to that bloody tree? and who as it were, not a dove descending with the olive, but a vulture swooping down to devour, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him who was once but little lower than an angel, but little better than a devil?—Sin! Sin! thou art a hateful and horrible thing; that "abominable thing which God hates." And what wonder? Thou hast insulted his Holy Majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; thou hast despised his grace; and in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.—*Dr. Guthrie.*

THE PRESENCE OF GOD.

Nothing is more agreeable to a parent than that his son should desire his society. When a son desires to avoid his father's presence, it is a sign that he has violated his obligations or is wanting filial affection. When a son prizes above all other society that of his wise and affection father, there is reason to hope that he will not only make glad his father, but serve his generation according to the will of God.

Christians should desire above everything else the presence of their heavenly Father. It should be the first object of their most importunate petition. Nothing can be more pleasing to our heavenly Father than that we should prize his presence above all other things. No petition can be more in accordance with his will, than the petition for His presence. Hence the petition may be presented with boldness, for we know that we shall receive when we ask in accordance with his will.

If we do not desire the presence of God, then we have no true filial feelings and are not his children, but the children of the wicked one.

It becomes us, then, to inquire whether we have any true desire for the presence of God? It is not necessary to define what is meant by the expression, "the presence of God." No definition can make it known to one that has had no experience of it.

We have the desires for the presence of beloved earthly friends. When they are away, how long the days, how lonely the nights, how earnest the desire for their presence! Have we any similiar desires with respect to the Friend who sticketh closer than a brother? When his presence is not with us, do the days seem long and the nights lonely? Is his presence and smile necessary to our happiness? Oh, do we really desire the presence of God? When we pray for it, do we pray for a felt reality, or do we repeat a form of words? Do we long for the presence of an absent God, as affectionate children long for the presence of an absent parent.

If so, then let us pray for it with all importunity. As we have already said no prayer can be more acceptable to God. And no prayer can be more condusive to our salvation. Sin is the only thing which can put our salvation in peril. And what can restrain us from sin like the presence of God?

The Christian sins through forgetfulness of God. He cannot go directly against the clearly perceived, distinctly remembered command of God. He who sins in that way is of the devil. The Christian when he sins is deceived, in consequence of the influence of passion, or the power of the tempter. The tempter cannot follow him in the presence of God. While there he is safe from his assaults. While there he sees every duty in a clear light. While there the desire for sin is banished, The presence of God is the most perfect safe-guard against sin.—*N. Y. Observer.*

THE SOULS UNDER THE ALTAR.

The text Rev. vi. 9, 10 is supposed to teach that the dead are in a conscious state. Let us see. These were "the souls of them that were slain for the word of God, and for the testimony which they held." They were righteous. Then they never made such a prayer or cry as represented in the 10th verse; and there must be some general misunderstanding of the text. We are commanded to love our enemies, and to pray for them that despitefully use us; to bless them that curse us, do good to them that hate us, &c. And Christ left us the glorious example as well as the precept. He died interceding with the Father to forgive his murderers, even amidst their insults. How then could these righteous dead ones, under the altar, cry for the vengence of God to overtake their enemies, in such glaring contradiction to the teaching of the Holy Spirit? They certainly could not; and the text must not be so understood as to make void the precepts and example of our blessed Lord and Master.

How then shall we understand the text? The souls under the altar, or as is elsewhere often translated, the *persons* of them that were slain, &c Now there is no figure of speech more common than the one that makes inanimate objects speak, and often act; as the trees clapped their hands, the hills skipped like lambs; the blood of Abel cried to God for vengence. That will do; for vengence is mine, saith the Lord, and I will repay. But Abel himself, as a righteous man, could not cry to God for vengence on his brother; but if conscious he should pray to God to forgive him his foul murder. But his blood, or to take off the figure, the circumstance of his murder would cry to God for vengeance on his brother, the murderer. So of the individuals seen by John in vision; being slain for the testimony they bore, was a circumstance that cried with a loud voice to God for vengeance; yet there is no better evidence that they were alive after they were dead, than there is that the blood of Abel was alive and had a voice and spoke after Abel was dead; or that the blood of Christ was alive and had a voice, because it is said to speak better things than the blood of Abel; or that the grave-stones are alive and have a voice, because we say they speak the mortality of man. Now since John wrote there have been millions slain for the testimony which they bore. No wonder that John foreseeing it, should, by the usual figure of speech, say they cried with a loud voice; how long ere their blood would be avenged

Z.

A PROFITABLE MISTAKE.

One day, as Felix Neff was walking in Lausanne, he saw at a distance before him, a man whom he took for one of his friends. He made up to him, tapped him on the shoulder, and before looking him in the face, asked him: "How does your soul prosper, my friend?"

The stranger immediately turned round and looked at him in surprise. Neff perceived his mistake, apologized, and went his way. About three or four years afterward a person came to Neff, and introducing himself, said he was indebted to him for his inestimable kindness. Neff did not recognize the man, and begged that he would explain himself. The stranger replied:

"Have you forgotten a certain person whose shoulder you once touched in one of the streets of Lausanne, and whom you asked: 'How does your soul prosper?' It was I. Your inquiry led me to serious reflection, and now I find it is well with my soul."

"Lo, all these things worketh God often times with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job. xxxiii. 29, 30.

THE UNCONSCIOUS STATE OF THE DEAD.—Bishop WHATELY, who favored this view, in one of his Lectures on the subject has the following Note:—

"The passage (Matt. x. 28,) 'fear not them which kill the body, but are not able to kill the soul,' I had not adverted to, from not supposing it to have any connection with the present subject; nor can I now perceive any; but as the learned Whitby, in his extreme anxiety to prove from Scriptures a separate state of consciousness, has in his Commentary so applied this text, it is due to such an authority briefly to mention it. He does not seem, however, to have written in this place with his usual judgment.

"The expression of Jesus to his disciples was manifestly intended to remind them that their enemies could only inflict temporal death, —could only put an end to a man's life in this world; whereas God's power extends to the whole of our existence,—to all eternity:—in the next world as well as in this. The question about the intermediate condition between death and the resurrection, evidently was not at all in his mind. But Whitby imagines Him to imply that the soul never can be in an unconscious state, because then it would be killed; 'for,' says he, 'tis not easy to perceive how an intelligible, thinking, and perceiving Being can be more killed than by depriving it of all sensation, thought, and perception.' He did not recollect that it is a thing of every day's occurrence for a man to receive, for instance, a stunning blow, which for some minutes deprives him of all sensation, &c., though he afterwards recovers; yet we should not say that the person inflicting such a blow had killed the other's soul, any more than to leave him in the dark for some time would be the same thing as to destroy his eyes. But Whitby does not in general reason in this manner."

MATERIALISM.—It is remarkable that a great part of mankind, and those not least, who profess to hold, not only the distinct nature of the soul from any material substance, but even its power of continuing active and conscious when disunited from matter, are nevertheless altogether materialists, and mean by a spirit only some thin and delicate kind of matter, like a cloud, or a ray of light, &c., which is an object of the senses, but not of all the senses. This is plainly the case, not only with those who believe in the common stories of ghosts (that is, spirits) appearing and speaking, but also with those who, though they disbelieve these accounts, yet perceive nothing contradictory and inconceivable in the idea of the appearing of a spirit; which of course would be to them mere words without meaning, if they understood by "spirit" something which does not consit of matter, and consequently cannot have (as a visible object must) shape, height, color, &c.

Whatever is actually seen, or presented to any of the senses, whether naturally or supernaturally, must of course be material; but a like effect may be produced on the mind (as we experience in the case of imagination and dreaming, and, as we read, in the case of visions) without the presence (as far as we know) of any material object. And the inaccuracy of common language, when we are speaking of such things, perhaps tends to confuse our thoughts. Thus we say, indifferently, "I saw in my sleep this or that," or "I dreamed that I saw it:" the former expression, interpreted literally, would imply the presence of a material object; the latter, not.—*Bishop Whately.*

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE WESTERN MISSION.—NO. 2.

FROM W. S. CAMPBELL.

Up to this time (June 20th) I have been engaged in pastoral labor—the parish, as you have been informed, comprising a whole county—the brethren, who live scattered around in "the timber" and on prairies, being quite pleased to see me and hear me converse upon great bible topics. I have not yet been far from Otto; and it would not be advisable, since our second meeting begins to morrow, at Summum, where it is said we may expect a larger and better turn out than we had at Brown's Grove. But thus far, I find that the man who labors in this field must be found very considerably "on his muscle."

To attempt to walk several miles, as one must sometimes, to visit these lovers of the truth in such weather as this, (for it is very hot), in the first place demands considerable resolution, since we must wind up the bluff, and after passing the openings, plod on our weary way over the dusty prairie-road, with the sun, at mid-day, scorching, and drought consuming us. Then it requires perseverance. Yesterday we went four miles thus; and after visiting about the village of Summum, went about another; then returning to the village to a meeting, we neglected to "blaze the tree;" and hence, it being very dark, upon our return to lodgings, we got lost. Yet nothing very serious occurred till we found "a vast" of hospitality at Br. Norton's. In the morning, there having been a heavy shower, we found a new difficulty; literally, taking some pounds of black mud on our boots every few steps, as we bent our way back to "Head quarters."

There is a habit, I am told, prevalent in this part, of taking only the New Testament as the necessary and important revelation. This is insisted upon by the preachers, who persuade the people, who are but little accustomed to study the word, that the Old Testament is now useless; that it belongs to a past dispensation; and as the New should contain all the rules of life, we should not trouble ourselves about what the Old contains. This appears quite plausible; especially to those who have no interest in studying the word, and no idea of the necessity of faith in God's great plan of mercy. Said one brother to me, whose heart is now warm in his first love, They take out a little bit of a testament and make the people believe that is all the Bible we have, and all we want. Hence the ignorant are kept quiet as to prophecy and all the testimony upon man in death, the penalty of sin, and more especially the great proceedure of Jehovah in his work of judgment. They see nothing of these things.

I question whether the preachers themselves know any better. I discover that there is hardly any true conception of faith. Well there may be neither the conception nor the faith, for the preaching is all of that *practical* kind, (but very impracticable) which ignores divine doctrine; like that which is now, by certain parties, prated so much about in the East, to the neglect of the real ground of justification. Many of the Advent preachers, in rejecting the doctrine of Life, reject the gospel truth of justification, and preach that men are to be saved by *doing;* all the progress, victory, and preparation for the future glory that may be secured hereafter, is by *doing* what will give the victory in detail. But then, *some* of them have become such masters of this science that they can tell us in detail how they have mastered themselves, and how we must succeed. But, "this is the victory that overcometh the world, even your faith." To suppose men can have faith without doctrine, is to expect to to believe without hearing; to preach without being sent.

Yet to *do* that which is called preaching, by many, with no great truth of scripture set forth, has become very popular, and in the same proportion done vast injury. But men can be led to speak in meeting, go into the water, and have a good, exciting, crying time, periodically, by this means.

Out here, it is "*doing,*" in preaching; eternally, "doing the work." It strikes me that it can be neither law nor gospel. It certainly does not teach justification by faith. It is not a legal justification, for it does not specify the law, nor yet the acts, which are to be performed. It presents that all the faith a man should have is his *apprehension* before he repents; therefore his conversion is his own work; that leaves the act of baptism (his own work) the form of regeneration. One thing is patent, at least, that the necesity of faith appears not in this class of labor, East or West, and the word is left out, that human tradition and commandments of men may come in.

The meeting at Brown's grove was very interesting indeed. A large number came to hear the word, considering that it is not very thickly settled on the ridge. A general interest in the region is awakened. Good, great good, has certainly been accomplished by the effort. We think the demands of that part of the field require that we should commence another meeting there in a few weeks, and we intend to, if God permit; then, we believe, a much larger number will be present, and hope the impression of the truth will be much more extensive.

Br. W. S. Campbell's P. O. address, for the next two or three weeks, will be, Lewistown, Fulton Co., Ills.—Editor.

STRAIGHT ON TO ROMANISM.

To where? To "Romanism." Some years since a work was published exhibiting the "Demoralizing Influences of Popery." A chapter was devoted to the "Tendencies of Romish Literature," one paragraph of which read as follows:

"Among the late perverts to Rome of high degree, we find chronicled the name of *Lady Georgianna Fullerton,* sister to Lord Grenville, and author of "Ellen Middleton." After reading this exciting novel, and observing the peculiar cast of thought and train of remark when adverting to religious exercises and duties, we were not surprised to learn that our authoress had become a full convert to superstition, and at last entered the mystical precincts of Rome. When we see Alice bowing in her closet before a picture of our Saviour, and then holding up the crucifix before the eyes of her dying husband; when we see what sacredness, awe, and efficacy, are attributed to the act of confession to a priest; when we hear Mrs. Tracy, heretofore the deadly enemy of Ellen Middleton, kneeling at her bed side, in hardly articulate tones saying to her, 'Pray for me when you are in heaven;' finally, when we hear Ellen's speech to her husband, in which she says: 'There is a blessed communion in which we both believe, between those who rest in heaven, and those who struggle on earth; you will pray for me when I am gone; and I will pray for you where I go;' who can doubt that the writer's mind was already enslaved to Romanism?"

And could not the Protestant Editor, "Rev. C. Sparry," see, and "who can doubt, that the" theory of an immortal soul was what led Lady Fullerton straight down the gulph to Romanism; where thousands and tens of thousands more have gone and are going? Had Lady Fullerton fully believed the bible truth, "the dead praise not the Lord"—"the dead know not anything," does the "Rev. Editor," himself, believe she would have found an open door into "Romanism?" She honestly followed out the theory of inherent immortality. Its legitimate landing place is Romanism or Restorationism. Lady Fullerton landed in the former, and Bishop Newton in the latter.

Will Mr. Sparry, or any one else, show us, if they can, the impropriety of asking a dying saint to "pray for" us when they "get to heaven"—or, for that dying saint to say, "I will pray for you where I go," on the supposition that the dead do know "more than all the world," and are alive in the presence of God? Are they less holy there than while here? Are they less interested for friends left behind when they get to heaven than while they were with them on earth? Have they less access to God there than here? If it is answered—"Christ is the Intercessor there"—We answer—He is no more the Intercessor after saints die than before; and we are commanded to pray for one another; and we know of no Protestant that hesitates to ask a Christian to pray for him. Paul himself said—"Brethren, pray for me." It may be said—"True; we should pray for each other while here." We reply—Paul said, "I will that men pray *everywhere.*" It may be said again,—"Paul did not mean when they were dead." He said, "Everywhere;" and from that obligation it is for our opponents to show they are released by death, unless they are unconscious, and therefore incapable of the act. But the objector may say, "We have no Scripture example of living saints asking dying ones to pray for them when they get to heaven." We answer—"Thou hast said truly;" and the reason is obvious—the Bible saints understood that there is no knowledge in *sheol,* the invisible state, where their dying friends were going; their hope, their one and only hope was in the resurrection; the pagan fable had not obtained among them, that the soul is immortal: they understood their friends were "silent in the grave." But when the heathen superstition of "disembodied spirits"—"the soul immortal"—"the dead know more than all the world," stole into the church, then her communicants, who embraced this "vain philosophy," were fully prepared to slide into praying to saints—from that to a purgatory—and then into "Romanism" fully developed, or the "man of sin" large as life. No wonder Protestants have made so poor a stand against Romanism. Ever since Luther, by the persuasion of his brother Reformers, was tempted, and fell by the temptation, and gave up, or consented to hide his light on the subject of the non-immortality of the soul, Romanism has marched onward and "prevailed," and will prevail till the doctrine of man's natural, or inherent immortality is once more firmly placed where Luther placed it at the commencement of the reformation, among the "Roman *dunghill of decretals.*" It has no higher authority. The council of Lateran, under Pope Leo X. passed the following "Canon:"—

"Some have *dared* to assert concerning the nature of the reasonable soul, that it is mortal; *we* with the approbation of the sacred council do condemn and reprobate all such, seeing, according to the canon of Pope Clement the Fifth, that the soul is immortal: and we strictly inhibit all from dogmatizing otherwise: and we decree, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—*Caranza,* page 412—1681.

This canon shows that the doctrine of an "immortal soul," that lives when the man is dead, was supported in those days, as it generally has been since, by the authority of Creeds, rather than by the truth of God. Bishop Tillotson says, in his Sermon, Vol. 2, printed 1774, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

Do we not well say then—The tendencies of the immortal soul theory, is to lead men to reverence the creeds of men more than the Bible—their declaration of sentiments—their priestly domination, and hence to go straight forward into Romanism? The author of the work, we have referred to, tells us, p. 23:

"A court-lady, daughter of the Earl of Devonshire, having embraced the catholic religion, (in the reign of Charles I.) was asked by Laud the reason of her conversion. 'It is chiefly,' said she, 'because I hate to travel in a crowd.' Being desired to explain her meaning, she replied: 'I perceive your grace, (Laud) and many others are *making haste to Rome,* and therefore, in order to prevent being crowded, I have gone before you."

Multitudes of Protestants, in England and elsewhere, have gone to the Romish religion, because the Reformers did not maintain the principle of Luther when he first saw clearly the light, that the doctrine of an inherent immortal soul was only a "Roman dunghill decretal:" and multitudes more, in this country, will land there, if this age continues much longer, some of whom make great displays of zeal against her at present. The reason is, they hold substantially with Rome in her pagan fable of the consciousness of dead men.

"THE SANDS OF TIME." NO. 1.

It is astonishing to see how reckless men can be in matters of great moment. One would suppose that however carefully they act in little every-day affairs, they would treat more important things in a better way. But in many cases the very opposite course is taken; the weight of the subject is indicated by the degree of heedlessness manifested by those who handle it. The agitation of time theories furnishes as good an illustration of what we say as can be obtained. Men scour the country with a pertinacity that would be praiseworthy if they were engaged in a legitimate work, but as they merely labor to propagate "that which satisfieth not," they merit nothing but reproof. They are sand-peddlers, and those who receive their teachings build on the sand. The first theory is that which claims that the Second Advent of Christ will take place about the year of the world 6000, and that the said year synchronizes with A. D. 1868. We claim that this theory is sandy, first, because it has not a word of Scripture in its favor. The Bible no where intimates that the end of this age will transpire at the expiration of 6000 years. What the Bible does not recognize cannot be allowed as safe materia to build on. Our second reason is that the weight of chronological evidence shows that the world is already more than 6000 years old. There are two great sources of evidence concerning the age of the world—the Hebrew Scriptures, and the Septuagint version of the Hebrew Scriptures. There is a great difference between these two documents as to chronology. According to the latter, the world reached its sixth thousandth year in the sixth century of the Christan Era, twelve hundred years ago. "The larger chronology of the Septuagint," says George Rawlinson, "would ....even if it stood alone, have as good a claim as the shorter one of the Hebrew text, to be considered the Chronology of Scripture. It does not, however, stand alone. For the period between the Flood and Abraham, the Septuagint has the support of another ancient and independent version,—the Samaritan.... There is no....very ready mode of accounting for the identity of the numbers in the two versions, but by supposing that they are the real numbers of the original. This identity ....furnishes a solid ground for preferring, apart from all historical considerations, that longer system of Biblical Chronology with which Egyptian and all other profane history is found to be in accordance."—*Aids to Faith.*

"The chronology, especially in the ages of some of the ante and post-diluvian patriarchs, is very different in the Hebrew text, the Samaritan, the Septuagint, and Josephus. The Septuagint adds one hundred years to each of the patriarchs Adam, Seth, Enos, Canian, Mahalaleel, and Enoch before the birth of their sons; while they take twenty from the age of Methusaleh, and add six to that of Lamech. Thus the space from the creation to the deluge is made 2242 years, according to the Vatican copy, but 2262, according to the Alexandrine; and the sum total according to Josephus is 2265; according to the Samaritan 1307, and the Hebrew text 1656. The sum total from the Deluge to the 70th year of Terah, according to these authorities, is, Heb. 292; Sam. 942; Sept. Vat. 1172; Alex. 1072, and Josephus 1002."—*Bagster's Comprehensive Bible.*

Thus the weight of evidence is against the theory that the world has yet to reach its Sixth thousandth year, and we declare the theory to be *nothing but sand.* We repeat our two reasons. First, the Bible does not teach that the Second Advent of Christ will take place at the expiration of six thousand years in the world's history. Secondly the evidence is in favor of the Septuagint, and against the Hebrew chronology; which puts the 6000 years far in the past. In the sixth century, there was a general expectation of Christ's coming based on this same theory and the Septuagint chronology. The Pope himself preached the immediate coming of Christ. Gregory the Great declared the end at hand. But the theory was sand. How much more trustworthy is it 1200 years after the expiration of the 6000?

J. T. C.

WHAT IS THE CHRISTIAN'S HOPE?

Another case relied upon to prove that souls exist in consciousness after death, and separate from the body, is in 1 Kings xvii. 21, 22—"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again! And the Lord heard the voice of Elijah; and the soul of the child came into him again and he revived."

Here, it is contended, it is clear that the soul is something distinct from the body, was out of the body, and came in again. Suppose we were to admit all that: that would not prove the soul was conscious out of the body; and there is nothing in the text or context to show that it was. The 17th verse shows what was out of the body—"His sickness was so sore, that there was no *breath* left in him." The same word translated soul is also translated breath—life. It was the child's breath that was out of him, and when it came into him again "he revived." In 1 Samuel xxx. 11, 12, we have a case where a man was found in a state of exhaustion, after having been fed, it is said "his spirit came again to him." What are we to understand by such an expression? The same, as, he revived. So the child's soul came into him again—his life his breath—came into him, and he revived. Nothing, then, can be made of this case to sustain the conscious state of the dead.

If the doctrine of an immediate entrance into conscious delight, at death, is taught in the Old Testament, why did men of God deprecate death? Let us note two or three examples. See the case of Hezekiah, Isa. xxxviii. 1–5—"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amos, came unto him and said, Thus saith the Lord, Set thine house in order; for thou shalt die and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years."

What does Hezekiah weep and pray for? Is he distressed at the prospect of so soon "going to heaven?" or, "to paradise?" Strange, truly, that he should be! Afraid of glory! But, perhaps he is afraid of going to the bad place. No, that cannot be; for, he pleads the fact that he had "walked before" God "in truth and with a perfect heart, and" of having "done that which is good in the sight" of God, as a reason for having his life prolonged. Strange procedure, truly, if he had arrived so near to heaven, and was assured he was now to go immediately to the company of angels and glorified spirits, that he should weep, mourn, and beg to stay longer in this wicked world! But, "fifteen years were added to his life, surely that was some gain," says the immortal-soul theorist. If he gained fifteen years on earth, he lost fifteen out of heaven! The immortal-soulist must think time on earth is better than time in heaven; or that earth is more desirable than heaven? But on the common theory, nothing was *added* to Hezekiah's life; nor, was it possible to add anything. All that was done was simply to transfer fifteen years from heaven to earth! A poor gain did he get for his prayers and tears. Such a gain as a man would get for changing a palace for a prison—or, health for sickness—or, peace and comfort for trouble and sorrow.

If he was actually to remain unconscious in death, then there is some meaning in saying fifteen years are added to thy life. The word of God, that communicated the mournful message to Hezekiah, of his death, was not equivocal; it was explicit; "Thou shalt die." Is that all? No. What else? "*And not live.*" But modern theology says, "he would have lived in a higher and much better state!" Indeed! and he "wept sore" because he had heard such sad news!

After Hezekiah recovered, he praises God for his mercy. Mercy for what? If the common theorists are right, the mercy of being kept out of heaven fifteen years! Such theorists, one would suppose, think it a great hardship to go to heaven. Hezekiah, however, understood the matter in another light. He says: "Behold, for peace I had great bitterness; for thou hast in love to my soul [done what? kept it out of heaven! No, but] delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise; and death cannot celebrate thee; they that go down to the pit cannot hope for thy truth. The living, he shall praise thee as I do this day."

David is another example of the same kind. He says, Psa. vi. 5—"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Again, Psa. lxxxviii. 10–12—"Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" And Psa. cxv. 37—"The dead praise not the Lord, neither any that go down into silence." The expressions show distinctly the writer's view of the state of the dead. Could he have said these things had he believed that "the dead know more than all the world," and enter into the presence of God?

Could he have said these things if he had believed the modern poetic effusions—

> I'll praise my maker with my breath,
> And when my voice is lost in death
> Praise shall employ my nobler powers," &c.

Such poetry contradicts the poetry of the Spirit of God, which declares—"The dead praise not the Lord." Thus "the sweet Psalmist of Israel" sung; but, modern songsters clash with it, and assert the contrary with a boldness that would defy David himself, if not David's Lord, by whose inspiration he spoke and sung.

Again David says Psa. xvii. 15—"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." When he should awake in his Lord's likeness, he would be satisfied—not before; hence he could not have believed that he should immediately enter into the presence of God; because he says, Psa. xvi. 11—"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Now, if Christians enter at death into the presence of God, in conscious enjoyment, then David is represented as looking to the Resurrection for satisfaction, and yet as declaring there was fulness of joy before; or in other words, he could be in the presence of God, where there is fulness of joy, and not be satisfied. But so far as David is concerned, Peter settles that point, Acts ii. 34; he says, "For David is not ascended into the heavens." But where is David? Peter says, Acts ii. 29, "The Patriarch David is both dead and buried." When he awakes, as he will, "at the last day," with all the saints, then he will "be satisfied."

THE HIDDEN STATE OF THE DEAD.

"Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" Such is Jehovah's challenge to the patriarch Job, and which occurs among that wonderful series of questions by which the Almighty impressed his tried servant with the extreme narrowness and insignificance of human knowledge. The interrogation is equivalent to, "What knowest thou of death, or the dead?" And well had it been for mankind, and for the integrity and practical efficiency of Christianity, had they been content with the knowledge of their ignorance in this solemnly profound direction. We cannot explore the place of the dead—we know not even if there be a place, except in the imaginations of men, who because they know that all mankind share a common experience in this matter, speak of them as having gone to one place. It is the necessity of human thought which is compelled to localize the departed, that has originated a place, and a name for the place, of the dead. The Hebrews called it *sheol,* the Greeks *hades,* and the Saxons *hell,* words most aptly chosen, since while they subserve the necessity of human thought, they express at the same time the modesty of the human mind which in its election of terms, would, in this instance, appear to approve of the wisdom of not being wise above what is written.

The Greek word *hades,* is of very common occurrence in the Greek classics, but its classical signification is no criterion of its meaning in the sacred writings. We are referred back to the Hebrew *sheol* for the strict sense in which it is employed by the inspired writers.

"The Greek term did not come to the Hebrews from any classical source, or with any classical meaning, but through the Septuagint as a translation of their own word; and whether correctly translating it or not is a matter of critical opinion. The word hades is, therefore, in nowise binding upon us in any classical meaning which may be assigned to it. The real question, therefore is, what is the meaning which sheol bears in the Old Testament, and hades in the New? A careful examination of the passages in which these words occur will probably lead to the conclusion, that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by the inspired writers to denote the grave—the resting place of the bodies, both of the righteous and the wicked."

Let it be borne in mind that nothing relative to the state of the dead can be ascertained by these words simply and separately considered. In all the three languages they have a common signification—their etymological meaning being the *unseen, hidden,* or *unknown* place or state. These terms, then, so far from conveying to us any information concerning the place or state of the dead, only express our own ignorance of these matters, and ought on this account to operate as a perpetual check upon the indiscretion of the rash speculator. Whatever sense the word sheol has in the Old Testament, hades, as its Greek equivalent, will have in the New. The Hebrew prophets, in their allusions to the place and state of the dead, conveyed their ideas in the imagery which was suggested by their mode of sepulture. It is not the Hebrew writings, but to the Greek philosophy, that we trace the birth of those opinions concering the state and place of the dead, which at the present time prevail as the orthodox creed of modern Christianity. Such opinions must necessarily be defective, and destitute of any claim on our religious belief, since they partake of the imperfection and uncertainty which characterize all human investigation. They are philosophical traditions, not scriptural informations, and as such ought to be jealously excluded from the sacred domain of inspired authority.

It is evident that the Hebrew prophets were strangers to these philosophical opinions—their poetical descriptions of death, and the dead, show whence their imagery was derived, and suggest that they could form no other conceptions of the condition of the departed, than what the analogies of their mode of interment presented to their view. Bp. Lowth, in his "Lectures on Hebrew Poetry," says, "That which struck their senses they delineated in their descriptions: we there find no exact account, no explicit mention of immortal spirits." A very significant testimony! This testimony is the more important since the Bishop considered that the immortality of the soul as a disembodied existence, was a doctrine known to and acknowledged by the prophets; and he accounts for their unform silence on this subject, "because they had no clear idea or perception by which they might explain where or in what manner it existed; and they were not possessed of that subtlety of language which enables men to speak with plausibility on subjects abstruse and remote from the apprehension of the senses, and to cover their ignorance with learned disputation. The condition, the form, the habitation of departed spirits were, therefore, concealed from the Hebrews equally with the rest of mankind. Nor did revelation afford the smallest assistance on this subject."

I would beg the reader's special attention to this paragraph from the pen of the learned Bishop. He acknowledges that the writings of the prophets contain no explicit mention of immortal spirits—that they never alluded to disembodied spiritual existence, and that revelation did not afford them the smallest assistance on this subject. Is his inference then a reasonable one, that the prophets who make no mention of immortal spirits, therefore believed in immortal spirits? and that, although they make no allusion to disembodied spiritual existence, that is to be explained by their inability to express suitably their ideas? And that, notwithstanding revelation afforded not the smallest assistance on this subject, the soul's disembodied existence, as the human personality, and the intermediate state as popularly understood and held, were yet doctrines of revelation?

By what unknown process could the Bishop arrive at such conclusions? The sacred writers have said nothing about these doctrines, therefore, says Bp. Lowth, they believed them! I humbly suggest that this negative premises would be more logically connected with a negative inference; that since the sacred writers have said nothing about these doctrines, the probability is that they knew nothing about them. Their word sheol drew a veil over the departed state, and involved it in concealment and darkness. If ever they have occasion to refer to to the departed, their thoughts are not directed upwards, as if they believed that the personality as a disembodied soul had ascended to God—they

think of the body and the tomb, and associate the departed with that which is buried.

Thus, "they shall go down to the bars of the pit, when our rest together is in the dust." Job xvii. 16. "Let not the pit shut her mouth upon me." Ps. lxix. 15. "My life draweth nigh unto the grave. I am counted with them that go down into the pit. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps." Ps. lxxxviii. 3–6. "Therefore, sheol hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." Is. v. 14. "When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited." Ezek. xxvi. 20.

It seems sufficiently plain that the prophets associate the personality of the departed with the buried body; and since the words which they utter are not always their own, but they are frequently the message bearers of Jehovah, as in the citation last given, it seems also plain that God himself points to the grave as the temporary abode of the human personality: "Dust thou art, and unto dust shalt thou return." Gen. iii. 19. P. H.

A Voice From the West.

BY J. LEWIS, OTTO, ILL.

Dear Brethren and Sisters, in our common Lord, and lovers of the whole truth of the blessed Bible, the word of God:—Permit me to say that my heart was glad and my whole soul rejoiced at the coming of our much beloved Brother and faithful laborer W. S. Campbell. Truly, it was like the coming of Titus; and now that he is with us in our work of labor and love, in this vast field, let me say for your encouragement, that we have got fairly in the work, with a full set of gospel harness on, that fits most admirably, so that we have hitched to the gospel plough, and the first effort that we made was at Summum, where things went off well: so much so that we have good reason to think we have got a complete victory over the Sectarian dogma of immortal soulism, dying and going to heaven, if good; if bad, to a hell of fire, and thousands of years after brought back to be tried, by a sort of court marshall, to see whether they ought to have been sent there. All this proceeds from the groundless notion of the immortality of the soul.

But there is another sectarian dogma that is more inconsistent, if possible, than the above, that is, the resurrection of the wicked dead to a life of consciousness, just simply for the purpose of inflicting pain upon them, to kill them over again, and call it the second death, when God says, "Affliction shall not rise up the second time." Deliver us from charging our God with such folly.

But to return. Brother Campbell is just the man that we have long prayed for; and the only difficulty in the way is, that we can't draw on an even whiffletree. I have to have the advantage. But we make a full team for all that; so that the work goes off first rate. Praise the Lord for the prospect of doing much good in Old Fulton Co., we trust you will never regret that you contributed to the Western missionary fund. May the Lord reward you with eternal life, and put it in the hearts of others to bestow liberally; so that Br. Campbell may be sustained and his family made comfortable in his absence. We intend to do all we can to help him whilst he is with us. I hope the Brethren in Ills., when they see this, will feel it a duty to give something; and if they want our labors in the Southern part of the State, say Bunker Hill, Lebanon, and elsewhere, we should be glad if they would write to us at Otto, Fulton Co., Ill. Br. Campbell is a workman, understanding the gospel plan of salvation, of no life out of Christ, most perfectly. But it is not worth while to say more at present; the truth is, what we do, must be done quickly; the Lord is coming. Amen. We want more Tracts and, also, above all, that you should pray for us.

June 27, 1865.

Mode of Reproof.

Some persons pride themselves upon being blunt, or, as they call it, "honest;" but such very blunt people do little good to others, and get little love to themselves. The scriptures recommend gentleness and kindness. Reproof should fall like the gentle dew, and not like the rushing hailstorm. The oil insinuateth itself: the stone wounds and then rebounds. (Ps. cxli., 5.) Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in a church what a very witty and sarcastic person is in society, or what a telltale is in school; and approximate very closely to that class which the apostle terms "Busy-bodies in other men's matters."

Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home. Meddling with the faults of others is like attempting to move a person afflicted with the rheumatic gout—it must be done slowly and tenderly, nor must we be frightened by an outcry or two. The great thing is to show the person that you really love him; and if you manifest this in the sight of God, he will bless your efforts, and give you favor in the sight of an erring brother.—*Christian Treasury.*

The Herald of Life.

NEW YORK, JULY 5, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

OUR PAPER, is issued this week, so as to give our office force the 4th inst. for rest, on this anniversary of our national birth day.

Western Mission.—No. 3.

FROM W. S. CAMPBELL.

Br. Lewis, the "one armed man," has an influence in this county that is healthy, and telling on the spread of our views; but he works by gradually seeding the lot, and in due time, bringing home the sheaves. It is by continually effecting a little that he effects great results in the end. It is "allowed" that he is master of the great bible doctrine of Life, and none of the enemies of the true doctrine of Immortality are willing to measure weapons with him. But, at the same time, it is astonishing to consider the amount of prejudice which prevails upon the question of life for the future world.

There are brethren scattered about who are glad to hear and who hail *the old man* as an apostle; and, again, there are those who oppose; and yet there is a general desire to hear in different parts of the county. I should think that at Lewistown the best opening is presented. We can occupy the Court House, at any time; and we expect to hold our field meeting upon the Fair grounds. It is a place of some consequence, having three or four thousand inhabitants. It is accessible by rail road, and a more proper point of contact with the friends in the county than Havana, which is in Mason Co., and on the east bank of the Illinois river.

I find that the prospect of success in this Mission depends upon labor distributed over the whole county in small places; and it will require constant work. I shall be compelled to follow the lead of the pioneer, and hope in the next to report some progress.

I think that the love of the doctrine of "No Life out of Christ," only, would induce me to leave the East, even for a few weeks to labor in this peculiar field. Some of our brethren who could not adapt themselves to the Western style of life would find themselves quite discomfited in the attempt to preach among these dwellers upon the prairies.

I have been somewhat accustomed to this mode in days past; but it takes a short time to get wonted to the new mode of personal accommodation and ministerial operation. I have to "rough" it, and come right to the level by which the people can be brought to the faith of the word. My coat comes off literally, and in the sense which you intimated. The greatest personal inconvenience is the absence of good water. Pray that we may have a shower of divine influence.

Yesterday, the meeting at Summum came off well. We began on Friday evening under very unfavorable circumstances indeed; and on Saturday evening after one of the most terribly hot days ever experienced in this climate, there came over prairie and timber a terrific storm of wind, thunder and rain, such as eastern men must see to understand, which caused us to close in the midst of the service, when Br. Lewis and myself walked back to Br. Hughes two miles to where we had taken tea, by the light of heaven's own fireworks, (the lightning, glaring out on the blackness of darkness, gave a vivid and awful view of our path over slough and quag)—till we reached the wood; when, by the transition from one element to the other, alternately, we saw every imaginable form blazing and dancing about, and found most hospitable entertainment under the roof of one who loves the truth and loves the Herald of Life. We slept soundly, through the care of our heavenly Father, being abundantly thankful that he gave us light in the gloom of the tempest.

Sunday was a beautiful day. We had a good congregaton. All things went well. There was much conviction on the minds of the people. We gave tracts and papers their part of the work, and they are doing it. Now we are full of courage. Men begin to inquire after the doctrines which they have considered strange. Pray that the Lord may open the door and give access to the "regions beyond." Summum is one of the hardest places we expect to find in this county; but prejudice is giving way and sectarian feeling caving in.

We hope some real good will be the result of these efforts: at all events, we are determined to cast in the seed. We trust in the Lord, that in the harvest hour some wheat will be winnowed for the garner. We cannot tell "which shall prosper this or that," but must improve the morning.

As we came walking back to Otto, some five or six miles, through the openings, I tried to keep up with "the old man," or to keep him back (he is powerful at walking and does a *heap of* it) for I was foot-sore and lame;—we fell into a sort of apostolic joy that we were counted worthy to go into the vineyard, and preach the great beauties of the plan of salvation.

Is the truth of great value to us? Do we, who feel called to labor in the work, apprehend the fulness of the blessing we have received? What of the sacrifice required? Would some of our delicate men like to take hold of the plough? To-morrow we start our locomotive for an appointment away up in a back settlement.

Otto, Ill. June 27, 1865.

Eternal Torment.

"Good morning, Br. Easy, I am glad to meet you this morning. I have had reason to change my opinion on the subject of future punishment since I saw you last."

"Changed your opinion? is it possible? have you, then, left the church of your fathers, the church in which you were born, and gone into infidelity?"

"No, Br. Easy, I have not gone into infidelity. I now love God better, I hope, than I ever did before. And this arises from the fact that I now see God in a different light. I now see God as a being of love and mercy."

"What! did you not see God in this light before?"

"No, Br. Easy, I did not. I was told that God was merciful, but could not see any mercy in tormenting a poor child of earth to all eternity, just for one sin."

"So you deny future punishment entirely, and have turned Universalist, have you?"

"No, I have not turned Universalist, and I believe in future punishment, but not in eternal torment."

"What on earth, then, is the wages of sin, if it is not misery, *torment*, if you please, to all eternity?" As long as the righteous enjoy, the wicked will have to suffer."

"Then, Br. Easy, you do not believe what Br. Paul has written. He says 'the wages of sin is *death*.'"

"Oh! yes, I believe that; it is one of our strong proof texts. Yes, they will die the death that never dies. That is their punishment."

"You say, Br. Easy, that the wicked will receive, as their reward, the death that never dies. Could not I say, with equal propriety, that the righteous will receive as their reward a life that never lives? but you see the absurdity involved here. Let me ask you three or four questions. You believe that death, as the punishment of sin, means torment, anguish, misery, in a lake of fire and brimstone, to all eternity, do you?"

"Yes, that is their just reward."

"And you believe without a Saviour the whole human family would suffer thus?"

"Yes, that would have been their condition."

"You believe, however, that 'Christ died for our sins, according to the Scriptures?'"

"Oh! yes. Without him there would be no hope."

"Well, Br. Easy, if Christ suffered for us as a sacrifice, he must have suffered the same in kind and degree as we would have to suffer, if he had not suffered for us."

"Yes, he bore our sins in his body, on the tree. By his stripes we are healed. And he poured out his soul a sacrifice for our sins, and in our stead and for us."

"Whatever, then, was the penalty for man's sins, Christ, suffering for them and in their stead, must have suffered?"

"Yes, certainly.

"And you say the penalty is eternal torment in hell-fire?"

"The Bible says so, and that they remain in this state to all eternity."

"Then, Br. Easy, Christ has not 'ascended;' has not 'sat down at the right hand of the Majesty in the heavens;' has not become an 'High Priest after the order of Melchisedec;' and has not yet obtained 'eternal redemption for us;' has not"—

"Stop! stop! What do you mean to talk thus?"

"I mean, Br. Easy, to tell you the plain, simple truth. You say the wages of sin is death, and this death is anguish, suffering, torment, in a lake of fire and brimstone, to all eternity. You say that Christ has 'died for our sins, according to the Scriptures,' and that Christ suffered the same in kind and degree that man would have to suffer if he had no Saviour. Now you see plainly, if torment is the wages of sin, and Christ bore the penalty, then he is now in this state of torment, and will be to all eternity. And if this is the case we need not look 'for the Saviour from heaven,' for he is not there, but in hell. We need not expect to 'see him as he is,' unless we would consent to visit those fiery regions. We would not consent even to have our vile bodies changed, and made like his glorious body, for his would be full of pain and fiery anguish and all the blessings to be realized at Christ's coming would be snatched from us forever, if your view is correct."

(Easy, after a pause) "I never thought of the subject in that light before."

"Thousands of honest souls are in your condition, Br. Easy; they have never thought of the subject in the light of the gospel. Oh! what a character do they give to our heavenly Father; they make of him (whose nature is love) a fiend; they forget that God has said that he is not willing that any should perish, but that all should come to him and live."

When we see this subject in its true light, all appears beautiful. God advised man to follow in a certain given way, tells him that blessings, and honor, and life will be given him if he follows his directions, but warns him not to act contrary to his advice, and tells him the certain consequence, which would be death, a returning back to his former atoms, "for dust thou art, and unto dust shalt thou return."

Man sins, but God loved the world to such an extent, that he gave his only Son to die for them. Yes, to suffer in their stead, "the just for the unjust." For whatever was the penalty of this broken law, *that* Christ suffered. If it is banishment from God's presence, then Christ was banished. If it was torment in hell, for a period of time, finally to be restored, then Christ has suffered this and has been restored. If it is death, a cessation of life, then he has died and risen again; but if the penalty is eternal torment, then our blessed Lord is suffering this to-day, and will to all eternity.

Yours in hope of eternal life,
GEORGE W. HURD.

Iona, Illinois.

REMARKS ON THE ABOVE.

1. The foregoing article by Eld Hurd is from the *Voice of the West*, and in that paper it follows Br. Seymour's effort to prove that the wicked will live again.

2. I take it that Br. Hurd believes in the resurrection of the wicked, in their being tormented for a time, in their dying the second time, and in their remaining dead eternally. This I understand to be *his* idea of the divine penalty. If it is what he believes, how could he, when he penned his dialogue, have failed to see that "Br. Easy" might *easily* overwhelm him with his own logic. "You, sir!"—"Br. Easy" might have responded—"do not carry out your own logic, for you do not believe that after Christ rose from death he was tormented for a period and then consigned to the domain of death the second time, to remain there forever."

3. But I see that I am not sufficiently careful in representing Br. Hurd's real position. It is *not*, it will be observed, that Christ endured that penalty "in kind and degree" to which the sinner is now exposed, but that Christ suffered that which we would have to suffer, *if he* [Christ] *had not suffered for us.* Now we understand you, Br. Hurd; but your cause is not thereby helped in the least. As an Adventist, you hold—what, in 1 Cor. xv. 18, Paul clearly teaches—that the precise doom of the race, "in kind and degree," if Christ had not "died for our sins," would be *to perish*, by dying and never having a resurrection. Now our Saviour did not perish, but rose from the dead to die no more forever. The theory, therefore, that Christ endured the penalty that attaches to the divine law, with or without the atonement, is without foundation. More than all this, the Bible nowhere teaches that Christ paid the penalty due to sin. That penalty is to be held in death's grasp to all eternity, and it falls only on the impenitent. R. W.

Where is Hell?

BY ELD. WILLARD GRIFFIN.

The question was asked a Methodist brother a few Sundays ago, and he answered, "In your own bosom." That is an idea that many entertain who discard the notion of a literal hell of fire and brimstone; but most people profess to believe in a real place of torment. Our ideas of hell were derived from the Greeks and Romans. They supposed the earth to be a vast plain, beneath which was an extensive region which constituted the prison house or penal establishment of departed spirits. Above the earth was another region called heaven; separated from the earth by a firmament, or platform, called the sky. But modern science has thrown the ancient cosmography into such confusion that although people have some vague notions of such places as heaven and hell, yet they find it impossible to locate them. Professor Whiston was so bothered to determine the location of hell that he had to fix it on one ofthe comets, where in one part of its orbit the poor damned culprits would be subjected to the most intense cold, and in the other the heat would be greater than that of red hot iron.

I sometimes find it interesting to review the orthodox sentiments that have prevailed in my own day. I once heard a minister say that not more than one out of sixty would be saved, and that all others, including the whole heathen world, must endure the torments of hell forever. A minister in Massachusetts was called to attend the funeral of a young lady who had died unconverted. In his sermon he stated that as she had died impenitent, she must have been one of the reprobates, and consequently could never have been converted, and it was better for her to die young, for if she had lived to be old she would only have treasured up wrath against the day of wrath, and her punishment would have been much greater.

An old man, a member of the Baptist church, had a son killed by lightning. At the funeral, in answer to a question asked by some sympathizing neighbor, he said, he believed his son was in a miserable eternity. A pious old Presbyterian lost an amiable and beloved daughter. He was questioned with regard to her moral condition, and replied, that as she died without a hope he must believe that she was roasting in the flames of hell. As if a pure spirit, of such extreme tenuity that we have no means of ascertaining its existence, could undergo a process of that kind. No immortal spirit could suffer from literal fire. No imperishable body of however delicate or complicated an organization could be subject to pain or suffering; for pain always indicates the commencement of a process of destruction; which, if not counteracted by some recuperative process, would terminate in dissolution.

The theory that hell is the sting of conscience is not very reasonable, unless we suppose that souls undergo a great change in their moral condition in passing into another state of existence; for, in this world, the most wicked persons are not troubled with compunctions of conscience. The most hardened in wickedness can often sleep the soundest. They will exult in the success of their wicked devices, and look back with pleasure upon the scenes of their sinful indulgences, while many christians have such tender consciences that they make themselves miserable by their self-accusations.

It is unfortunate that our translators of the Bible could not have found more than one English word to correspond with the original Hebrew word *sheol*, and the three Greek words, Gehenna, Hades, and Tartarus. The word hell corresponds to sheol of the Old Testament and Hades of the New; but neither of them signified primarily a place of punishment. In reference to individuals they mean *the grave*, or state of the dead. Applied to cities, they mean destruction, famine, pestilence, or some overwhelming disaster. Applied to nations they signify captivity, destruction, or some great national calamity. Gehenna, literally the land of Hinnom, which has often been described, is used figuratively for punishment, suffering, and various calamities, either personal, civic, or national. The word Tartarus is used but once in the New Testament; and then signifies the prison of the fallen angels. What, or where it was, I do not know. Theology has become so complicated and mystified that many persons after much study and investigation have given up in despair, and declared that they did not know what to believe. Pilate, when conversing with Jesus, asked, What is truth? and the question has been sked thousands of times. But as Christ is the way, the truth, and the life; and the Spirit of truth will guide us into all truth; so, in order to arrive at truth, we must follow their teachings. With regard to interpretations of scripture we must adopt those which appear to us most reasonable.

West Granby, Conn.

Questions Answered.

Will Bro. Curry please answer a few questions through the Herald of Life, and oblige one seeking for light.

1. Is man the only "creature" intended in Rom. viii. 21?

2. With whom is "creature" embraced, compared, and contrasted, in the latter part of the verse?

3. What is considered in connection and contrast with "ourselves" in the 23d verse?

4. Is the word "also" necessary to give the Apostle's meaning in the verses alluded to? If so why does Bro. Curry omit it in quotation? (See response to E. B. Louden, Herald of Life, June 14, 1865).

Preble, N. Y. R. CADWELL.

RESPONSE.—We number our answers to correspond with the questions.

1. We believe that he is.

2. With "the children of God."

3. "The whole creation," or, as the margin has it, "every creature." The original Greek is *pasa hee ktisis*, and is found elsewhere in the N. T. but twice—Mark xvi. 15, Col. i. 23; where it necessarily applies to man only.

4. The Apostle's meaning is the same, with or without the word "also." Its presence in the text gives emphasis to the contrast between "the creature" and "ourselves." We did not "quote" the text in the case referred to; if we had, we should have used "also." The reason we used some of the language is that we regarded it as a very clear declaration that Adam was created mortal, subject to death by the Almighty, not only for himself alone, but also for his posterity. It is true that the Apostle's argument requires him to make a distinction between the great mass of mankind and those of whom he had been speaking—the children of God through the Spirit. Yet these very children of God did by nature belong to the whole creation that was subjected to vanity in the loins of their common parent.

To get the Apostle's meaning we must consider the previous context, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." To be heirs of God, and joint heirs with Christ is to participate in the Millennial throne, to be "a kingdom, priests unto God." It is to "reign over the earth." It is to be made like Christ in *body*—incorruptible, glorious, powerful, spiritual, heavenly, immortal; for "flesh and blood cannot inherit the kingdom of God." This high honor is only attained by *suffering*. "If so be that we suffer with him, that we may be also glorified with him." "If we suffer, we shall also reign with him." "We must through much tribulation enter into the kingdom of God." On these latter words, Adam Clarke well remarks: "As the spirit of the world would be ever opposed to the Spirit of Christ, so they must make up their minds to expect persecution and tribulation in various forms; and therefore had need of confirmed souls and strong faith, that when trials came, they might meet them with becoming fortitude; and stand unmoved in the dark and cloudy day. And as the mind must faint under trouble, that sees no prospect of its termination, and no conviction of its use; it was necessary that they should keep in view the kingdom of God, of which they were subjects; and to which through their adoption into the heavenly family, they had a divine right........They should meet with much tribulation; yet these were the very means which God would use to bring them into his kingdom."

Dr. Clarke had not the light of the present day, or he would have seen the impropriety of saying "they were subjects" to the kingdom; the Apostle declares them to be *heirs*.—"Through their adoption they had a divine right" to the *throne*. But his language concerning the tribulation is to the point. It is about time that people were instructed that the kingdom is not a free gift. We may see how a person may get future and eternal life, and yet fail of obtaining the kingdom. That is only for those who *overcome*, and the word "overcome" means something. It indicates a development of positive character. Mere conversion from a state of sin, mere personal acceptance with God, mere negative goodness, do not answer to this rugged word. Meek listlessness, lamb-like indifference, easy-going piety do not get the kingdom. "The kingdom of heaven is gotten by force, and the forcible seize it." Matt. xi. 12. Those who "overcome" must needs "suffer." But they do not suffer for nothing. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The Apostle now turns his attention to those who are to be the subjects of the kingdom. He knew that the great plan of redemption is not for the few, but for the many; that the complete unfolding of God's purposes toward mankind is reserved to the future age. Christ on the throne of David will be the guarantee of mercy to "the whole creation," for "in mercy shall the throne be established." In view of this coming blessing to "all the families of the earth," the Apostle uses a beautiful figure. He represents the whole creation as waiting for this grand consummation. "The earnest expectation of the creature waiteth for the manifestation of the sons of God. This parallels the prophet's word—"The desire of all nations shall come." All nations, all the families of the earth, the creature, the whole creation, are interchangeable expressions.

Paul now proceeds to unfold God's original design toward mankind. "The creature was subjected to vanity, not willingly [not that this state of corruption is the fault of Adam, as many mistakenly affirm], but by reason of Him who hath subjected it in hope." God created man of the earth, earthy. Man found himself weak, dying, and even sinful But after the trial in the garden had brought these facts to his reflection, the Creator held out a "hope." The seed of the woman shall crush the serpent's head. And Paul shows what is involved here. "Because [not only we who have become heirs of God and joint heirs with Christ are to be blessed, but] the creature itself also [the race of man shall be delivered [ultimately] from the bondage of corruption into the liberty of the glory of the children of God." That which we attain at Christ's coming is to be given thereafter to a great multitude that no man can number. All who are brought into the communion of saints in the future age from among all the nations, and "the rest of the dead" (but not the wicked dead) who are raised at the end of that age will then be immortalized. This is "the mystery of His will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in the heavens ["they that are Christ's at his coming"], and which are on earth." Eph. i. 9, 10.

And this immortalization of the saved race of man is a thing to be desired. "For we know that the whole creation groaneth and travaileth together in pain until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body." Here are two groaning classes. One class has the advantage in that they have the "*first fruits* of the Spirit;" but the other class will have the *harvest* of the Spirit. One class are "a kind of first fruits of his creatures;" they are "the church of the first born;" they are "first fruits unto God and the Lamb:" but the other class are the great harvest of the Lamb slain from the foundation of the world. J. T. C.

Positively Something New.

The doctrine of Life in the future for the righteous alone is quite out of its place when "under a bushel." It should neither be hid nor be kept in the back ground. Its true position is "on a candlestick," that it may give "light unto all that are in the house." If not presented apart from its doctrinal relations and practical bearings, it cannot be made too prominent. And much of heavenly wisdom is needed that the recipients of this divine treasure may not *waste* any of their energies in their efforts to secure its acceptance by others. These efforts are in the right spirit only when they are put forth to glorify God and bless our fellow men. Our work should have no place for "strife or vainglory." To convince is far better than merely to confound in argument; and this ability to convince is not always the accompaniment of logical acuteness. How to attain it in the fullest measure compatible with our intellectual strength and resources in knowledge, is worthy of our most careful study.

As regards the view of no life out of Christ, one principal work of its advocates manifestly is, to fairly remove the principal difficulties that in so many minds stand in the way of receiving the doctrine. And this we must consent to do again and again. As a general rule these difficulties are honestly held to be valid objections to our Life view. To call them frivolous would bring no relief to the seeker after truth, nor would such an one be helped by the assurance that his objections had been often answered before. Our business is to render him the help he needs, and to do it patiently and with a proper appreciation of the fact, that some things once appeared very dark and difficult to us that we now regard as quite easy of comprehension and belief.

Thoughts like the foregoing came into our mind as we took up our pen to speak of a *new* argument in behalf of a reliving of the wicked dead. It comes to us in the last number of th *Voice of the West*, in an article enti-

tled "The Wicked Raised to Life?" The writer is Bro. A. N. Seymour, an estimable and laborious Advent minister residing in Michigan. He was once our guest over Sabbath when we lived in Albany, and the feelings with which we remember him are of the most fraternal kind. At the time our brother sojourned with us for a day we thought him not a little favorable to the view we hold relative to the wicked dead. But he now seems to regard it as "unsupported by any evidence found in the Word of Life, and fraught with deleterious influences." What might give this opinion of Bro. S. weight with some minds is the fact that he claims that he has "given a somewhat critical attention to this question for years past." Well, we are glad he has done this; for the question merits that kind of attention. We are likewise glad that Br. S. has attempted through the *Voice* to justify the conclusions to which his researches have led him. We HERALD OF LIFE people welcome agitation on this subject, and we accept it as evidence that "among us, as a people," more than Br. Seymour's "*some few* have adopted the non-living of wicked dead men." (The italics are ours.)

We now propose to lay before our readers the only new argument we find in our brother's *Voice* article. They will see that his "somewhat critical attention" to the non-resurrection theory has in a measure taken him out of the argumentative groove in which most of his co-laborer's run by common consent. *He* ventures to make as strong a demand on John vi. for proof, as *they* habitually do on verses 28 and 29 of the previous chapter! Hitherto we have supposed that our opponents regarded the sixth chapter of John as forbidden ground, so far as respects any appeal to it in support of the revival of dead sinners. Yea, more, we have believed that said chapter was deemed by many of them as difficult to harmonize with the view that those who refuse the "bread which came down from heaven" will be made alive by Jesus Christ. But Br. Seymour approaches the chapter in question with his optics sharpened by a declaration found in the second Psalm, and, thus armed, he feels certain that he has found the wicked in the thirty-ninth verse. He writes as follows:—

"Corresponding testimony found in John vi. 39, proves equally conclusively that wicked dead men will be raised: 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.' What hath God given to Christ? 'Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' (Ps. ii. 8.) Here the heathen, or Gentile nations, including their judges and kings, are embraced in the gift of God, and it is *his will* that they should be raised in the last day, and if unregenerated, dashed to pieces like a potter's vessel by the stone cut out of the mountain without hands.

"After Jesus states that all are to be raised that the Father hath given him in the last day, as proven in John v. 28, 29, he proceeds to specify three times a special class and the reward connected therewith. 'And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day.' Death will never have dominion over this class that are raised to everlasting life," etc.

Asking the EDITOR of our paper to send a copy of the number containing this article to the address of Br. Seymour, we respectfully invite the latter's attention to some strictures upon his argument given above. And we shall take the liberty in what follows to use the form of personal address. A like privilege is hereby accorded to Br. S., in case he wishes to reply in these columns.

1. It is worthy of your most most "critical attention" that, in John vi. 39, the verbs "*should lose*" and "*raise up again*" (in Greek *apollumi* and *anesteemi*) stand in *direct contrast*. From this it follows that the *loss* referred to in the passage means *remaining in death*. Am I right on these two points?

2. If I have correctly construed the verb "should lose," the Saviour must be understood as teaching that those whom he raises "at the last day" will live forever. Do you not see that, if the wicked are to *die* after being raised, they will be just as completely *lost* as they would have been had they remained dead without a resurrection?

3. The Saviour in John iii. 15, 16 teaches that unbelievers will *perish*. Now the word rendered *perish* in those two verses is the very word that in John vi. 39, describes a fate which *you* say awaits *nobody!* How is this?

4. You are prodigiously mistaken in your assumption, that the phrase "all which he hath given me," in John vi. 39, includes the *impenitent*. Let me state the argument and show you that the wicked must be left out of it:—

Those whose resurection is affirmed in John vi. 39 are "all which" the Father "hath given" to Christ.

But those, whom, according to the discourse in John vi., the Father hath given to Christ, are exclusively the righteous.

Therefore, those whose resurrection is affirmed in John vi. 39 are exclusively the righteous.

The validity of this argument you will I doubt not at once admit: I mean that you will concede that the premises fairly imply the conclusion. Your article assents to the major premise. It only remains, therefore, to show that the minor proposition is true. This is easily done. Verse 37 declares, "All that the Father giveth me *shall come to me.*" Hence it follows that all who are embraced in the word "*it*" in verse 39 *come to Christ.* The only remaining question, then, is this, Who are they that *come to Christ?* Two statements of our Lord shall answer this inquiry: 1. "He that cometh to me *shall never hunger.*" (ver. 35.) Does Br. Seymour doubt that this means none but the righteous? I am sure he cannot doubt it. 2. "Him that cometh to me *I will in no wise cast out.*" (ver. 37.) Again I ask, does my brother find the wicked described here? He surely does not find them, and because he does not, his interpretation of John vi. 39 must be given up. He may feel assured that those whom the Life-giver "will in no wise cast out" have nothing to fear from "the stone cut out of the mountain without hands." Those whom the Son of God will "dash in pieces like a potter's vessel" are not a class that "come" to Christ. But those whom Christ will raise up at the last day *do* "come" to him. What they come to him *for*, is everlasting life. To confer this priceless boon he must raise them from the dead. But it by no means follows from this, that he must also raise up those to whom he says (John v. 40)—"Ye will *not come* unto me that ye might have life."

In conclusion, I would invite Br. Seymour to make some response to the foregoing. If he will do so, it will encourage an effort to correct his misapprehension of other passages touched upon in his article. Let him give us the full benefit of the "critical attention" he has bestowed on the question of no future life for the wicked. If he has light we want it; if he is in error, we shall be glad to see that he is not afraid of a thorough sifting of his opinions and interpretations.

Submitted in Christian love.

RUFUS WENDELL.

Salem, Mass., June 29, 1865.

"Hopeless Misery."

Eld. O. R Fassett, of Sandy Hill, N. Y., has an article on "Revelation xx chapter" in the last *Voice of the West*. In speaking of "the epoch for the fulfilment of this prophetic portion of God's Word," he has the following concluding remark:—

"Hence it must be at doomsday—the day of final judgment; the great day when all men are to be consigned either to endless happiness or hopeless misery, and 'the second death."

We do not propose to argue just now against our esteemed brother's "*hopeless misery*" notion. Br. F., though holding to the extinction of the wicked. belongs to the *Advent Herald's* "Board of Contributors," and we can readily imagine that Dr. Litch would welcome to his columns such an assertion of "hopeless misery" for the wicked. But the Editor of the *Voice*, since his espousal of the non-immortality of the wicked, has said, "It is time we were emancipated from those views of God and His word that only fill us with agony, and embrace those that are in harmony with God's parental character, as well as his word;" and we do not see how he can relish Br. Fassett's style of remark. If "hopeless misery" is in "harmony with God's parental character," an orthodox theologian may well refuse to see in *endless* "misery" anything that should "only fill us with agony." Another thought comes in here in reference to Eld. F's utterance in the *Voice*. If our recollection is correct, it was Eld. F. who first led Eld. Himes to doubt the truth of endless torment; so Eld. H. has represented the matter in his paper. We suggest that he now set about the work of convincing Eld. Fassett that "hopeless misery" for sinners is not taught in the Bible.

One other thought still. Eld. Fassett believes that the thing which brings "hopeless misery" upon the wicked is "the free gift of the justification of life" mentioned in the fifth of Romans! So he teaches if we collate with his *Voice* article one that he published last fall in the *Crisis* on "Redemption." In an article week before last, we said to the advocates of the revival of the wicked: "If you believe that the resurrection will be to them in any conceivable [the types made us say "considerable"] sense an advantage, assert that belief, and then tell us wherein the advantage will consist." And we went on to apply the remark to the claim set up by our opponents in regard to "the justification of life." We would now like to ask Br. Fassett how that "justification" can be to the sinner a "*free* GIFT" and at the same time a *curse* bringing "hopeless misery," while to the saint it brings naught but blessing. To make "Hopeless misery" an out growth of "the redemption in Jesus Christ," as he and others do, is an outrage upon language, or we have yet to learn the first rudiments of the meaning of terms and of the scheme of salvation.

R. W.

Letters and Extracts.

From Leonard C. Thorne.

GRANVILLE, N. Y., June 21, 1865.

BR. STORRS:—Although I have not seen you, or been favored to hear from you, direct, since you left New York for the East, I see by the paper you are again at home discharging the duties pertaining to the office. Knowing you had much and long desired to visit your, then surviving, brother in New Hampshire, it afforded me no little gratification to learn, as I did through the columns of the Herald, that you took occasion while east to do so. A source of very much comfort and joy must be the reflection that you were with him during some of his last hours and saw in him the evidence of a growth in grace, by which you now know that he sleeps in Jesus and will come forth to glory when the Lord shall make up his jewels.

A month since, during your absence, I left the City and came here hoping to receive, at least, as much benefit from the fine, fresh mountain air as I received last year, but it was almost too late. My condition was worse than I supposed, and sometimes, since coming here, life seemed suspended by a frail thread. Through the mercy and goodness of God, however, I am gaining strength, and my hope is that the improvement may be permanent. Such are the trials to which we are wisely subjected that we cannot know when ill may befall us. To-day we are flushed with the strength and vigor of manhood; to-morrow we are withered like the forest leaf, or cut down like the flower of the field. We are laid away into the silent chambers of death, there to mingle with the cold clods of the valley, and be numbered with the silent dead. We are being continually reminded that sickness, sorrow, and death, are inseparable to this state, and until the last enemy is destroyed, and mortality swallowed up of life, the yawning grave will await its victim and death remain the acknowledged conqueror.

But notwithstanding this is the inevitable doom of all, if the Lord come not soon, "sufficient unto the day is the evil thereof," and while we keep our lamps trimmed always and burning, while with the help of God, we are ever ready, ever prepared, and need not further anticipate the evil day. O how blessed is the assurance that if, while our hope is deferred, death shall have claimed dominion over us we have dwelling in us the Spirit of him who raised up Jesus from the dead, and *because* we have that Spirit dwelling in us we too shall come forth triumphant over death and sing the victor's song. Then, too, we have that abiding faith by which we are enabled to look down into the otherwise dark and uncertain future, seeing events both glorious and terrible, that are shortly coming to pass, and comprehend them with a degree of certainty that amounts almost to absoluteness. We see our blessed Master, once the humble, now the exalted; once dishonored, now glorified, coming in the majesty of power. The clouds are his chariot and angels are his escort. He speaks the mighty word of power and those dear saints who then sleep in Jesus come forth clothed with immortal youth; while those who are alive and remain unto the morning of that joyous day are changed from mortality to immortality, from dishonor to glory, from an animal to a spiritual existence, and all united in giving glory to the great God of all through him who comes as King.

There are none here who sympathize with us, my wife and I, in what are termed our peculiar views; so our thoughts often revert to our blessed sabbath meetings; and although really absent we are, in fancy, present, mingling with our dear brethren and sisters with whom we have been wont to spend happy hours in offerings of adoration, praise and thanksgiving to Almighty God. Seasons when together we have been blessed, and, I trust, strengthened and fortified for the work that is before us and whereunto we have been called.

How much I wonder that, in spite of the great light which God is now causing to shine through his blessed word, so many deny the coming of Jesus, or how others can place the event such an, almost, interminable distance in the future. Did his persecutors, in token of derision and scorn, once place upon his head a crown of thorns? just so surely will he yet be crowned with the diadem of universal power upon the throne of his father David, for God hath spoken it, and it shall be. Did ungodly men, ever seeking to abuse, finally conspire against him and kill him? just so surely will there yet ascend songs of "hallelujah" from a world of saints redeemed by his blood. My earnest prayer is "even so come Lord Jesus, come quickly."

Yours in the blessed faith once delivered unto the saints.

From M. P. Martin.

Woodstock, N. B., May 29, 1865.

BR. STORRS:—There seems to be here a growing disposition to read the Herald of Life; and I hope those who conduct it may be sustained in their vigorous efforts to investigate the truth, as it is the rightful application of the truth that makes us free.

In the last few numbers of the Herald there has been considerable written in support of christian connection with the governments of this world. I hope it may lead to a correct understanding of the truth. In respect to it, most professed christians here, as well as in other lands, hold to those views, except the Adventists; they generally are professed followers in non-resistance.

I object to the word non resistance having any application to a true believer in Christ; for wherever there is spiritual life it gives additional power and resistance compared with animal life after the law; thus making us, or those of the Spirit, responsible for the fruits of the Spirit, which are love, joy, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Gal. v. 22, 23; but if ye be led by the Spirit ye are not subject to ordinances.

As the stream cannot rise higher than the fountain, so christians cannot be expected to attain above their standard; and as the nations of the earth do not profess anything higher than civil or military power, shall we yield to them the right of dictating us in our choice whether we will serve them or Christ? If we do, then our religion can only be national, as was that of the Jews.

I think we have an excellent example in the prophet Daniel of the relation that a true follower of Christ sustains to the Governments of earth. Daniel approved of that which was good and right; he reproved that which was evil or wrong. He never took the oath of allegiance, I think, to the Babylonish government; and if I understand rightly, always remained a Hebrew. Neither was he dictated by them, but by his wisdom in remaining separate from the government, he was made an illustration of moral principle over physical force; plainly showing that the offices of the Spirit are persuasive; not compelling men to do right, but leaving them free to choose; so if they remain under the law they must be subject to the law; but if led by the Spirit we are not under the law.

It is true that Daniel rendered services to the government; and so should any christian be ready to do; and if compelled to go a mile, go two. The question at issue seems to be, Did Christ teach his disciples a strict spirituality of life; relieving them from all cum brances to their attainment to himself, as a standard, and promise them the Holy Spirit; and not only to them, but to all that would deny themselves and forsake all things for his sake? that they should be his disciples in all after time: and that his disciples were not national in character, but were spiritual; were to be scattered all over the world; to be known by the fruits of the Spirit, and that the nations of the world have no claim upon them farther than as lights in the world.

I am glad to notice that Great Britian and the United States have had respect to this principle; and I think the late and much lamented President recognized this fact that Christ's followers were wholly subject to him; that it is an individual choice as much as it would be whether one would be a British or an American subject; the nations of the earth having a right to claim all, except Christ's; they from full choice, having become his, thus rendering to God the things that are God's and to Cæsar the things that are Cæsar's.

A friend sends $5 and says:—I would like to have it appropriated for the benefit of the emancipated colored people, if you have any way you can use it for their spiritual welfare; if not, appropriate it in any way you think best. I am a little apprehensive that as a nation we have not quite moral honesty enough to make whole men, politically, of the long oppressed race immediately; but I have an abiding faith that as our Father has laid his hand to the matter it will be accomplised in due time; otherwise we will have to suffer for our negligence. I am sorry to see that the late slave oppressors have still a strong disposition to grind these poor people to the dust, as much as in them lies. God is just and will do his will, let the blow fall when it may.

Yours, fraternally.

NOTE BY EDITOR.—Let us look to God that the rulers of this nation may have hearts to execute justice and judgment in the land. We fully believe, if any compromise is now made in this matter short of such executive administration, that a heavier judgment awaits the nation than that through which it has just passed. Let it be warned in time; and may Heaven avert the second visitation by disposing all concerned to make good the oath and pledge of our fathers, that "all men are created free and equal, and are endowed by their CREATOR with certain inalienable rights, among which are life liberty, and the pursuit of happiness." On this oath and pledge God gave our fathers their nationality; for the persistent violition of that oath and pledge for more than eighty years, and refusing to repent under all the warnings given to the nation, our "*Creator*," at last, brought us unto judgment; and the last four years have been the lesson God has given the people of this land, and to the world, that though He bare long with the wickesness of a people, they shall not always go unpunished. Let the nation beware that it does not now neglect to redeem the oath and pledge of our fathers.

CARY A. SLAYTON, Hospital Steward "57th Reg. Pa. Vet. Vol., in Camp near Washington D. C.," June 22, writes:—I send you $5. Two for my paper, and three for the "Missionary Horse;" or otherwise as you see proper. I shall trust to your decision as to how it ought to be used. I shall try to send more subscribers soon. It is a very dull time here, now, for the men and boys in the army. They have not been paid for some time, and it is rather unhealthy.

Under date of June 28, he again writes:—As my Regiment will leave here in two or three days for home, I wish you to change my paper to Titusville, Pa. I received it for this week this evening. We shall, the good Lord willing, get home to enjoy the society of our families in the course of a week or ten days. I am happy to hear that the doctrines and teachings of your paper are meeting with such success in the Western field.

PETER FISH, Greenwich, N. Y., writes:—I am well pleased and greatly benefitted by the use of your valuable paper. May God bless you with a long life, a clear mind and much success in your labor of love for poor fallen men. There is but a handful of us in this vicinity who believe in no life out of Christ. There are large "orthodox" churches in the place; but none to preach life only in Christ. We wish some one of the Advent Union preachers could make it convenient to call on us and preach a few times. I think great good might be the result.

Strength of Character.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now we all very often mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble and whose bursts of fury make the children of the household quake—because he has will obeyed and his own way in all things—we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him. And hence composure is very often the highest result of strength. Did we ever see a man receiving a flagrant injury, and then reply quietly? That is a man spiritually strong. Or did we ever see a man in anguish stand, as if carved out of a solid rock, mastering himself? Or one bearing a hopeless daily trial, remain silent and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensative, with manly powers of indignation in him, can be provoked and yet restrain himself and forgive, these men are strong men, the spiritual heroes.

To believe that the superstitious are after all, on the safe side, is to believe that it is safe to *combine* with the medicines of a skilful physician, all the nostrums of all the ignorant practitioners in the neighborhood.—*Bishop Whately.*

APPOINTMENTS.

Western Mission Appointments.

All for Fulton Co, Ill.

Summum, June 23, and over the Sabbath.

Haynes' School House, Pleasant Township, Tuesday and Wednesday evenings, June 27 and 28.

Thursday evening, 29th, Otto.

Friday evening, June 30th, Lewiston Court House, and continue over the following Sabbath.

Tuesday evening, July 4th, Lenhart School House, two miles north of Lewiston.

Thursday evening, July 6th, at Painter's School House.

Astoria, on Friday, July 7th, and continue over the Sabbath.

At Charles Brown's grove, seven miles from Lewiston and seven from Havanna, on Friday July 14th, and continue over the Sabbath.

Hickory School House, on Thursday, July 20th, and continue two or three evenings.

W. S. CAMPBELL,
J. LEWIS.

Otto, Fulton Co., Ill., June 20th, 1865.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchase of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

Advertisements.

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On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with nt egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thou sands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inherit ance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

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No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

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All Letters in relation to any of these works must be addressed,

"GEO. STORRS.
Box 4655, New York.

Poetry.

IN THE MORNING.

I shall know thee in the morning,
When Jesus calls his own;
In the resurrection morning,
When our heavenly joys are won;
On the right hand where they gather;
Who are fitted for the prize;
I shall know thee in the morning,
When all the saints arise.

I shall see thee in the morning,
When the stream of life runs fair,
Where the sunlight glids the highlands,
And music fills the air;
Where the flower-decked arbors lavish
Their odors fresh and free,
I shall meet thee in the morning
Of a bright eternity.

I shall see thee in the morning
Of heaven's eternal light,
Where the saints of every nation
Are robed in changeless white;
With Jesus and his angels,
The glad hosts of the skies,
I shall see thee in the morning,
When all the saints arise.

I shall join thee in the morning
Where partings never come,
Where those we've loved in Jesus
Forever are at home.
We'll range the plains together,
And joy in bliss untold,
I shall join thee in the morning,
Where the streets are paved with gold.

I shall greet thee in the morning,
Where sainted ones all meet;
Within those walls of jasper
We'll bow at Jesus' feet.
Where every singing seraph
His harp of glory tries,—
I shall greet thee in the morning,
When all the saints arise.

I shall know thee in the morning,
With the waking sainted dead,
Cheered by the gladsome presence
Of Christ our living Head;
Arrayed in robes of brightness,
Exultant for the prize;
I shall know thee in the morning,
When all the saints arise.

Children's Department.

THE LENT HALF DOLLAR.

Children generally have sensitive hearts to sympathize with suffering, and relieve it, but they don't always have faith like Charles, in the following story, that what they give to the Lord shall be returned to them again:

When Charlie Gleason was about ten years old, a bright half dollar was given him by his grandfather, to buy any thing he pleased for his New Year's present. The boy's mother had that morning taught him the verse, "He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again." The words were running in the boy's mind while he was on his way to the store to purchase a toy, which he had seen in the window of the shop on the previous day.

Just before Charlie reached the store, he met a poor woman who had sometimes washed for his mother, and she seemed to be in great distress.

"What's the matter, Hannah?" said the kind hearted child.

"O, Master Charlie, I've got to be turned into the street this cold morning, and my little Bill so sick, too!"

"Turned into the street, you and Bill! what for?"

"Because I can't raise my weekly rent. I've just been to see my landlord, and he says its three days overdue, and he'll not wait another hour. There go the men now to put my bed, and stove, and few things, on the sidewalk. O, what will I do?"

"How much is your rent, Hannah?" asked the boy, with a choking voice.

"It's half a dollar," said the woman. "It will kill Bill to be put out in this cold; and sure I will die with him."

"No, you won't; no, you sha'n't," said the tender hearted child, and feeling in his pocket, he brought forth his treasured half-dollar, and placed it quickly in her hand. Seeing she hesitated to keep it, notwithstanding her great need, Charlie told her it was all his own to spend as he pleased, and that he would rather give it to her than have the nicest toy in the store. Then walking away swiftly from the shop window, which were all full of tempting New Year's presents, he went bravely home to his mother, sure of her approbation.

The first person he met was his grandfather. He had observed Charlie go down the street, and was waiting for his return, that he might see what he had bought. So his first salutation was,

"Well, child, what have you done with your money?"

Now, Charlie's grandfather was not a religious man, and the boy knew that, though he sometimes gave money to his relations, he seldom or never bestowed it upon the poor; so he rather disliked to tell him what he had done with his money; but while he hesitated, the verse which he had that morning learned came into his mind, and helped him to an answer. Looking pleasantly into his grandfather's face, he said,

"I've lent it, sir."

"Lent your half dollar! Foolish boy. You'll never get it again, I know."

"O yes, I shall, grandpa, for I've got a promise to pay."

"You mean a note, I 'spose; but it isn't worth a cent."

"O yes, grandpa, it's perfectly good. I'm sure about it, for it is in the Bible."

"You mean you've put it there for safe keeping, eh? Let me see it."

Charlie brought the book and showed him the verse: "He that hath pity on the poor lendeth to the Lord; and that which he hath given will be pay him again."

"So you gave your money to some poor scamp. Well, you'll never see it again. Who's got it, pray?"

"I gave it to Hannah Green, sir." and Charlie told him her sad story.

"O, fudge," said his grandfather, "you can't pay poor folks' rent; its all nonsense. And now you've lost your New Year's present, or will, if I don't make it up to you. Here," he added, as he threw him another half dollar, "seeing your money's gone where you never will get it again, I must give you some more, I suppose."

"O, thank you," said Charlie, heartily. "I knew the Lord would pay me again, grandpa, because the Bible says so; but I didn't expect to get it so quick."

"That boy's too much for me," said the old gentleman; and he walked quickly away.

TRY AGAIN.

"Will you let your son attend Sunday school, ma'am?" said a Sunday school teacher to a mother to who did not cherish the fear of God in her heart.

"I don't care if he does, for I am glad to get him out of the house, especially on Sabbaths. He is an unruly fellow; and if you can manage him I shall be glad, for I'm sure I can't."

With this ungracious permission from the mother, the teacher took the boy. But the good man soon found that this boy was more than he could manage. Though only ten years old, he soon became the plague of the class and the Arab of the whole school. He was brimful of antics. Now he would pinch a child near him till he screamed, and when charged with the offense stoutly deny it with a face grave and solemn. Vainly did the teacher rebuke and entreat. Wickedness and mischief were his delight, and he would not be restrained. Finding him so incurably disobedient, the teacher had him turned out of school. But when the deed was done, he reflected, "I have turned that boy out of school. Into what have I turned him? The streets—to the care of a mother who has no control over him whatever. What will become of him? He will certainly be ruined. I cannot give him up; I will try him again."

Once more the boy was taken into that teacher's class. But he had by no means improved by expulsion. He was as reckless, troublesome, ungovernable as before. No school could tolerate such a pupil.

What more could the teacher do? He took the little rebel after school into a small class-room, and begged him to kneel by his side. The boy knelt, the preacher prayed, and the heart of the boy was touched. The teacher arose, and taking the hand of his pupil told him how Jesus loved him, and died to save him. The boy's heart melted; the tears poured down his cheeks, and between the intervals of his own sobs and his teacher's remarks he said:

"I never knew this before; I never thought of it before; I never believed any one loved me; I never thought I was wicked, and that Jesus saw me."

That half hour of prayer and personal instruction did the work. The young rebel was subdued. His heart was won. Henceforth he became a quiet, industrious, faithful scholar. The seeds of a strong, healthy piety grew apace within him.

Years rolled round, and that wild boy became an upright man, a Christian sailor. He is now mate of a large merchant vessel, a distributer of tracts, Bible, and religious books, the supporter of his mother and family, and a zealous friend of his former teacher. In a word all the surplus vitality which, when guided by his self-will and fancy, made him so intractable, is now turned into channels of Christian activity, and he is as earnest for Christ as he was formerly for Satan.

What if that teacher had not tried that boy again? In all probability he would have been brought to disgrace. Trying again in that half hour of personal effort, with God's blessing, saved him.—*The Quiver.*

POPERY.

Hartford, Conn, June 24, 1865.

It seems that the Pope of Rome is not the only Pope. He does the thinking and is authorative in doctrine for the Roman Catholic Church. There are Protestant Popes; men who do the thinking for their followers. Until last Sunday I was not aware that we have a second advent Pope. But it has come out clearly in a sermon delivered here last sabbath by the Reverend H. M., who was understood to say, that those persons who deny the resurrection of the wicked "ha'nt intellect enough to comprehend the truth." They "ha'nt" brains enough to grasp the great idea of a coming forth to (a second) Adamic life and afterwards *raised* a spiritual body, or immortal.

It is useless I suppose for me to presume to comprehend, but I have an idea that he preaches that all will come forth from their graves to Adamic life, and the righteous (dead) with the righteous living will afterwards be changed to immortality, or immortal life. All that have been raised (he was understood to include Christ) have been raised, or rather come forth to Adamic life; such as Lazarus, the Widow's Son; and even Christ himself came forth mortal, and was afterwards changed; i. e., when he was raised or ascended. So all his follows will be raised and changed as he was; in proof of which, he brought forth the Scripture, which possibly (as you "ha'nt brains" enough) you may not have discovered is proof positive, viz., "As in Adam all die, even so in Christ shall all be made alive." There now you have it! No one any longer to contend for what you (for want of brains) have heretofore regarded as "the faith once delivered to the saints;" and yourself and all of us are henceforth saved from the labor of "investigating" and thinking; and, of course, are relieved from all responsibility; for if we "ha'nt brains" we are not accountable.

Let us have a Pope: and I don't know as we can get a more suitable one than the Reverend preacher who has "investigated" and now modestly assumes that position, and announced to his hearers, (I will not say followers) that (except they agree with him) they have not brains, or intellect enough to comprehend the sublime truth which he so modestly proclaims to the benighted and unfortunate believers in the non-resurrection of the wicked.

Now I can understand what a certain other preacher meant, when in conversing with a lady on the camp-ground at Wilbraham, in 1864, he said, speaking of the believers in the non-resurrection of the wicked, "I can't see that they believe in anything but the non-resurrection of the wicked; and as for the Spirit of God, they are as destitute of it as an old hornet's nest." If you want the name of that preacher, I can give it.

Yours truly, W. S. O.

P. S. As they did not take up a contribution at the close of the Sermon, I conclude that his effort was not appreciated favorably for his Doctrine.

THE SOLDIER'S WIFE.

The Lord's people are a tried people, but their trials are employed to deepen the work of God in their own hearts, and to render them a blessing to others. The soul that walks closely with God will often see the hand of God in providence, and will be made a blessing, even when he may least expect it. Many a Christian has been made a source of blessing to his fellow-men when he has little thought of it, and much good has been done by the Lord's poor saints, of which they will never hear in the present world.

An illustration of this fact has just been brought to my knowledge, and as it is of recent date, and has never been published before, I wish to record it, for the comfort and encouragement of those who sow beside all waters.

A soldier's wife, with her three children, was passing through Essex, on her way to Chelmsford, Mass., it was a fine summer's evening, when she saw a young man standing at a farm-yard gate. She asked him if his master would allow her and her children to sleep in his barn? He said he thought he would; went and asked, and the farmer gave his consent, and told the young man to unite two trusses of straw for them to sleep on. The woman asked him where she could get a little water. He went to fetch her some, and brought her a small can of milk, for which she was very thankful. She then took some bread from her bundle, but before she began to eat she asked God to bless what she and her children were about to partake of, though it was only dry bread and milk. The youth felt interested, and sitting down on the lift of the barn door, watched them eat their meal.

After finishing their humble repast, the soldier's wife took from her parcel a New Testament, and said to the young man, "We are going to have reading and prayer before retiring to rest, to thank God for the mercies of the past day; if you will join us, I shall be pleased." He did so, and after reading the first ten verses of the 19th chapter of Luke, she prayed earnestly for the blessing of the Lord to rest upon the farmer, his family, his servants, and the young man, for the kindness she had received from them.

The simplicity of the prayer struck him, and her words sunk deep into the heart of the young man. He could not sleep. He rose early in the morning, and went to the barn, to ask the soldier's wife the way of salvation; but she was gone.

He told one of the servant girls what had passed, and she related it to her young mistress, who was pleased to relate the simple tale to the rest of the family. It led the whole of them to reflect; they looked for the verses read by the soldier's wife the previous night, sent for the young man to have the tale confirmed, who wept as he told the simple story, and closed by saying, "Salvation has come to my heart if it has not to this house, for I feel as I have never done before." The farmer, his family and the young man became constant hearers of the gospel, and there was evidently a great change in the whole of them.

"God moves in a mysterious way,
His wonders to perform."

Reader, do you ask a blessing on your meals? There are many soldiers and soldiers' wives who do not. Reader do you? Can you receive God's temporal mercies without thanksgiving? Can you enjoy your food without asking God's blessing? How can you expect it to nourish your bodies, to increase your strength, or fit you for your daily duties, without God's blessing? If you have hitherto neglected this important duty, neglect it no longer, but determine never to partake of another meal until you have sought God's blessing upon it.

Reader, do you have family prayer? If you do not, let the poor soldier's wife reprove you. She would not lie down with her children on the hay in the barn until she had praised God for the mercies of the day, sought his protection through the night and endeavored to bring down a blessing on the kind-hearted man who had allowed her to lodge in his barn. It is to be feared that family prayer is very much neglected by professing Christians, especially where there is only a mistress at the head of the household, or when visitors are present. But the soldier's wife invited the young man who was a stranger to her, to remain while she read God's word and offered up her evening prayers, and proved to be a messenger of mercy to his soul. If you do not have family prayer, make up your mind to begin at once. Set up the family altar to-night, and let nothing prevent you leading your household to God at a throne of grace.

Reader are you kind to the houseless and homeless? Caution should be exercised, but kindness should rule our conduct. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Neither the farmer nor the young man ever regretted their kindness to the soldier's wife, nor will they, for thus saith the Lord—"Whosoever shall give to drink unto one of these little ones a cup of cold water only, he shall in no wise lose his reward."

Once more, are you upon the look out for opportunities of usefulness? If so, they will daily occur, and when you least expect it, you may be made the greatest blessing. Sow the seed, and leave it. Bear your testimony, and go on your way. God will own it. The soldier's wife never heard the result of her prayer in the barn; but she may yet, for the day shall declare it. Aim to win souls to God. Aim to honor Jesus always and every where. Scatter the good seed as you pass along. Do good to all for Christ's sake. Be kind to his poor disciples. Ye who are of the household of faith, be specially kind to your poor brethren. Your reward in the great day of the Lord shall be regulated by your kindness to them. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Selected.*

NONE OTHER NAME.

A few persons were collected round a blind man who had taken his station on a bridge over a London canal, and was reading from an embossed Bible. Receiving from those who passed by of their carnal things, he was administering to them of spiritual things. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th chapter of Acts, lost his place, and while trying to find it with his fingers, kept repeating the last clause he had read—"none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul "none other name!" When he reached his home, and retired to rest, these words, like evening chimes from the village towers nestling among the trees, were still heard—"none other name, none other name, none other name." And when he awoke, in more joyful measures, like matin bells saluting the morn, the strain continued—"none other name, none other name." The music entered his soul and he awoke to a new life. I see it all! I see it all! I have been trying to be saved by my own work, my repentance, my prayers, my reformation. I see my mistake. It is Jesus alone can save me. To him I will look. "Neither is there salvation in any other. For there is none other name—none other name—none other name—given among men whereby they must be saved."

IMPERISHABLE.

God's word shall endure forever. Other things may perish, but it shall never die or decay.

O, what wreck and ruin meets the eye as it glances at the past! Thrones have crumbled, empires have fallen, and philosophers and their systems have vanished away. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in the ruins; the serpent hisses in the cabinet where he planned his empire, and echo is startled by the foot which breaks the silence that has reigned for ages in his hall of feast and song. Yet, notwithstanding all this desolation, the stream of truth, which first bubbled up at the foot of the Eternal Throne, has continued to roll on with silent majesty and might, bearing down each opposing barier, and declaring to perishing multitudes on its brink, that, "while all flesh is grass, and the glory of man as the flower of grass, the word of the Lord endureth forever."

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Numerous foes have risen up against it—Pagans who have aimed to destroy it, Papists who have striven to monopolize it, and ungodly men who have hated it for its purity and penalties; but from all these assaults it has been preserved. Though cast into fire, it has risen triumphant from its ashes; though crushed, yet, like the diamond, every part of which, when broken, exhibits the beauty of the whole, it has proved its indestructibility, and, though sunk in the waters, it has come up again studded with the costliest pearls. It has survived the shocks of all its enemies, and withstood the ravages of time. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood unmoved in the midst of that flood which sweeps away men, with their labors, into oblivion. Infidelity has fought against it with relentless malignity; but it has successfully resisted all its potency, passing unhurt through the hands of Julians, Celsuses, and Porphyrys, and defying all the sophistries of Hume, the eloquence of Gibbon, inuendoes of Rousseau, the blasphemy of Paine, and the vituperations of Voltaire. The identical press, indeed, which was employed by Voltaire and the French Institute to disseminate their attacks upon the Bible has since been used to print the very volume they so vainly sought to destroy. Thus has the word of the Lord lived and triumphed, while its adversaries, one after another, have been blasted.—*Dr. Nevin.*

SALT IS GOOD.

The following article was sent to the *World's Crisis* some time ago to be published in that paper, but was refused with a number of others at the time. The Editor assigned the following reason for rejecting them. "As they are of a personal character, it is thought we should violate the principles by which the paper [*Crisis*] is regulated, if inserted." He added, "We are sorry that we are not able to comply with your wishes and lay them before our readers." As he is sorry he could not lay them before the readers of the *Crisis*, it is fair to presume that he will be glad to have them published in any paper, if so, that at least, some of the readers of the *Crisis* may see them.

J. S. W.

"Why Salt is Healthful.—From time immemorial it has been known that without salt men would miserably perish; and among the horrible punishments entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by some writers as the distressing symptoms which saltless food engenders; but no ancient or unchemical modern could explain how such suffering arose. Now we know why the animal craves salt, why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood—fifty-seven per cent—consist of common salt, and as this is partly discharged every day through the skin and kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensible constituent, and so do all the cartilages of the body. Stint the supply of salt therefore, and neither will the bile be able properly to assist digestion, nor the cartaliges to be built up again as fast as they naturally would waste."—*Prof. Johnson.*

I think this statement of Prof. Johnson is substantially true. I think that no person can long live in health without the use of salt. How *much* salt is necessary to give a proper supply to the blood may not be so easy to decide. Perhaps less than is sometimes used would be sufficient. For it is evident that any article may be over used. When that is done, injury may be the result. But this proves nothing against its quality or use; for if it did, then every article eaten should be rejected on the ground that the most harmless may be taken to such an amount as to produce sickness and even death.

If salt is in its nature, injurious, God never would have required holy men to salt meat and then eat it. And Jesus never would have said that salt is *good*, knowing that the use to which it was applied was to eat it with food to say nothing of the fact that he compared his church to salt.

Should it be said that salt may be dispensed with entirely, and still health be promoted or maintained for any length of time, I remark, that the experiment may be worth trying.

I have never yet been acquainted with the diet of any one in common health who did not, eat more or less salt. A person may imagine that he cannot, and does not eat salt, when at the same time he will eat corned beef, mince pie, the meat of which is salted, and all kinds of common pie, the crust of which is salted, and shortened with the fat of swine. He may even eat cheese, all of which is salted, and stewed oysters additionally salted, and peppered at that, and griddle cakes cooked in butter. Some there may be, who do not eat these articles, and still occasionally eat common bread, which is salted, and constantly eat or drink milk which contains a large proportion of salt, or eat food prepared in milk.

It may be said that infants, at the breast, do not eat salt; yet many of them are well. While they live on milk, they receive a sufficient amount of salt for them to preserve the blood in a healthy state.

If some should object to Prof. Johnsons' statement as being untrue, I would suggest some one of that number who is in good health, test his objection by *entirely* abstaining from the use of all articles containing salt; or, in other words, eat no salt whatever, for twelve months. When this shall be done with satisfactory evidence, and the person at the end of that time be found in good health, he will have an argument against the Prof. of sufficient importance to be noticed, while all the talk against the use of salt by them who are continually using it falls to the ground.

East Boston, Mass. J. S. White.

Remark by the Editor.—To give our readers an idea why Br. White has written as he has, it may be necessary to say, there are those in the *Crisis'* school who are very much opposed, theoretically, to the use of salt with food.

NAPOLEON III. AND AUGUSTUS CÆSAR.

The points of similarity between these two persons was some time since drawn by Pierse Healy, from Paris, as follows:

"Both were great under the shadow of mighty names; the names, one of an uncle, the other of a great uncle, and both the most famous captains and extraordinary geniuses of their time. Both nephews—both politicians by birth and social position—both were equally secret, equally false, equally dissimulating, equally unscrupulous, and equally displayed at broken intervals, rather the fitful audacity of the drunkard or the patient fortitude of the woman, than the elastic elements of high moral and physical heroism. Both bowed to the superstitions of stars, and amulets, and lucky epochs; the one wearing the charm of Charlemagne, the other the caul of a sea-calf. Both were men of small statures of partially deformed bodies, and both were abandoned to low and crapulous forms of dissipation. Both alike flattered, both deceived, both contemned, both served the people. Both equally used, equally abused, and equally disbelieved the religion of their time. Both married wives out of private stations—remarkable women both—one the wife, the other the betrothed of other men; the wives in both cases being confined within three months after their marriage, and neither husband deriving from them any other offspring. Both paid and intrigued, rather than achieved their way to greatness. Both had rather literary than military tastes, and reached, virtually, as civilians, the successions of military uncles and the chieftainhoods of military nations, acquiring, in both cases, their power by the favor of the soldiery and people, after long intrigues, by similar leases of tenure, at kindred epochs as to faith and morals, over kindred nations as to social characteristics, and amid similar sources of strength and weakness, and similar dangers and difficulties."

The Way to Conquer.—In all past ages the pious in times of trouble have found refuge and strength in prayer. This weapon of their warfare—not carnal but spiritual, and forged for them in the armory of heaven, has been mighty through God for their own deliverance and the overthrow of their enemies. "Is any afflicted let him pray." Commit thy cause unto the Lord, and so engage him on your side. When good Hezekiah received a letter containing the sad information that Sennacherib, the formidable king of Assyria, was about to attempt the capture and destruction of Jerusalem, we are told that he "went up into the house of the Lord and spread it before the Lord" in prayer. And he had power with God; his prayer was effectual, and the Lord sent a destroying angel against the Assyrian army, who slew in a single night 185,000 men. Thus Hezekiah upon his knees conquered Sennacherib; and this should be our resource in the present hour of national danger and distress. We should fight upon our knees. This will insure speedy and decisive victory. "Restraining prayer we cease to fight."

See Here, Smokers.—"The New York Post tells of a middle aged man who left off smoking twenty-five years ago, and has put in the bank what two or three cigars per day would have cost him, and now finds the amount to be two thousand five hundred dollars. Fast young men make a note of this."

The Herald of Life

AND OF THE COMING KINGDOM.

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"Geo. Storrs,
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All names of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office, County, and State* must be given, and written plainly; and [illegible] these matters, confusion and delay are inevitable.

Poetry.

IN THE MORNING.

I shall know thee in the morning,
When Jesus calls his own;
In the resurrection morning,
When our heavenly joys are won;
On the right hand where they gather;
Who are fitted for the prize;
I shall know thee in the morning,
When all the saints arise.

I shall see thee in the morning,
When the stream of life runs fair,
Where the sunlight glids the highlands,
And music fills the air;
Where the flower-decked arbors lavish
Their odors fresh and free,
I shall meet thee in the morning
Of a bright eternity.

I shall see thee in the morning
Of heaven's eternal light,
Where the saints of every nation
Are robed in changeless white;
With Jesus and his angels,
The glad hosts of the skies,
I shall see thee in the morning,
When all the saints arise.

I shall join thee in the morning
Where partings never come,
Where those we've loved in Jesus
Forever are at home.
We'll range the plains together,
And joy in bliss untold,
I shall join thee in the morning,
Where the streets are paved with gold.

I shall greet thee in the morning,
Where sainted ones all meet;
Within those walls of jasper
We'll bow at Jesus' feet.
Where every singing seraph
His harp of glory tries,—
I shall greet thee in the morning,
When all the saints arise.

I shall know thee in the morning,
With the waking sainted dead,
Cheered by the gladsome presence
Of Christ our living Head;
Arrayed in robes of brightness,
Exultant for the prize;
I shall know thee in the morning,
When all the saints arise.

Children's Department.

THE LENT HALF DOLLAR.

Children generally have sensitive hearts to sympathize with suffering, and relieve it, but they don't always have faith like Charles, in the following story, that what they give to the Lord shall be returned to them again:

When Charlie Gleason was about ten years old, a bright half-dollar was given him by his grandfather, to buy any thing he pleased for his New Year's present. The boy's mother had that morning taught him the verse, "He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again." The words were running in the boy's mind while he was on his way to the store to purchase a toy, which he had seen in the window of the shop on the previous day.

Just before Charlie reached the store, he met a poor woman who had sometimes washed for his mother, and she seemed to be in great distress.

"What's the matter, Hannah?" said the kind hearted child.

"O, Master Charlie, I've got to be turned into the street this cold morning, and my little Bill so sick, too!"

"Turned into the street, you and Bill! what for?"

"Because I can't raise my weekly rent. I've just been to see my landlord, and he says its three days overdue, and he'll not wait another hour. There go the men now to put my bed, and stove, and few things, on the sidewalk. O, what will I do?"

"How much is your rent, Hannah?" asked the boy, with a choking voice.

"It's half a dollar," said the woman. "It will kill Bill to be put out in this cold; and sure I will die with him."

"No, you won't; no, you sha'n't," said the tender hearted child, and feeling in his pocket, he brought forth his treasured half-dollar, and placed it quickly in her hand. Seeing she hesitated to keep it, notwithstanding her great need, Charlie told her it was all his own to spend as he pleased, and that he would rather give it to her than have the nicest toy in the store. Then walking away swiftly from the shop window, which were all full of tempting New Year's presents, he went bravely home to his mother, sure of her approbation.

The first person he met was his grandfather. He had observed Charlie go down the street, and was waiting for his return, that he might see what he had bought. So his first salutation was,

"Well, child, what have you done with your money?"

Now, Charlie's grandfather was not a religious man, and the boy knew that, though he sometimes gave money to his relations, he seldom or never bestowed it upon the poor; so he rather disliked to tell him what he had done with his money; but while he hesitated, the verse which he had that morning learned came into his mind, and helped him to an answer. Looking pleasantly into his grandfather's face, he said,

"I've lent it, sir."

"Lent your half dollar! Foolish boy. You'll never get it again, I know."

"O yes, I shall, grandpa, for I've got a promise to pay."

"You mean a note, I 'spose; but it isn't worth a cent."

"O yes, grandpa, it's perfectly good. I'm sure about it, for it is in the Bible."

"You mean you've put it there for safe keeping, eh? Let me see it."

Charlie brought the book and showed him the verse: "He that hath pity on the poor lendeth to the Lord; and that which he hath given will be pay him again."

"So you gave your money to some poor scamp. Well, you'll never see it again. Who's got it, pray?"

"I gave it to Hannah Green, sir." and Charlie told him her sad story.

"O, fudge," said his grandfather, "you can't pay poor folks' rent; its all nonsense. And now you've lost your New Year's present, or will, if I don't make it up to you. Here," he added, as he threw him another half dollar, "seeing your money's gone where you never will get it again, I must give you some more, I suppose."

"O, thank you," said Charlie, heartily. "I knew the Lord would pay me again, grandpa, because the Bible says so; but I didn't expect to get it so quick."

"That boy's too much for me," said the old gentleman; and he walked quickly away.

TRY AGAIN.

"Will you let your son attend Sunday school, ma'am?" said a Sunday school teacher to a mother to who did not cherish the fear of God in her heart.

"I don't care if he does, for I am glad to get him out of the house, especially on Sabbaths. He is an unruly fellow; and if you can manage him I shall be glad, for I'm sure I can't."

With this ungracious permission from the mother, the teacher took the boy. But the good man soon found that this boy was more than he could manage. Though only ten years old, he soon became the plague of the class and the Arab of the whole school. He was brimful of antics. Now he would pinch a child near him till he screamed, and when charged with the offense stoutly deny it with a face grave and solemn. Vainly did the teacher rebuke and entreat. Wickedness and mischief were his delight, and he would not be restrained. Finding him so incurably disobedient, the teacher had him turned out of school. But when the deed was done, he reflected, "I have turned that boy out of school. Into what have I turned him? The streets—to the care of a mother who has no control over him whatever. What will become of him? He will certainly be ruined. I cannot give him up; I will try him again."

Once more the boy was taken into that teacher's class. But he had by no means improved by expulsion. He was as reckless, troublesome, ungovernable as before. No school could tolerate such a pupil.

What more could the teacher do? He took the little rebel after school into a small class-room, and begged him to kneel by his side. The boy knelt, the preacher prayed, and the heart of the boy was touched. The teacher arose, and taking the hand of his pupil told him how Jesus loved him, and died to save him. The boy's heart melted; the tears poured down his cheeks, and between the intervals of his own sobs and his teacher's remarks he said:

"I never knew this before; I never thought of it before; I never believed any one loved me; I never thought I was wicked, and that Jesus saw me."

That half hour of prayer and personal instruction did the work. The young rebel was subdued. His heart was won. Henceforth he became a quiet, industrious, faithful scholar. The seeds of a strong, healthy piety grew apace within him.

Years rolled round, and that wild boy became an upright man, a Christian sailor. He is now mate of a large merchant vessel, a distributer of tracts, Bible, and religious books, the supporter of his mother and family, and a zealous friend of his former teacher. In a word all the surplus vitality which, when guided by his self-will and fancy, made him so intractable, is now turned into channels of Christian activity, and he is as earnest for Christ as he was formerly for Satan.

What if that teacher had not tried that boy again? In all probability he would have been brought to disgrace. Trying again in that half hour of personal effort, with God's blessing, saved him.—*The Quiver.*

POPERY.

HARTFORD, CONN, June 24, 1865.

It seems that the Pope of Rome is not the only Pope. He does the thinking and is authorative in doctrine for the Roman Catholic Church. There are Protestant Popes; men who do the thinking for their followers. Until last Sunday I was not aware that we have a second advent Pope. But it has come out clearly in a sermon delivered here last sabbath by the Reverend H. M., who was understood to say, that those persons who deny the resurrection of the wicked "ha'nt intellect enough to comprehend the truth." They "ha'nt" brains enough to grasp the great idea of a coming forth to (a second) Adamic life and afterwards *raised* a spiritual body, or immortal.

It is useless I suppose for me to presume to comprehend, but I have an idea that he preaches that all will come forth from their graves to Adamic life, and the righteous (dead) with the righteous living will afterwards be changed to immortality, or immortal life. All that have been raised (he was understood to include Christ) have been raised, or rather come forth to Adamic life; such as Lazarus, the Widow's Son; and even Christ himself came forth mortal, and was afterwards changed; i. e., when he was raised or ascended. So all his follows will be raised and changed as he was; in proof of which, he brought forth the Scripture, which possibly (as you "ha'nt brains" enough) you may not have discovered is proof positive, viz., "As in Adam all die, even so in Christ shall all be made alive." There now you have it! No one any longer to contend for what you (for want of brains) have heretofore regarded as "the faith once delivered to the saints;" and yourself and all of us are henceforth saved from the labor of "investigating" and thinking; and, of course, are relieved from all responsibility; for if we "ha'nt brains" we are not accountable.

Let us have a Pope: and I don't know as we can get a more suitable one than the Reverend preacher who has "investigated" and now modestly assumes that position, and announced to his hearers, (I will not say followers) that (except they agree with him) they have not brains, or intellect enough to comprehend the sublime truth which he so modestly proclaims to the benighted and unfortunate believers in the non-resurrection of the wicked.

Now I can understand what a certain other preacher meant, when in conversing with a lady on the camp-ground at Wilbraham, in 1864, he said, speaking of the believers in the non-resurrection of the wicked, "I can't see that they believe in anything but the non-resurrection of the wicked; and as for the Spirit of God, they are as destitute of it as an old hornet's nest." If you want the name of that preacher, I can give it.

Yours truly, W. S. O.

P. S. As they did not take up a contribution at the close of the Sermon, I conclude that his effort was not appreciated favorably for his Doctrine.

THE SOLDIER'S WIFE.

The Lord's people are a tried people, but their trials are employed to deepen the work of God in their own hearts, and to render them a blessing to others. The soul that walks closely with God will often see the hand of God in providence, and will be made a blessing, even when he may least expect it. Many a Christian has been made a source of blessing to his fellow-men when he has little thought of it, and much good has been done by the Lord's poor saints, of which they will never hear in the present world.

An illustration of this fact has just been brought to my knowledge, and as it is of recent date, and has never been published before, I wish to record it, for the comfort and encouragement of those who sow beside all waters.

A soldier's wife, with her three children, was passing through Essex, on her way to Chelmsford, Mass., it was a fine summer's evening, when she saw a young man standing at a farm-yard gate. She asked him if his master would allow her and her children to sleep in his barn? He said he thought he would; went and asked, and the farmer gave his consent, and told the young man to unite two trusses of straw for them to sleep on. The woman asked him where she could get a little water. He went to fetch her some, and brought her a small can of milk, for which she was very thankful. She then took some bread from her bundle, but before she began to eat she asked God to bless what she and her children were about to partake of, though it was only dry bread and milk. The youth felt interested, and sitting down on the lift of the barn door, watched them eat their meal.

After finishing their humble repast, the soldier's wife took from her parcel a New Testament, and said to the young man, "We are going to have reading and prayer before retiring to rest, to thank God for the mercies of the past day; if you will join us, I shall be pleased." He did so, and after reading the first ten verses of the 19th chapter of Luke, she prayed earnestly for the blessing of the Lord to rest upon the farmer, his family, his servants, and the young man, for the kindness she had received from them.

The simplicity of the prayer struck him, and her words sunk deep into the heart of the young man. He could not sleep. He rose early in the morning, and went to the barn, to ask the soldier's wife the way of salvation; but she was gone.

He told one of the servant girls what had passed, and she related it to her young mistress, who was pleased to relate the simple tale to the rest of the family. It led the whole of them to reflect; they looked for the verses read by the soldier's wife the previous night, sent for the young man to have the tale confirmed, who wept as he told the simple story, and closed by saying, "Salvation has come to my heart if it has not to this house, for I feel as I have never done before." The farmer, his family and the young man became constant hearers of the gospel, and there was evidently a great change in the whole of them.

"God moves in a mysterious way,
His wonders to perform."

Reader, do you ask a blessing on your meals? There are many soldiers and soldiers' wives who do not. Reader do you? Can you receive God's temporal mercies without thanksgiving? Can you enjoy your food without asking God's blessing? How can you expect it to nourish your bodies, to increase your strength, or fit you for your daily duties, without God's blessing? If you have hitherto neglected this important duty, neglect it no longer, but determine never to partake of another meal until you have sought God's blessing upon it.

Reader, do you have family prayer? If you do not, let the poor soldier's wife reprove you. She would not lie down with her children on the hay in the barn until she had praised God for the mercies of the day, sought his protection through the night and endeavored to bring down a blessing on the kind-hearted man who had allowed her to lodge in his barn. It is to be feared that family prayer is very much neglected by professing Christians, especially where there is only a mistress at the head of the household, or when visitors are present. But the soldier's wife invited the young man who was a stranger to her, to remain while she read God's word and offered up her evening prayers, and proved to be a messenger of mercy to his soul. If you do not have family prayer, make up your mind to begin at once. Set up the family altar to-night, and let nothing prevent you leading your household to God at a throne of grace.

Reader are you kind to the houseless and homeless? Caution should be exercised, but kindness should rule our conduct. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Neither the farmer nor the young man ever regretted their kindness to the soldier's wife, nor will they, for thus saith the Lord—"Whosoever shall give to drink unto one of these little ones a cup of cold water only, he shall in no wise lose his reward."

Once more, are you upon the look out for opportunities of usefulness? If so, they will daily occur, and when you least expect it, you may be made the greatest blessing. Sow the seed, and leave it. Bear your testimony, and go on your way. God will own it. The soldier's wife never heard the result of her prayer in the barn; but she may yet, for the day shall declare it. Aim to win souls to God. Aim to honor Jesus always and every where. Scatter the good seed as you pass along. Do good to all for Christ's sake. Be kind to his poor disciples. Ye who are of the household of faith, be specially kind to your poor brethren. Your reward in the great day of the Lord shall be regulated by your kindness to them. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Selected.*

NONE OTHER NAME.

A few persons were collected round a blind man who had taken his station on a bridge over a London canal, and was reading from an embossed Bible. Receiving from those who passed by of their carnal things, he was administering to them of spiritual things. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th chapter of Acts, lost his place, and while trying to find it with his fingers, kept repeating the last clause he had read—"none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul "none other name!" When he reached his home, and retired to rest, these words, like evening chimes from the village towers nestling among the trees, were still heard—"none other name, none other name, none other name." And when he awoke, in more joyful measures, like matin bells saluting the morn, the strain continued—"none other name, none other name." The music entered his soul and he awoke to a new life. · I see it all! I see it all! I have been trying to be saved by my own work, my repentance, my prayers, my reformation. I see my mistake. It is Jesus alone can save me. To him I will look. "Neither is there salvation in any other. For there is none other name—none other name—none other name—given among men whereby they must be saved."

IMPERISHABLE.

God's word shall endure forever. Other things may perish, but it shall never die or decay.

O, what wreck and ruin meets the eye as it glances at the past! Thrones have crumbled, empires have fallen, and philosophers and their systems have vanished away. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in the ruins; the serpent hisses in the cabinet where he planned his empire, and echo is startled by the foot which breaks the silence that has reigned for ages in his hall of feast and song. Yet, notwithstanding all this desolation, the stream of truth, which first bubbled up at the foot of the Eternal Throne, has continued to roll on with silent majesty and might, bearing down each opposing barier, and declaring to perishing multitudes on its brink, that, "while all flesh is grass, and the glory of man as the flower of grass, the word of the Lord endureth forever."

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Numerous foes have risen up against it—Pagans who have aimed to destroy it, Papists who have striven to monopolize it, and ungodly men who have hated it for its purity and penalties; but from all these assaults it has been preserved. Though cast into fire, it has risen triumphant from its ashes; though crushed, yet, like the diamond, every part of which, when broken, exhibits the beauty of the whole, it has proved its indestructibility, and, though sunk in the waters, it has come up again studded with the costliest pearls. It has survived the shocks of all its enemies, and withstood the ravages of time. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood unmoved in the midst of that flood which sweeps away men, with their labors, into oblivion. Infidelity has fought against it with relentless malignity; but it has successfully resisted all its potency, passing unhurt through the hands of Julians, Celsuses, and Porphyrys, and defying all the sophistries of Hume, the eloquence of Gibbon, inuendoes of Rousseau, the blasphemy of Paine, and the vituperations of Voltaire. The identical press, indeed, which was employed by Voltaire and the French Institute to disseminate their attacks upon the Bible has since been used to print the very volume they so vainly sought to destroy. Thus has the word of the Lord lived and triumphed, while its adversaries, one after another, have been blasted.—*Dr. Nevin.*

SALT IS GOOD.

The following article was sent to the *World's Crisis* some time ago to be published in that paper, but was refused with a number of others at the time. The Editor assigned the following reason for rejecting them. "As they are of a personal character, it is thought we should violate the principles by which the paper [*Crisis*] is regulated, if inserted." He added, "We are sorry that we are not able to comply with your wishes and lay them before our readers." As he is sorry he could not lay them before the readers of the *Crisis*, it is fair to presume that he will be glad to have them published in any paper, if so, that at least, some of the readers of the *Crisis* may see them. J. S. W.

"WHY SALT IS HEALTHFUL.—From time immemorial it has been known that without salt men would miserably perish; and among the horrible punishments entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by some writers as the distressing symptoms which saltless food engenders; but no ancient or unchemical modern could explain how such suffering arose. Now we know why the animal craves salt, why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood—fifty-seven per cent—consist of common salt, and as this is partly discharged every day through the skin and kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensible constituent, and so do all the cartilages of the body. Stint the supply of salt therefore, and neither will the bile be able properly to assist digestion, nor the cartaliges to be built up again as fast as they naturally would waste."—*Prof. Johnson.*

I think this statement of Prof. Johnson is substantially true. I think that no person can long live in health without the use of salt. How *much* salt is necessary to give a proper supply to the blood may not be so easy to decide. Perhaps less than is sometimes used would be sufficient. For it is evident that any article may be over used. When that is done, injury may be the result. But this proves nothing against its quality or use; for if it did, then every article eaten should be rejected on the ground that the most harmless may be taken to such an amount as to produce sickness and even death.

If salt is in its nature, injurious, God never would have required holy men to salt meat and then eat it. And Jesus never would have said that salt is *good*, knowing that the use to which it was applied was to eat it with food to say nothing of the fact that he compared his church to salt.

Should it be said that salt may be dispensed with entirely, and still health be promoted or maintained for any length of time, I remark, that the experiment may be worth trying.

I have never yet been acquainted with the diet of any one in common health who did not, eat more or less salt. A person may imagine that he cannot, and does not eat salt, when at the same time he will eat corned beef, mince pie, the meat of which is salted, and all kinds of common pie, the crust of which is salted, and shortened with the fat of swine. He may even eat cheese, all of which is salted, and stewed oysters additionally salted, and peppered at that, and griddle cakes cooked in butter. Some there may be, who do not eat these articles, and still occasionally eat common bread, which is salted, and constantly eat or drink milk which contains a large proportion of salt, or eat food prepared in milk.

It may be said that infants, at the breast, do not eat salt; yet many of them are well. While they live on milk, they receive a sufficient amount of salt for them to preserve the blood in a healthy state.

If some should object to Prof. Johnsons' statement as being untrue, I would suggest some one of that number who is in good health, test his objection by *entirely* abstaining from the use of all articles containing salt; or, in other words, eat no salt whatever, for twelve months. When this shall be done with satisfactory evidence, and the person at the end of that time be found in good health, he will have an argument against the Prof. of sufficient importance to be noticed, while all the talk against the use of salt by them who are continually using it falls to the ground.

East Boston, Mass. J. S. WHITE.

REMARK BY THE EDTOR.—To give our readers an idea why Br. White has written as he has, it may be necessary to say, there are those in the *Crisis'* school who are very much opposed, theoretically, to the use of salt with food.

NAPOLEON III. AND AUGUSTUS CÆSAR.

The points of similarity between these two persons was some time since drawn by PIERSE HEALY, from Paris, as follows:

"Both were great under the shadow of mighty names; the names, one of an uncle, the other of a great uncle, and both the most famous captains and extraordinary geniuses of their time. Both nephews—both politicians by birth and social position—both were equally secret, equally false, equally dissimulating, equally unscrupulous, and equally displayed at broken intervals, rather the fitful audacity of the drunkard or the patient fortitude of the woman, than the elastic elements of high moral and physical heroism. Both bowed to the superstitions of stars, and amulets, and lucky epochs; the one wearing the charm of Charlemagne, the other the caul of a sea-calf. Both were men of small statures of partially deformed bodies, and both were abandoned to low and crapulous forms of dissipation. Both alike flattered, both deceived, both contemned, both served the people. Both equally used, equally abused, and equally disbelieved the religion of their time. Both married wives out of private stations—remarkable women both—one the wife, the other the betrothed of other men; the wives in both cases being confined within three months after their marriage, and neither husband deriving from them any other offspring. Both paid and intrigued, rather than achieved their way to greatness. Both had rather literary than military tastes, and reached, virtually, as civilians, the successions of military uncles and the chieftainhoods of military nations, acquiring, in both cases, their power by the favor of the soldiery and people, after long intrigues, by similar leases of tenure, at kindred epochs as to faith and morals, over kindred nations as to social characteristics, and amid similar sources of strength and weakness, and similar dangers and difficulties."

THE WAY TO CONQUER.—In all past ages the pious in times of trouble have found refuge and strength in prayer. This weapon of their warfare—not carnal but spiritual, and forged for them in the armory of heaven, has been mighty through God for their own deliverance and the overthrow of their enemies. "Is any afflicted let him pray." Commit thy cause unto the Lord, and so engage him on your side. When good Hezekiah received a letter containing the sad information that Sennacherib, the formidable king of Assyria, was about to attempt the capture and destruction of Jerusalem, we are told that he "went up into the house of the Lord and spread it before the Lord" in prayer. And he had power with God; his prayer was effectual, and the Lord sent a destroying angel against the Assyrian army, who slew in a single night 185,000 men. Thus Hezekiah upon his knees conquered Sennacherib; and this should be our resource in the present hour of national danger and distress. We should fight upon our knees. This will insure speedy and decisive victory. "Restraining prayer we cease to fight."

SEE HERE, SMOKERS.—"The New York Post tells of a middle aged man who left off smoking twenty-five years ago, and has put in the bank what two or three cigars per day would have cost him, and now finds the amount to be two thousand five hundred dollars. Fast young men make a note of this."

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

BISHOP NEWTON ON FUTURE TORMENT.

We referred last week to the fact that Bishop Newton was led into the Restoration doctrine by his belief in the immortality of the soul. To show such was the fact, we give our readers the following extracts, which we copied some twenty years ago from his Works, London Edition 1787. They show the inextricable dilemma into which a powerful mind was plunged by the belief of man's natural immortality. We believe that nearly all believers in inherent immortality are, though unconscious of it themselves, Restorationists. The Bishop's topic, in "Discrtation" No. 60 is —"On the final state and condition of man." He is really a very great "heretic." "Hell," he says, "as a place of torment, is no where mentioned in the writings of Moses," &c. He then goes on to tell us that—

"Gehenna is the more usual name for the place of torment, and better known among the Jews; but the origin of this name is of a later date. Gehenna, or the valley of Hinnom, the name of the old proprietor of the land, was a place in the neighborhood of Jerusalem, where the worshippers of Moloch offered and burnt in the fire their sons and daughters to that grim idol; and that part, where these sacrifices were made, was called TOPHET from *Toph*, a drum, drums and such like noisy instruments being employed to drown the cries of these miserable children. The good king Josiah defiled the place, cut down the groves, brake down the images and altars, and filled with dead men's bones, the bones of the priests who sacrificed there, and henceforth it became a kind of common sewer, where all the carrion, garbage and offals of the city were thrown, and to prevent any infection, a fire was kept continually burning to consume them.

"This valley was further signalized by two memorable occurrences before and after this time. For here it was that Sennacherib, the king of Assyria's army, consisting of 185,000 men, were all slain in one night, and their bodies consumed by fire, according to the prophecy of Isaiah xxx. 31, 33, 'For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.... For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it. Here also was a great slaughter and massacre of the idolatrous Jews by the Babylonians, and carcasses, more than could be buried, were left a prey to the birds of the air, and the beasts of the field, according to the prediction of Jeremiah vii. 31–33, 'And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.'

"Such a horrid place as this, so deservedly execrated both by God and man, the stage of such destruction, the scene of such continual burning, was fitly considered by the Jews as a type and figure of hell-fire, and the name is adopted and repeated several times by our Saviour himself in the gospels. One other name is used in Scripture for the place of torment, 'The lake of fire and brimstone,' which is a manifest allusion to the lake Asphaltites, where Sodom and Gomorrah and the cities of the plain were overthrown by brimstone and fire from heaven, and as St. Jude saith, 7, 'are set forth as an ensample suffering the vengeance of eternal fire.' For men have no other way of expressing the invisible things of a future state but by some sensible objects, such as they have seen or known, or been accustomed to in this world.

"We cannot in the least discover, in what part of infinite space will be the mansions of just men made perfect. Neither can we learn with any more certainty which is the place of hell. Some have imagined, that the fire at the centre of the earth is the fire of hell: but it hath never been proved that there is any such central fire: it contradicts all our notions of philosophy. If there be any such conflagration; but after the general conflagration we are assured, there will be a fire, it may be prepared ready for the general 'new heavens and a new earth wherein dwelleth righteousness,' and consequently there can be no such place as hell. Others have conceived that a comet, and others again that the sun will be the place of hell. There the fire is already kindled; but the Lord of the universe can easily kindle any star or planet, that it shall immediately become a furnace of fire for the punishment of rebellious creatures against their Creator."

Such endless conjectures are men, great men, led into, who depart from the plain Scripture testimony, that "the righteous shall be recompensed in the earth; much more the wicked and the sinner;" and that the portion of the sinner is to burned "up root and branch;" &c. But Bishop Newton had adopted the philosophy that the soul is immortal; which, as Martin Luther once said, is among the "monstrous opinions to be found in the Roman dunghill of decretals."—*Defence, prop.* 27, published 1530.

The Bishop next speaks of the duration and different degrees of rewards and punishments. As to the nature of these things he follows exactly the so-called "orthodox" strain of reasoning—dwelling upon the same texts on which they rely, and states his opinion that "the fire of hell is not metaphorical but real." After having dwelt upon the different degrees of bliss and misery, he says:—

"But the greatest difficulty of all yet remains to be considered, which is the duration of the happiness of the blessed, and of the misery of the damned. Matt. xxv. 46, 'And these shall go away into everlasting punishment: and the righteous into life eternal.' That the righteous should be rewarded with everlasting happiness is readily admitted; it is what every one wishes, and what every one therefore easily believes: but that the wicked should be punished with *eternal misery*, is of a harder digestion; it is not perhaps for men's interest that it should be true, and therefore they are willing to hope and believe that it may be false. And this article, I believe, hath not only stuck with infidels, but hath also raised scruples in the minds of many serious Christians. For indeed it is one of the most knotty points of divinity, and the hardest to be reconciled to our reason. Some assert in the strongest terms the eternity of hell-torments, others as peremtorily deny it, but for my part, I cannot entirely approve either the arguments usually urged in support of this doctrine, or the objections usually made against it. The truth may possibly lie in the mid-way between both," &c.

The Bishop then examines the subject, and attempts to disprove the doctrine of "annihition." After quoting the usual texts to prove the doctrine of the eternal torments of the wicked; he says:—

"But the words 'everlasting,' 'eternal,' 'forever,' and the like are sometimes used in a limited sense, and do not always signify an endless duration; and therefore though the punishment of the wicked be called 'everlasting,' 'eternal,' yet may it not for all that be of endless duration.... When Sodom and Gomorrah and the cities about them are spoken of, by Jude, as suffering the vengeance of eternal fire; the fire continued no longer than till it had reduced them to utter destruction. The sense therefore is limited by the nature of the thing: but when the nature of the thing doth not limit and restrain it, the words should certainly be taken in their proper and genuine signification.... It must be admitted that God has threatened everlasting misery to the wicked as plainly and positively as he hath promised everlasting happiness to the righteous.... You cannot complain of injustice, for the rewards and punishments are equal: and it was really necessary that the rewards and punishments should be declared everlasting.... You cannot then complain that the sanction of eternal penalties is unreasonable, for you see plainly that it is no more than is absolutely necessary; but possibly you may think, though it may be necessary in the government of this world for such things to be denounced by God and believed by men, yet there may not be the like necessity for inflicting them in the world to come. God is not obliged to execute his threatenings, as he is his promises. But why is he not obliged to perform the one as well as the other?.... If God will not execute as well as threaten, why does he threaten at all?.... There is then sufficient reason to conclude that God will fully execute his threatenings as well as make good his promises, and the rewards and punishments consequent thereupon will be really and truly everlasting;.... and as long as they retain the same qualities, so long they will keep the same station; as long as they remain righteous or wicked, so long they will remain happy or miserable even to all eternity."

The Bishop then proceeds with a long and labored argument to show that it is possible for the righteous in heaven to "commit iniquity," and asks, if "he should still continue in glory?" So "if the wicked should turn away from his wickedness" he "should be plucked as a fire-brand out of the fire." And the Bishop adds—"This I conceive is the true notion and representation of the eternity of rewards and punishments." After laboring to show that such changes may take place in the world to come, he adds:—

"Repentance, therefore, is not impossible in hell; but yet you may ask—What reason is there to think it possible? and I answer—Because *it is impossible for any creature to live in eternal torments.* Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?.... Nothing can be more contrary to the divine nature and attributes, than for a God all-wise, all-powerful, all-good, all perfect, to bestow existence on any beings, whose destiny, he foresees and foreknows, must terminate in wretchedness and misery, without recovery or remedy, without respite or end.... 'God is love;' and he would rather have not given life, than render that life a torment and curse to all eternity.... Imagine a creature, nay, imagine numberless creatures produced out of nothing.... delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness.... God.... could never make any [creature] whose end he foreknew would be misery everlasting .... The *letter* of Scripture may indeed sound forth everlasting punishments, but the *Spirit* of Scripture intimates the contrary.... The Lord proclaims himself, Exodus xxxiv. 6, 7, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin;' but how can such attributes consist with a system of irrecoverable vengeance for thousands, transgressions never to be forgiven, and torments never to have an end?"

Thus Bishop Newton was driven into the doctrine of the final restoration of all men and devils, as the remainder of the article shows, from which we have made these few extracts. How came he plunged into Restorationism? Because he set out with the false theory that all men and devils are immortal, or have eternal conscious being: there was the foundation of his error. He has proved, in the first part of his article, conclusively, that the punishment of the wicked is eternal; he then has, virtually, to deny his own position on that ponit, as well as deny the plain Scripture testimony of the endless duration of the sinner's punishment: and why all this? Because he adopts the Papistical notion of "immortal souls," and makes the punishment of the wicked to consist in torment instead of death, as the Scriptures affirm; for, "The wages of sin is death:"—and that death is everlasting, eternal, for ever and ever—no recovery—no restoration.

The Bishop, to establish his point, has placed the righteous in a position that they may fall from glory, and thus come under the power of death, in direct contradiction of our Lord's plain words, that they who are accounted worthy to attain that world and the resurrection from the dead, can die no more. Luke xx. 35, 36. All that is the fruit of the common theory of endless being in undescribable torments. Man has no immortality in himself. Out of Christ he is dying: and he dies an eternal death, because he would not come to Christ that he might have life: he is consumed like the "fat of lambs; into smoke shall he consume away." See Psalms xxxvii. 20.

How long will men preach popish superstitions, instead of the plain testimony of the God of truth? They will do it till they cast off the traditions of men, and lay aside their "Standard Authors," which they are now deifying, and trust alone in the Lord's truth and Spirit to guide them. When they thus honor God, they may expect that he will honor them. But while they trust in man, they are "cursed" with blindness. Bishop Newton's entire article shows a powerful mind, in a mighty struggle to extricate itself from a dilemma into which it had been cast by adopting the notion that the soul, out of Christ, is immortal. He cannot deny but that the "*letter* of the Scriptures" plainly "declares" the sinner's punishment to be eternal; but then, having fixed upon a false theory as to what that punishment is, viz: eternal torments, he starts back with "the *spirit* of the Scriptures intimates the contrary." Thus setting the letter and the spirit of the Bible at war with themselves.

It is true, that while the Scriptures plainly declare that the punishment of the sinner is eternal, both the letter and the spirit of that blessed volume agree that the punishment of the sinner in not endless torment, in conscious being, but death. To this fact there is the most perfect harmony and agreement throughout the book of God. By not perceiving this truth, the great mind of the Bishop was swamped in confused and unscriptural notions of Restorationism. He had, however, more courage than many modern ministers of the gospel, who lean strongly towards that doctrine, but have not courage enough to avow the workings of their own minds, lest it should make them unpopular. We do know that some of the ministers of the present age, in the "orthodox" churches, are at heart Restorationists, but dare not own it, and, perhaps, denounce us for believing that "all the wicked will God destroy."

They have been driven and chafed in their minds by Universalists and Restorationists, till they no longer preach eternal torments in the strains they used to do, and are leaving their flocks to slide into Restorationism by insensible degrees, so that the "orthodox" churches are fast filling up with real infidelity, while their pastors occasionally denounce the true doctrine of the end of the wicked as "Destructionism," or "Annihilationism." Let them cry out still, if they will, or sleep, lie down, and love to slumber; the Judge of men will soon show by what principle we have all been actuated; and then shall every man receive according to his deeds—"To them who by patient continuance in well doing, *seek for* glory, and honor, and immortality, eternal life." But, if we have been ashamed of Christ, or his words, he will be ashamed of us in the day of his coming in his own glory and the glory of his Father, with the holy angels—then shall such "be punished with everlasting destruction from the presence of the Lord," &c.

Justin Martyr, in his dialogue with Trypho, the Jew, affirms that, "at the time of Judgment, those souls that appear worthy of God, die no more, but the rest shall be punished as long as God shall please to continue their existence, and their punishment." This passage Bishop Newton quotes, as favoring his views of Restorationism. But, if he quotes the language correctly, it appears clearly to favor the idea of the final *non*-"existance" of the souls who are found wicked; but, whether it does or not, the Bible positively declares, "The soul that sinneth it shall die." And once in death, they are eternally "holden with the cords of their sins;" which sins are "the sting of death," and give death its binding power and eternal dominion; so that "the wrath of God abideth on them and they shall not see life." Ezek. xviii. 2, and John iii. 36.

THE WESTERN MISSION.—NO. 4.

FROM W. S. CAMPBELL.

Since my last I have been engaged in the the usual routine, and had but few incidents which would interest the friends in the East. I might note the opposition of all the sects to the Life doctrines. And the more ignorant, the more sectarian. I have intimated the position of those who, as Br. Lewis remarks, make "water baptism an insurance office," which, it must be granted, is an abuse of it.

I will now give you, with as little circumlocution as possible, the position of the Dunkards.

We rode from Otto to Lewistown, with one of their ministers, who is a very honest and consciencious man, but who had studied the gospel only through the spectacles which the sect had placed over his eyes. He had straightened his gospel till none could be saved by it who did not believe as he did; which, he declared, was to do as the gospel enjoined; and he could tell us just what that was, viz.: to be baptised, eat the Lord's supper, and wash feet. All faith, and all works aside from these would be in vain.

When told that he made these the whole ground of his justification, not faith; he did not hesitate to argue the virtue of specific acts as the true plan of acceptance with God. We urged that this was throwing the gospel entirely out of apostolic gear, insisting on carnal ordinances, (they become so, in such a light) and restoring an abrogated law, which in the injunction of works was shadowy and typical, pointing to the true and real, (Christ and faith). He was prompt to claim that the gospel is only another system of types and representations of good things to be made known.

We suggested the vast multitudes who believe the gospel, manifest its spirit, and obey its injunctions, in their line, who could never be brought to see things in such a light; and, as a consequence, could never be expected to act as he required, unless some few of them should turn hypocrites. But his reply only gave farther illustration of the force of prejudice; the effect of that kind of teaching and thinking which had formed his conceptions of the great plan of mercy. "It is plain," said he, "they can all see it, and if they will not comply they must be left." We had to leave him. It seems that he brings a *ceremonial* along with Christ, which can never be allowed. I do not judge him, nor any other who believes in any of these peculiarities. He is doubtless a Christian man; but I think the trouble with him, and very many others, is, the taking for granted the immortality of the soul. If we can ever convince the people that the word of God is the true and real testimony on this point, we shall have but little difficulty. There is no error more deleterious than this manifest heathen dogma of the innate immortality of man. This lies at the bottom of the great fabric of erroneous theology which men, ministers, and churches are raising, to the perversion of the true doctrine of man's future life.

Perhaps if our Advent brethren could fully appreciate the resort of the popular churches when pressed on the question of "life only in Christ," they would not so readily fly to the same covert when unable to answer our arguments, based upon their own mode of interpretation. We say that death is the penalty of sin. The advocate of the theory that man is possessed of an immortal soul, replies, that death does not mean extinction of being; but it has various significations—as temporal, spiritual, and eternal; and does not mean to die at all in the most important consequence of sin; but to suffer. The Adventist answers, "The death Penalty! What is it? Not temporal! for sinless infants and sanctified saints die a temporal death." This is specious to some minds—not to those who are disposed to take the simple and direct testimony of the Bible for their guide. By the way, this is the old corner stone argument for the future torment of man. But how came man to die, —these infants and righteous men? How came they in the state of death described so fully by St. Paul? who knew, probably, a little more of the question than our modern writers, who are compelled to ignore his most direct testimony, in raising men—the wicked —mortal; for they have the righteous raised mortal too, and consequently subjects of death But why did they die? They died in Adam. Was that a penalty? He begat a son in his own likeness! Now this condition passes upon all, "for that all have sinned." The death penalty, in the light of scripture, is upon all who live by the life principle which God gave to Adam; hence it was upon Christ himself, who knew no personal sin, must have been, that he might redeem us from the penalty; and he was as innocent as an infant or sanctified saint. The penalty, being then a condition upon all, all must suffer it as Adam did. Well, he went back to the dust of the ground from which he was taken. If that was the penalty inflicted upon him; if that is what death means, if men can understand this, and the word of God no where indicates a torment, after the "*time*" death, as the penalty; nor yet dying twice; which is the position foolishly taken by many upon the "second death" of the book of Revelation—a symbol of complete destruction—the lake of fire, in which five subjects that never ceased to exist before, are annihilated.

Death, in its own nature, is everlasting. A negative of life. You state that man is not to be blamed for Adam's transgression, but he is in a state of sin and death by it, and whose fault is that? Our Lord declares that "he that believeth not is condemned already." Unbelief is the great damning sin. "Light is come into the world and men have loved darkness rather than light." The whole secret is this, that men are in sin and death by their nature, and remain there by unbelief. They escape through Christ. "The wages of sin is death, but the gift of God is eternal Life through Jesus Christ our Lord"—not, in the first consequence, raising up men to kill them, by torment, after they were dead and were in the very state said to be the wages of sin; nor in the second, giving life to a class, who must obtain it by him, if they get it at all, (for he is "the resurrection and the life,") to kill them afterwards. This would be paying double wages to some whose death, without hope of recovery, has been the special result of the transgression of law.

Any condition that the divine Lawgiver chooses to make penal, is a positive infliction of punishment. He has declared that death, without any hope or prospect of escape from it, is the positive condition he will impose upon impenitent sinners. But, "Infants and righteous men die!" Yes; and infants and righteous men escape from death, through the righteousness of Christ which they receive; and justice is satisfied; acting in perfect harmony with mercy. The sinner does not escape. Therefore, he suffers the penalty—it is an everlasting punishment.

We are told that the sinner will never receive justice; which is to deny that God is just, and the justifier of the sinner who believes. We are told that Christ met the claims of the divine law and saved man from the Adamic death, which if it mean a death, the consequence of sin, is all the death the scriptures set forth; and now man is required to obey and be justified, just as Adam was; which, in the first place, is to set aside the light and grace of the gospel, and the special influences of the Holy Spirit; which it must be confessed many of these teachers are given to, to say nothing of the fate of their orthodox doctrine of depravity. In the second place, it is to teach universal salvation; for if Christ suffered death in our stead—offering an equivalent to the Father—what does he want of our suffering, or our death? Does he pay double wages this way?

What wonder is it that men believe in universal salvation; when so many find themselves necessitated to advocate the grand principle of universalism, on which their superstructure stands? Admitting the substitution of Christ for the sinner, in saving him from death, the only penalty God specifies in his word, the Universalist holds the entire ground.

But this plan goes farther; and by the effort to place Christ so fully in the position, leaves him entirely out; for it, as they constantly teach, does require works to justify under the pressure of the *future torment* motive, (be it longer or shorter, the principle is the same) which is but the heathen ground; the heathen, themselves, believing that the good would fare well at the hands of the gods, while the wicked would suffer terrors and tortures. Having left one side the doctrine of grace, as they do, in the work of man's regeneration, it is fitting that they should deny the real and revealed power of God in the salvation of his people—their resurrection from the dead. This they certainly do; for by their plan all men receive a resurrection precisely alike. Where then is the position of the righteous in that? and what becomes of his promise? They have taught the resurrection, as the promise of God to believers, and the hope of the Church. Now, in a mortal and corruptible state, what does it amount to?

When we hear men say that the death penalty is not that death which we suffer now, and that the resurrection of all men is to that same state of mortality which men had here—the state of death—we begin to think they have concluded the resurrection of the dead is of no great account. With them it is some fancied conditions that are important, which they think they discover by premises which are not drawn from the Bible.

God makes punishment loss. The loss of life. They make it torment. All the factions might then unite, and all again unite with the churches; for the great principle is the same.

Lewistown, Ills. July 1, 1865.

VALLEY OF ESDRAELON.

Ignorance of the geography of the Bible is a formidable barrier to understanding its history, or deriving the full benefit even of its moral lessons. The land of Palestine is so limited in extent that a few hours' faithful study can make one acquainted with its chief points of interest, but many Sunday school teachers, and even ministers, have little more intimate acquaintance with it than with the interior of Africa. The following brief sketch shows how much of the sacred narrative often centers round a single locality:

"The valley of Esdraelon is a fertile plain in the southern part of Galilee; the largest one in the whole country, it being thirty miles in length, twenty in breadth, and extending from the Mediterranean Sea and Mt. Carmel to the southern extremity of the sea of Galilee. It is surrounded by Mts. Carmel, Gilboa, and Tabor, and is watered by the river called by Deborah, 'that ancient river, the river Kishon.' This valley is noted for its battle-fields and encampment grounds. Here occurred the famous contest between Gideon, with his three hundred, and the army of Midian. At Megiddo, in this valley, Josiah was defeated by Pharaoh-necho. Here was Esdraelon, or Jezreel, a favorite abode of Ahab, where was Naboth's vineyard; and where Jezebel was killed, whose blood Hosea announced that God would avenge on the head of Jehu. In this plain was Shunem, where the Philistines met to oppose Saul, and from fear of whom he consulted the witch at Endor, also in this valley. Here was Nain, where Christ raised the widow's son. But the most memorable place in the valley of Esdraelon is Nazareth, where Mary dwelt at the time of the annunciation, where our Lord spent his life from the return from Egypt to the commencement f his ministry; where one day he entered the synagogue, opened the Scriptures, and read part of the sixty-first chapter of Isaiah, and spoke to the people; and where they took him to the brow of a hill to cast him down therefrom. On Carmel, which forms the western limit of the plain, Elijah and Elisha dwelt. On Gilboa, a mountain on the eastern extremity, Saul's army was marshaled previous to battle, and here Saul and three of his sons perished. There also arose in this plain Mt. Tabor, where Barak and his ten thousand encamped, and whence they issued forth to encounter and to defeat Sisera, tne commander of Jabin's army. Thus we have seen tnat the

valley of Esdraelon has been the scene of numerous conflicts; and even in modern times, as late as 1799, Napoleon I. here defeated a body of Turks and Mamelukes; and travelers tell us that almost always at the present day this valley serves as the encampment ground of some wandering tribe of Arabs."

A Stand for the Right.—The following is foom D'Aubigne's History of the Reformation:

As Luther drew near the door that was about to admit him into the presence of his judges—the Diet of Worms—he met a valiant knight, the celebrated George of Freundsberg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then charging to the left of the French army, drove it into the Ticino, and in a great measure, decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles said, kindly, "Poor monk! poor monk! thou art now going to make a nobler stand than I or any other captain have ever made in the bloodiest of our battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind. "He that ruleth his spirit is greater than he that taketh a city," were the words of a king.

Synopsis of News.

The great assassination plot which consummated in the hanging of four of the principal persons engaged in it, last Friday, will furnish an important chapter in the history of this nation. For the first few days of the trial every scrap of testimony which was not suppressed by the court, was eagerly sought for and read with interest by the public; but as the trial progressed the excitement abated, until finally but little attention was paid to it. Last Thursday, however, it was once more awaked to the subject, by the reception of the news that the President had approved the finding of the court, viz.:—Mrs. Surratt, Payne (*Powell* is his right name), Harold, and Atzerott to suffer death on the gallows; Dr. Mudd, O'Laughlin, and Arnold imprisonment for life, and Spangler for six years, all at hard labor in the Albany Penitentiary.

The execution of those condemned to death was witnessed by only about two hundred persons, and took place at Washington. Up to the last moment there was a general expectation that Mrs. Surratt would be reprieved or her sentence commuted; but all efforts put forth to this end proved ineffectual. At almost the last moment a writ of *habeas corpus* was petitioned for and obtained, but the President promptly, yet respectfully suspended its operation. Throughout the whole trial and up to the hearing of her sentence Mrs. Surratt preserved a cold and impassive demeanor; but after learning her fate she became quite weak and nervous. The prisoners spent most of the night previous to the execution with their respective spiritual advisers who were with them to the last, and none of them, excepting Payne, it is said, obtained any sound sleep, and he not until near morning.

At the gallows, with the exception of Payne, the condemned exhibited a want of courage and self possession, and apparently, in their mind, suffered intense agony. Payne, as well at the gallows as throughout the whole trial appeared to care for nothing or feel nothing, but was entirely unmoved. When his sentence was read to him he seemed neither surprised nor disappointed, but manifested the same indifference, and had he been pronounced "not guilty" it would probably have been all the same to him, and have taken it as a matter of course. He is the son of a Baptist minister in Florida, and is only twenty years of age. "Sin, when it is finished, bringeth forth *death*."

The latest intelligence from Washington informs us that owing to additional evidence, lately received by the Government, implicating the arch-traitor Davis as one of the instigators of the assassination scheme, it is highly probable that he will be put on trial for that crime, before a Military Commission.

On Friday last news reached us that the ship *Wm. Nelson*, with four hundred German emigrants on board, had been burned on the Banks of Newfoundland. The steamer *Meteor*, with forty of the crew and passengers on board, arrived at St. John on Friday; but the rest of the passengers, who had left in the ship's boats previous to the arrival of the *Meteor* at the scene of conflagration, have not been heard from since.

One of the most terrible tornadoes of which we have any record passed over Vernon Co., Wis., on Wednesday of week before last, destroying Viroqua, a village of one thousand inhabitants. The La Crosse *Democrat* thus describes the effects of the storm; and the accuracy of this description, says the *Brooklyn Union*, "is confirmed by the details, which are given with great minuteness in the local journals."

"Those who have not witnessed the scenes of devastation can form no idea of the terrible power of the whirlwind. The ground is torn as if ploughed. Huge rocks ten feet square were hurled a distance of forty rods. Dwellings were razed to the ground and hurled rods away. Huge oak trees were twisted from stumps like reeds. Timbers sixteen inches square and sixty feet long were hurled through the air as though they were feathers. The scene of desolation is beyond description. The ground over which the whirlwind passed looks as if a mighty stream of water had carried floodwood over it. Houses, outhouses, trees, shrubs, fences, &c., &c., were swept away as if God in anger had rubbed His hand over the spot. Houses were lifted a hundred feet into the air, horses were whisked off like swallows, rocks were broken down like dry bread."

About seventeen persons were killed, and one hundred more or less injured. Frank.

The Herald of Life.

NEW YORK, JULY 12, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

What is the Gospel?

It is the Good News of Life—Eternal Life to *dying* men. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." This is the gospel proclamation. Men are dying, mortal, corruptible; the Son of God declared—"I am come that they might have life," &c. All men are perishing—dying—whether they have "sinned after the similitude of Adam's transgression" or not: so saith Paul. From death they need redemption, and the gospel proclaims it; and proclaims it as the great end of Messiah's mission into the world; and, saith Jesus, "This is the condemnation, that men love darkness rather than light," &c.

Paul testifies, "If there had been a law given which would have given life, verily righteousness should have been by the law." Gal. iii. 21. All men, by natural generation, are animal, and under the government of the animal; or at best, the intellectual. The law of God discovers to them, when presented to their developed intellect, their unlikeness to God; and that developed intellect lays a foundation to present the claim on man for a conformity to God; but the law of itself brings him no help to conform to its requirements. The animal man, by the appliance of the law, finds that in him "dwelleth no good thing," though he is able to discover what the good is, and "to will is present with him; but how to perform that which is good he finds not;" Rom. vii. 18. The "law in his members" brings him "into captivity to the law of sin and death:" in other words, he finds no power in himself, as an animal being, or a mere intellectual one, to comply with the demands of the law: it shows him his defects, but brings him no power to obey. He may have the disposition:—"to will" may be "present with" him, and still he finds himself destitute of power: thus did Paul affirm in the text we just quoted. Where is man's guilt in such cases? It is in refusing the help God graciously offers; whether that aid was proffered under the twilight of the antediluvian world, the Patriarchal light, the Mosaic morn, or the Christian day-light. We hesitate not to say, that if no help was offered to man, from a source out of himself, to keep the law, no guilt could rest upon him for transgression more than any other animal. But God does not, and never did, command any man to keep the law without at the same time promising aid. If men refuse that aid, transgression is inevitable and unavoidable.

That God commands no impossibilities is true; but that Paul found it impossible to comply with the demands of the law, till he came to Christ, or embraced God's proffered help, he clearly states, Rom. 7th and 8th. When he embraced that help then he walked no longer "after the flesh but after the Spirit;" *then* "the righteousness of the law" was "fulfilled" in him, and the animal weakness was overcome by the Spirit's power. Henceforth he keeps his "body" [the animal] "under" and brings it "into subjection." 1 Cor. ix. 27. Now he proclaims—"I can do all things through Christ who strengtheneth me:" Phil. iv. 13. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Here is a clear statement of man's condition as an animal being: he could not, without God's aid by his Son and his Spirit, "fulfil the righteousness of the law;" but by that proffered aid he can comply with all God's requirements; and man's guilt is, that he refuses that aid: and "the wages of sin is death."

For God to offer aid to men to do that which they are perfectly able to accomplish without such assistance is to mock and insult them. But under every dispensation since Adam, so far as any revelation has been made, the dealings of God with men have been on *Covenant* grounds, in which man's want of power has been distinctly recognized, and God's offered aid as distinctly manifested. While God commanded the people to love him with all their heart, he as distinctly promised, saying, "The Lord thy God will circumcise thine heart, to love the Lord thy God," &c. But he further declares, "I will yet for all this be inquired of by the house of Israel, to do it for them." Compare Deut. xxx. 6, with Ezek. xxxvi. 26, 27, 37.

Almost innumerable instances, of the like recognition of the fact of the lack of power, unaided of God, are on record throughout the Old Testament.

The New Testament, or Covenant, is equally explicit; but one text is sufficient for the present. Saith "the faithful and true witness"—"Without me ye can do nothing:" John xv. 5. Here is not only a distinct recognition of man's inability but a clear statement of the true source of his help. Does man fail in his obedience to God, and is he guilty for that failure? Yes. But, why is he guilty? Because he refuses proffered aid—because he neglects to "lay hold on the hope" set before him by accepting the covenant of promise.

If God had not spoken unto men promising them aid to do his will, the law would have no condemning power, because the law found man without power, as an animal being, and brought him no help to do its demands. Its demands are holy, just, and good; manifesting the purity of God, and presenting man a model of character that is God-like; yet this manifestation would be mockery if grace, or the God of love and favor, did not at the same time bring help to man for his acceptance. That help is not forced upon man; but he is invited and urged to avail himself of it, and condemned if he refuses it. "If I had not come and spoken unto them they had not had sin," saith Jesus. He came telling them of God's love, and promising them God's Spirit, which "helpeth our infirmities," if they would believe on him whom God had sent. Under every dispensation men have been taught to ask God's aid; and many have sought it by prayer, &c. This fact shows that animal men—and such are all by natural generation—have not power, of themselves, but need it as a gift of God's favor or grace. In every age God has invited and encouraged men to seek his help.

So far, then, as guilt rests on man, it is not for his natural constitution and lack of power, or ability to conform to the law, but for rejecting God's offered mercy or aid: "This is the condemnation that light is come into the world, and men love darkness rather than light because their deeds are evil." It is not only their special aggravated condemnation, but it is "*this*" rejection of light, or aid, God has revealed for their help, which constitutes the condemnation: "*this* is the condemnation."

Definite Time of the Second Advent.

While some seem to feel it duty to fix on the exact time of the return of our Lord from heaven, and are laboring to obtain that knowledge, we are content to leave the time and the season for it in the Father's own power. If the discovery of the time could be made, we are quite sure it never can be by the supposition that the "70 weeks" of Dan. ix. terminate with the first advent, or within three and an half years after. Nothing is plainer to us than that the 70 weeks include all the time till "the holy city was given up to the Gentiles; or, to that time when Jerusalem was compassed about with armies. Our Lord commanded his disciples to "begin," their work "at Jerusalem;" and he never told them to leave it out of their labor till "ye shall see Jerusalem compassed about with armies;" then, and not before, terminated the "70 weeks determined upon thy people *and* thy holy city, to finish transgression." Then their iniquity was "filled up:" and then the "condemnation to the fire of Gehenna" came upon the city and people; and in the middle of one week, following the 70, the sacrifice and the whole Jewish ritual was made to cease, by the destruction of the temple and its services. Till the advocates of definite time abandon their premises, about the end of the 70 weeks, they labor in vain, even if there were no other reason why their labor is lost and useless.

We firmly believe the event is "nigh, even at the door;" but we have no idea of attempting to find out the exact day or year for its occurrence, and we think the propensity to do it tends to an intolerant spirit that ill becomes those who are looking for the advent. The leading advent paper (of Mr. Miller's school) said in March 1844.

"There are none of the prophetic periods, as we understand them, extending beyond the Jewish year 1843. The above we shall *ever* maintain as the *immutable* truth of the word of God, and therefore, till our Lord come, we shall ever look for his return as *the next event* in historical prophecy."

Yet the same paper made large professions of its wisdom in discovering that the tremendous events of 1848 were a wonderful fulfilment of prophecy, giving evidence that they had always been right in their theory: and they say, in 1849.

"We hail the emancipation of the sons of Abraham from their long, cruel, and ignominious political and religious bondage to the Gentile powers of earth, as another evidence of God's faithfulness in fulfiling his word," &c.,

Now what is all this but saying, indirectly, (for they never confessed directly) "We thought in 1844, there was no more historical prophecy to have a fulfilment prior to the advent, but great things have come to pass that we looked not for: nevertheless, we will turn these things to our account, and make the most of them to keep up the appearence of the truth of our theory."

After the "Jewish year" 1844 had passed away, one of the conductors of the paper of which we have spoken, held the following language in his Harmony of Prophetic Chronology, and Time of the Advent to be Known, in which he leaves the "Jewish year 1843" and stretches out the period to the end of 1847:"—

"Those who are brought to view as the subjects of the wrath of God at the Second Advent, are those who reject the testimony of God on the time of that event."

Yet, "the time" of this leader all failed; but his developments afterward painfully show that his uncharitableness, and that of his associates, had not failed. We have seen that these leaders were mistaken both in time and in events; and yet they severely denounced us for "not following" them.

After 1844 we looked for and expected to see the breaking in pieces of the monarchies of Europe before the advent; and were not taken by surprise when the French revolution of 1848, and the events following occurred. We believed before their occurrence, that such "historical prophecy," or prophetic events, would occur before the "return" of our Lord; and we think a still greater breaking in pieces is yet to occur before the actual advent of the Prince of Peace.

We believed then, and still believe that many "historical prophecies" are yet to have a fulfilment on this earth, before the "new heaven and new earth" of Rev. xxi; but how many of them are to be prior to the second advent, or personal return of our Lord, we do not know. Were we believers of the school above referred to—that is, believers in the theory that denies the return of the literal posterity of Jacob "to the land wherein their fathers have dwelt"—that maintains the burning of the whole globe at the precise time of the advent, immediately to be succeeded by the new heaven and new earth, and the ending of probation to all the human family, without regard to the unavoidable ignorance of many—we say, were we believers in such positions, we could not, with our present light, believe that the advent would occur for years to come, unless we were to account many of the prophecies as "cunningly devised fables."

Christ and the Penalty.

The fact that Christ suffered the penalty of sin appears to be questioned by some who believe in no future life out of Christ. They might as well question the Atonement itself. Was Peter mistaken in saying that Christ "his own self bare our sins in his own body on the tree"? Was John the Baptist mistaken when he said, "Behold the Lamb of God that beareth the sin of the world"? And was God himself mistaken in predicting the great fact through Isaiah the prophet? "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed....Yahveh hath laid on him the iniquity of us all....By the knowledge of him shall my righteous servant justify many, for he shall bear their iniquities....He was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." When these and other passages fade from the sacred pages, the assertion may pass muster that "the Bible nowhere teaches that Christ paid the penalty due to sin." "Christ died for our sins according to the Scriptures." Let us not think of denying this until we are ready to deny "that he rose again the third day according to the Scriptures," for the two facts are indissolubly linked. What God hath joined, let no man part.

J. T. C.

An Exposition of Isaiah xxvi. 14, 19.

BY ELD. F. H. BURBANK.

My only apology for writing this article, is, that I have been called in question by brethren and sisters concerning my soundness in the faith of the Gospel. I admit that on the question of "the resurrection of the wicked" I have been unsettled for the last two years, and am still in doubt. Many declare in the most vehement manner, that "not a text can be found that teaches that any of the wicked shall *not* rise from the dead," and think that I am almost beside myself in declaring to the contrary. I *do* find texts that teach the opposite, and present for the consideration of all those brethren and sisters, a biblical exposition of Isa. xxvi. 14, 19.

First; read Isa. xxv. 6–9. "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in THAT day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation."

Now read in the next chapter, which is a continuation of the prophecy. "In THAT day shall this song be sung." If that song does or does not include the entire chapter, the conclusion will be the same. We will grant that it does. It is a fact, then, that this song is sung BEFORE the righteous are raised. Isa. xxvi. 1, 13, 14, 19. "In that day shall this song be sung....O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. (They are) dead, *they* shall *not* live; (they are) deceased, *they* shall not rise; THEREFORE hast thou visited and *destroyed* them, and made all their memory to perish.—*Thy* dead (men) *shall* live, (together with) my dead body shall *they* arise. Awake and sing," &c.

It is as plain as "two and two make four," that this song is *not* sung by saints *after* their resurrection, but will be sung by those who have not died. The song is, "Thy dead *shall* live." That is future. "Together with my dead body *shall* they arise." That is future. "Awake and sing, ye that dwell in dust." That certainly is addressed to dead saints, not to dead sinners.

It is equally as plain that the "lords" of verse 13th will not be raised from the dead. Of *them* it is said: "They are DEAD, they shall not live." If that is not strong enough, then "they are deceased, they shall not rise," is. Look at the contrast: "THY dead shall *live*, together with my dead body shall *they* ARISE." The one already "destroyed;" the others yet to "awake and sing."

Yours, searching the Scriptures.

Philadelphia, July 5.

An Exposition of Daniel xii. 2.

BY ELD. F. H. BURBANK.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame (and) everlasting contempt."

This text I present, together with its exposition, for the consideration of those who affirm that "there is not a text in the Bible that declares that all, or a portion of the wicked, shall not be raised from the dead."

The text before us is the second in number which I present as teaching to the contrary of what those brethren have declared. There is but one supplied word in the entire passage, the word "and" in the last sentence. Daniel declares that "many of them that sleep in the dust of the earth shall awake." If the text read; "Many that sleep in the dust of the earth," the assertion that "many" means "all," might hold good. *Many* sometimes means *all*, in the Scriptures, and sometimes it means a *part*. But "many OF" never meant *the whole*, but on the contrary means *a part*.

Examples Ex. xix. 21. "And the Lord said unto Moses, Go down, charge the people (all the children of Israel) lest they break through unto the Lord to gaze, and *many of* them perish." It is evident that whatever portion, of the people disobeyed the Lord's command, that portion, "many of," should perish. It is not to be presumed that *all* would "break through....to gaze" though *many of* them might.

2 Chron. xxx. 18. "For a *multitude of* the people, (even) *many of* Ephriam and Manasseh, Issachar and Zebulon, had not cleansed themselves, yet did they eat the passover," etc. "A multitude *of* the people," and "many *of* Ephriam," etc., have never been spoken of as meaning the whole of the people, or the whole of Ephraim, etc., but of a part of the whole.

Esther viii. 17. "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And *many of* the people of the land became Jews; for the fear of the Jews fell upon them." No one who is in possession of their reason would have the idea that *many of* meant that the *entire* population of the "one hundred and twenty-seven provinces" became Jews, but they would say at once that many *of* meant a portion of the whole. So in the text "*Many of* them that sleep in the dust of the earth shall awake." As "*many* OF," nowhere else in the Bible, or any other book means ALL, neither does it mean "all" in Daniel. xii. 2.

Some affirm that the resurrection of the righteous and wicked is taught or declared. Their statement is as follows, "many of them that sleep....shall awake, some of the *many* OF them that awake, to everlasting life, and some of the *many* OF them that awake, to shame and everlasting contempt." They will admit that "*many of*" means *a part of the whole*, and then declare that that part of the whole is divided into righteous and wicked. That exposition is not much of a help out of difficulty, for they can do nothing with the remaining part of the whole, than to pronounce "non-resurrection" upon *them*. Certain it is that the Lord will not act after such a fashion, in raising up a portion of the wicked and leaving the rest in the dust of the earth.

There is a plainer and simpler exposition. The words rendered "some" and "some," are more properly rendered "these" and "those." The text would read then, "And many of them that sleep in the dust of the earth shall awake, these to everlasting life; and those (the unawakened) to shame and everlasting contempt."

Archbishop Whately says of this passage, "It may be observed, that it does not necessarily imply a resurrection of *all* men."—"*Corruptions of Christianity*," *page* 85.

Others. Prof. Stuart states that "there can be no doubt on the part of him who has made any considerable investigation of this matter, that the *great mass* of Jewish Rabbins have believed and taught the resurrection of the just in the day of the Messiah's development." *They* do not give any intimation of a resurrection of the unjust.

Prof. Whiting renders the words in Daniel. xii. 2, "*these*" and "*those*." Prof. Bush renders them "*these*" and "*those*."

To my mind the text teaches plainly the awaking of a part of the whole, and that part awakes to everlasting life; while those who do not awake, shall be to shame, and everlasting contempt," or "an *abhorring* unto all flesh." Yours, searching the Scriptures. —*Philadelphia*, *July* 5.

"The Sands of Time."---No. 2.

Next in order to the 6000-years fiction comes that of the 2520 years. The inventor of the latter, whoever he was, might have had considerable imagination, but his logic was of the most insignificant kind. To state the theory is to refute it. It has two legs, one planted on Lev. xxvi., the other on Dan. iv. King James' version, in both chapters, mentions "seven times." In the first case, the phrase relates to the punishment of disobedient Israel, and in the second, to the judgment of Nebuchadnezzar. Contralogical imagination sees a wonderful revelation here. It is this: The seven times are seven years, which are 2520 days, which are 2520 years. (Why not continue the process, and say that the years are centuries, or millenniums?) Thus by this unauthorized double transformation of years into days and days into years again, the conclusion is reached that the punishment of Israel lasts 2520 years, while in the same space "the times of the Gentiles,"—the duration of Gentile rule over Palestine, which rule began in Nebuchadnezzar the man type of all the Gentile powers—are filled up. The theory is then made serviceable by commencing the assumed prophetic (!) period at such a time in the past as to make it reach a year or two in the future—just far enough ahead to make a pretty hobby-horse for tricksters to ride, while honest dupes pay well for a sight at the show. (This last remark is not intended for all preachers of "time," but for certain well-known characters, "supposing that gain is godliness.")

Not to waste words, we will briefly show the meaning of the phrase in Leviticus and Daniel which is made the occasion of the foregoing theory. In Leviticus xxvi. there is no reference to time. If there were, the facts would even then be against time-theorists. In the fourteenth verse, God begins to declare what he will do to disobedient Israel. "If ye will not heaken unto me, and will not do all these commandments,....I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." The time-theorists say—"I will punish you 2520 years more for your sins." Where will they get authority for the *commencement*? For let it be noticed that this "seven times punishment" was to be fulfilled upon Israel *in* their land—not out of it. Let God describe this seven times punishment. "I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits." Here is the Divine description of the seven times punishment; How does it tally with the 2520 years theory? Were the Israelites punished that length of time in their land?

But the next verse strikes a harder blow at the theory we oppose. "And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins." What! *another* 2520 years? Then if the first ends in 1867, we have to wait 2520 years more, do we? But we have no need to invent an explanation, for this punishment is also described. "I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate." This second punishment also was to be fulfilled *in* the land—not out of it. If the children of Israel did not suffer 2520 years in their land, how much less did they suffer 5040 years?

If the second blow has not killed this groundless theory, here is another. The next verse says: "And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." A *third* 2520 years. And this also is *in* the land. This makes 7560 years of punishment in the land.

But there is still another. "And if ye will not for all this hearken unto me, but walk contrary unto me....I will chastise you seven times for your sins." It is in this *fourth* "seven" that Israel is banished out of the land. So that we are virtually asked to swallow this camel: God punished Israel 7560 years in the land, and then came another punishment of 2520 years—part of which was fulfilled *in* the land—the whole ending in 1866–8. Three quarters of the camel is in the land of Palestine and the other quarter stretches across the sea to America, where some persons stand with open mouths to swallow it.

We have said that there is no reference to time in the chapter. It is the *degree* of punishment that is spoken of, not the duration. One of the quoted verses demonstrates this, "I will bring seven times more *plagues* upon

you." God said that if the Israelites sinned he would punish them; if they would not heed him he would add seven times more punishment; if they still continued rebellious, he would bring seven times more plagues; and he would continue to increase their punishment until they were scattered among the nations, and their land desolated. When we come to the original, the case is still plainer; for the word "times" is not in the Hebrew, which in the four cases is literally thus:

Verse 18. "I will add to punish you seven for your sins."

Verse 21. "I will add upon you seven plagues."

Verse 24. "I will punish you also seven for your sins."

Verse 28. "I will chastise you seven for your sins."

Is it not astonishing that so many sound minds should have been deceived by this baseless theory? The "seven times" of Leviticus had been repeated until it was accepted as one of the chief foundation stones. But a fair examination discovers only sand. We wonder if he who originated the theory announced "the sealed book of Leviticus opened"?

Let us now turn to Dan. iv. The "seven times" in this case are undoubted. They refer to duration—seven years. But there is no more reason to work the double change of years to days, and days to years again, in this case than in the other? We do not see the least evidence of any other fulfilment of Nebuchadnezzar's dream than that which was fulfilled in Nebuchadnezzar's life-time. Daniel interpreted the dream thus: "The tree that thou sawest....it is thou, O king [not Gentile rulers in general, but Nebuchadnezzar only] and whereas the king saw a watcher and an holy one come down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field....till seven times pass over him: this is the interpretation, O king....they shall drive *thee* from men, and *thy* dwelling shall be with the beasts of the field....and seven times shall pass over *thee*," &c. Let it be noticed that this is not the dream, to be interpreted at hap-hazard; it is the interpretation itself, which needs no interpretation. The whole was fulfilled in Nebuchadnezzr's life-time, in literal years. If we should admit anything typical in it, we should refer it to seven literal years in the future; but we are satisfied that it is not typical. As for the 2520 years, they are so many grains of sand.

J. T. C.

Br. W. S. Campbell.

Br. Storrs:—Should you want a very short article for the inside of the next issue of our paper, please publish this note to let me say that I deem the remarks of Br. Campbell, in the 4th, 5th, and 6th paragraphs of his "Western Misssion" article "No. 2," as worthy of very careful consideration by all our friends who are in the least danger of losing sight of the Bible doctrine of justification by faith in Jesus Christ. In this connection I cheerfully bear witness to the deep interest which I always feel in the manner in which Br. Campbell puts the works and merits of our Divine Redeemer in the forefront of his preaching. Such discourses are always food to my poor heart, and it is my prayer that our brother's Missionary labors may feed many hungry souls on the prairies of the West. His letters to Headquarters are quite enjoyable, and I trust they will keep coming at the rate of about two per week. Yours in love.

R. W.

"Because."

Br. Leonard C. Thorne, in his excellent letter in the last paper, closes one of his sentences thus: "and *because* we have that Spirit dwelling in us we too shall come forth triumphant over death and sing the victor's song." The whole sentence is an evident allusion to Romans viii. 11, and I wish to say, that "*because* of his Spirit that dwelleth in you" is a reading of that passage so well supported by MSS. that the best critics adopt it, among others the translators of the American Bible Union. For one, I habitually quote it according to this reading (while I also give the common one), and regard the alteration as overwhelming in its bearing against the revival of those in whom God's Spirit dwells not. Dr. Hodge remarks, that, according to the reading in question (*because of* instead of *by*), "the meaning is," "that the indwelling of his [God's] Spirit is the ground or reason why believers should not be left in the grave." Pretty good, that! Now, will somebody tell us what "ground or reason" there is why *dead sinners* "should not be left" *unquickened*?

R. W.

Health of the President.—The health of Mr. Johnson has suffered from his intense application to business. It is said he has been outside the White House but twice since taking up his residence there. The consequence of such severe labor was a nervous prostration, from which he is now partially recovered, but which last week prevented the performance of any business, and put a stop to even the cbinet meetings.

Letters and Extracts.

From Mrs. Maria Mathews Weaver.

Compton, *C. E.*, July 4, 1865.

Br. Storrs:—By husband's request I write you. He has been laboring here a while amid great prejudice. Some of our Advent Brethren were afraid to hear him preach; but by invitation of an unconverted man—a magistrate—he spoke to an intelligent audience on the "Life theme." Whether it be of God or not, the work went well. Many who heard are shaken in their faith, and ask each other, "What shall we do with his arguments?"

Among those that "believe" we reckon Eld. C. L. Percival, the man to whose arguments Br. Holt replied. He is a good man—educated, talented as a preacher, an excellent singer, and has "a good report from those that are without." But, like many good men, he is *poor* as to this world's good's. He wants the "Herald," but does not see a way to pay for it at present, so if you will send it to him, husband will pay for it when conveinent.

I think the subject of Life from the dead is an important one; yet we must remember the most important thing is to lead men to Christ, and persuading them to obey him. I have seen men converted to *doctrines* whose lives were not bettered. We are to "entreat, exhort, rebuke" as well as to "teach." Let us be careful how we labor.

And now one thing more and I have done. Let us be kind. I am saddened to read the harsh language of some of our writers in the various advent papers. Let us remember that aggrivating words will do more harm than good and spoil the influence of those that use them. This *has* been my fault as a writer; but it is time we all had our spirits softened, or renewed.

May the Lord help us to be faithful and so glorify Him. Your Sister in the Lord.

Note by the Editor.—We thank Br. and Sister Weaver for the subscribers and money sent; and we gladly send the Herald of Life to Br. Percival. May the Lord make your way prosperous in Canada.

From Helen Robertson.

Utica, N. Y., July 3, 1865.

Br. Storrs:—After an absence of nearly ten months, I find myself in Utica again, enjoying the society of my sister and family. Those formerly interested in the Advent and Life theme have mostly left; only Mr. and Mrs. Parks remain now. They still take the H. of L, and through them I see it. Yes, and it seems good to see it. When we are all together we don't appreciate it so much; but to those scattered, isolated ones, it is good to read the breathings of kindred spirits, and of those of like precious faith.

We are glad to notice that Br. W. S. Campbell has got to his mission field of labor. The difficulties by the way would make him enjoy the resting place more, just as the trials of this life will only make our eternal home the sweeter. O that we may be enabled to endure to the end, for only such will get the reward. Br. C. feels the need of prayer in his behalf, You shall have it Br. C. Your labors will be arduous, but we trust the harvest will be plentiful, and the resting place will be reached soon.

"We ask not our portion, we seek not our rest,
Till we find them forever in Jesus' breast."

Yesterday afternoon, by special invitation, we attended meeting in a private house. The text was, "Whether therefore ye eat or drink or whatever ye do, do all to the glory of God." The character of God was very highly extolled, which we rejoiced to hear; but were exceedingly pained to hear the *divinity* of our ever precious Jesus, our only hope of a resurrection life, denied.

At the close of the meeting, each one round the room was asked to express his views, and we with the rest. O how glad I was to have an opportunity to vindicate the divine Sonship of my ever precious Saviour, Jesus; and show from the holy scriptures that there was none other name under heaven given among men whereby we can be saved but the name of Jesus. Take away his divinity and you take away the resurrection, hence all hope of a future life. Then everything real, substantial, and true is gone. But it is only a natural outgrowth of the fabulous immortal soul theory; for we found by after conversation that he believed the immortal soul got its resurrection at death, and the body lay in the dust forever. Thus the resurrection of Jesus was dispensed with.

He rejected much of the sacred Scriptures as spurious of course; and my great motive in writing this latter part is to say, let us hold on to the bible *as a whole*; and if there are passages that we don't understand, let us simply say so, and wait and pray for further light; but let us never reject any as spurious. And what is more, if we want to keep in the truth of the holy scriptures, which are able to make us wise unto salvation, let us study them diligently. Your sister in hope of future life through Jesus only.

Obituary.

Our highly esteemed friend Joseph Eaton, of Ohio, sent us the *Delaware* (Ohio) *Gazette*, in which we find a sermon preached on the occasion of the death of his daughter and her husband which gives the following statement:

Died—At Camp Chase, March 19th, 1865, Maj. Albert Longwell., M. D., Post Surgeon. Aged 34 years.

Died—In Delaware, at the residence of Hon. J. R., Hubbell, March 23d, 1865, Cordelia G. Eaton Longwell. Aged 28 years.

A distance of four days only separated the husband and the wife. They were stricken down at the post of duty, at noon of day and noon of life, and added to the number who have fallen in their country's service. They were both reared in an adjoining township, and were acquainted from childhood.

About 15 years ago Dr. Longwell came to Delaware. After some time passed as a student in the O. W. University, he made choice of his profession.

Nine years have passed since Delia, the only daughter and only surviving child of Joseph Eaton, Esq., became a pupil of the O. W. Female College. The father had marked out for her a generous culture—a thorough classical education. He met all her wants with a ready and liberal hand, hoping that soon she would be able to sit down by his side in the study of Greek and Hebrew, to which languages he had given considerable attention. Delia was an enthusiastic student, a faultless pupil, a model young woman. She was amiable, scholarly and christian. I can think of none more so since the founding of the College. She advanced to nearly the middle of her senior year.

In the meantime the Doctor had finished his studies, taken his degree and entered upon his profession in this city. He had added that other qualification preeminently needful to the medical profession—he became a christian, and united with the William Steet M. E. Church. In February 1859, the two were united in marriage. They were beautiful parallels in natural temperament and talent—in tastes, friendships and religious experiences—well suited to wear the conjugal yoke together.

Dr. Longwell is known among us as a man, highly honorable, as a friend reliable; as a physician, faithful and skillful. When the rebellion broke out he occupied a reputable place, and had attained to a lucrative practice. At the opening of the war he entered the army as Surgeon of the 4th Ohio Regiment, subsequently of the 88th Ohio; and for the last year was assigned to duty as Post Surgeon at Camp Chase, Ohio; where, taxed night and day in the care of sick and dying soldiers, he was attacked by malignant fever and died. His wife quickly followed. They sleep side by side in the cemetry of their native town. In his last hour the Doctor's thoughts wandered not from his post of duty. To himself he seemed passing from couch to couch ministering to the sick and dying.

The wife and mother, after commending her orphan boys to the fatherhood of God, is said to have given a most thrilling exhortation to the friends about her to remember and relieve the suffering soldier. In their motives and sacrifices may we not look upon them as martyrs fallen for the country, truly as the soldier that sleeps upon the field of battle?

There are many relatives present—members of the profession—a College—Church—fellow-citizens—the two little orphaned boys, did they but know their loss, would be the greatest mourners of us all.

Not a child or a flower dies but leaves behind a lesson—how much more the man who has deported himself well and taken part in a historic struggle that is without precedent or parallel in the annals of the world.

Died in Haverhill, June 13th, John Wesley, son of John Craig, of Westford, Mass., aged twenty-four years.

My thanks to the brethren and sisters of Haverhill for their kind aid and sympathy to me in my deep affliction.

John Craig.

The Colored People on the Fourth of July.

At a meeting of the "Colored National Monument Association," in Washington, D. C., July 4th, there were interesting speeches. The Oration for the occasion was by Wm. Howard Day, a colored young man of New York. The New York Herald's Correspondent says, he is a man of rare intelligence and good address;" and speaks of him as follows:

"He proceeded to depict the condition of the colored race in the past, his conduct in the late sanguinary contest which has ravaged the land, and claimed as a right the freedom which he had fought for and wrested on many a hard fought field from the unwilling grasp of the nation's foe and the former tyrant master of the slave. Let us, said he, remember the great motto, 'Right is of no sect, truth is of no color, God is the Father of us all.' This is what we are here for to-day—to recognize that principle, not united to do homage each other, but to the liberty which in the providence of God has been accorded to us after eighty-nine years of travel through the wilderness. We come to-day to the nation's capital—aye, to our capital—with new hopes, new prospects and new joys, as well to the future as to the past, and yet it is proper to say that we come with that joy tinged—aye permeated—with a deep sorrow which, nationally speaking, we have never known before. A little while ago, a few weeks since, all that was mortal of Abraham Lincoln was laid away to rest, and to-day after the funeral cortege has passed away—to-day when the muffled drums five hundred miles, aye two thousand miles long, in this vast procession has ceased to beat, still the sounds stalk through the chambers of our soul, and over the joy that overpowers us are shadows of his memory, which cause us to blend with our thanks and grateful praises sorrow for the great and good man who has passed away from among us, and to dedicate ourselves anew to the cause for which he lived so nobly and fell a sacrifice. Mr. Day gave a graphic account of the history of his liberty, and with a fluency of speech that showed he was master of the position. He ran over in his course Greek, Roman, Hebrew, Anglo-Saxon, Italian and Swiss, and glanced at the principles of the Pilgrim Fathers and the influence thereof on the destinies of the country. The present time, said the speaker, is not the first in which the prowess of the black man has been evinced. It was displayed in the Revolutionary war, in 1812 and '15, on many memorable occasions, and he has ever been earnest and faithful to the country. Liberty, said he, is not flesh and blood; it is immaterial as air. Chains cannot bind it nor dungeons inclose it. It is the principle underlying the Declaration of Independence. Since the black man was brought in one end of the country while the Pilgrim Fathers were bringing themselves in at the other, it is fitting and proper that they should meet here and march forward to freedom; for as yet the Pilgrim Fathers' idea is not on its feet. The Declaration of Independence is not yet fully carried out, nor will it be until in every corner of the land the black man as well as the white is permitted to enjoy all the franchises pertaining to citizens of the United States of America. In conclusion, said he, the ship of State has been ninety years careering over the billows, and in a devoted hour the thunderbolt sped and our mast was shattered. Thank God our ship was saved; but the cargo—slavery—has been tossed overboard to save it. Now we must raise a monument to the noble pilot who lost his life in attempting to get us through—a monument of learning, where the weary and worn may find rest and bury the honored scars gained in the glorious battle; where the former slave is secured, and, meeting the voices of the air and the murmurs of the sea, shall offer up prayers of gratitude to God for his blessed freedom, and for the Union, and for the prosperity which this nation is destined yet to attain."

Hon Henry Wilson, Senator from Mass., addressed the meeting. He said, I came here to meet freemen and to listen to words of humanity, of justice and of liberty; and I have listened to-day, as you have listened, to one of your own race; and I must say to you that, within the broad limits of the North American republic, there will be few speeches made superior to that addressed to you by him. Mr. Wilson gave an account of his first coming to Washington, thirty years ago; of the sales of slaves he had witnessed, the brutality of the treatment of the slaves and the despotism of the slave master; but, said he, I thank God slavery is dead and buried. Thank God for that. (Amen, and Cheers.) And I want to say to you to remember and carry it to your neighbor, and let it go from neighbor to neighbor across the continent, that the freedmen of the United States shall be protected in all their rights. (Immense cheering.) Slavery has robbed your cradles; it shall rob them no more. (Cheers.) It has had its auction blocks; the auction blocks are gone forever. It has had its bloodhounds; those bloodhounds shall be on the track of your race no more. (Loud and continued cheering.) Let the former slave masters understand this. Let every rebel in the country, from the Potomac to the Rio Grande, understand that their power and authority over the black man of this continent has passed away forever....I want them to understand that I belong to a body of men who are accustomed to sleep on the field of victory—a class of men who accept the doctrine of the New Testament, who accept, as the living faith of the North American republic, the Declaration of Independence—a class of men who represent the principles of liberty, of humanity, of justice, and a set of men who never can be defeated. (Cheers.) In our ears the words, the touching words, of Abraham Lincoln run forever that the black man may, in some hour of future trial, keep the jewel of liberty in the family of freedom.... I say to you that ninety-five out of every hundred of the men who in November last voted to put Abraham Lincoln—God bless his name—in the Presidential chair, are standing to-day shoulder to shoulder, determined to protect the freedmen of America. Nothing is more sublime than the record of the black man in this struggle. They have stood by our brave soldiers and sailors in the thickest fights; they have guided them against the enemy; they have stood by our men when fugitives from starving prisons and given them food. They stood by the country faithfully in the hour of trial, and the country will stand by them. ("Good, good!" and applause). ....I understand they [the rebels] say they hold the right of suffrage in their hands. I want them to understand that an act of Congress prohibits them from holding offices under the government, and until justice is done to the negro, those gentlemen will go minus the offices. Pardons won't give them to them. I am [not] in favor of compromises generally; but we may accept as a compromise justice to the negro. In conclusion, Mr. Wilson urged his hearers to temperance, industry and economy, to educate themselves and their children to be an ornament and a blessing to the country. And here I will say, in the broad light of noonday, that the Declaration of Independence read here to-day shall be the living faith and principle of united America. (Prolonged applause.)

After Mr. Wilson, Ex-Governor Hahn, of Louisiana, expressed the pleasure he felt at being present to participate in so interesting an occasion. He said the time used to be when it was said the negro was a brute, a descendant of the serpent, &c. He thought, from the remarks he heard and the intelligent looking faces he saw around him, that the negro had got to be considerable of a man.

Note by by Editor of Her. of Life.—Gov. Hahn's reference to the idea that the negro was "a descendant of the serpent" may not be understood by some of our readers. The fact is, a learned minister of Louisiana—a D. D, we think—wrote a work in defence of negro slavery, in which he seriously took the ground, that "the serpent" that tempted Eve "was a negro, and was Adam's Gardener." Hence the negro was another and inferior race, made to be slaves to the white men. But this D. D. forgot to tell us how this other race got through the flood, in the time of Noah, without being mentioned.

APPOINTMENTS.

Eld. S. W. Bishop, will preach in Dodworth Hall, 806 Broadway, New York, next Lord's day morning and evening.

Rufus Wendell will preach in Philadelphia, Sundays the 16th, 23d, and 30th inst.

Western Mission Appointments.

All for Fulton Co., Ill.

Summum, June 23, and over the Sabbath.

Haynes' School House, Pleasant Township, Tuesday and Wednesday evenings, June 27 and 28.

Thursday evening, 29th, Otto.

Friday evening, June 30th, Lewiston Court House, and continue over the following Sabbath.

Tuesday evening, July 4th, Lenhart School House, two miles north of Lewiston.

Thursday evening, July 6th, at Painter's School House.

Astoria, on Friday, July 7th, and continue over the Sabbath.

At Charles Brown's grove, seven miles from Lewiston and seven from Havanna, on Friday July 14th, and continue over the Sabbath.

Hickory School House, on Thursday, July 20th, aud continue two or three evenings.

W. S. Campbell,
J. Lewis.

Otto, Fulton Co., Ill., June 20th, 1865.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Israelitish Origin.—A work on Prophecy. It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance Bible vs. Tradition, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the Herald of Life, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustainiug a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Note.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted intheir design by *votes* of persons adverse to its object.—Ed. of Her.

BUSINESS MATTERS.

Subscription Moneys Received.

Various Sums.—Peter Fish, Capt A Bloomer, Eld N Glidden each one dollar; H J Smith, $2; D B Salter, $5 (donation); J F Brewster, $5 (donation); B F Harvey, $1 10; Chester Woodward, $1 10; Daniel Westervelt, $1 24; Joseph L Hoag (by Thos Leggett) $4.

Missionary Horse.

The following sums have been received to aid in buying a horse for Thos. W. Smith of Iowa:

Previous Receipts	$123 65
Edward Powell, New York	2 00

For Western Mission.

Previous Receipts	$65 00
"A Friend of Truth"	5 00
Geo Atkinson, N Attleboro, Mass	5 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. Earth, not heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs.—Price 5 cents.

No. 4. The Soul Saved or Lost. A Sermon by Geo. Storrs.—Price 5 cents.

No. 5. Moral Depravity: by Geo. Storrs. Price, 5 cents.

No. 7. Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

No. 8. The Wages of Sin: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. The Essential Baptism; by the Editor of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

The Atonement, by Geo. Storrs, and The Gospel Hope, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"Geo. Storrs
Box 4658, New York.

Children's Department.

GRANDPA'S STORY.

We gathered around the good man's chair,
When wearied with play were we,
Charley and Robby, and Will McNair,
Annie and Gracie, and Nell were there,
With Jessie, the pet of the curling hair,
Who climbed upon grandpa's knee.

"Tell us a story, please, grandpa, do,"
Said Annie behind his chair;
"Something wonderful, something new,
And I'll braid your hair in a Chinese queue,"
"But let the story be all—all true,"
Said Charlie and Will McNair.

Dear grandpa's brow had the amber glow
Of Indian summer time,
Ere sands of life in the glass run low;
Ere darkness comes, with the winter snow,
Or glad ear catches the murmur low,
That tells of a brighter clime.

He told the tale that should all hearts move,
Of the Lord of life and light—
How he left his shining home above,
To save the lost by his wondrous love,
How the Spirit came as a holy dove,
With her wings of spotless white;

Of the prayers that hallowed Mount Olivet,
When the storm-king lashed the surge,
And plowed the barque with her torn sails wet,
The wrathful breast of Genesaret,
And star of hope in the heart had set,
While the wild winds shrieked a dirge;

Of the form that walked the waves at will,
As erst 'neath the olive shade,
And the gentle whisper, "*Peace, be still,*"
Sent thrill of joy, and of fear, a thrill,
Till sweeter echoes the rapt soul fill,
"*It is I, be not afraid.*"

He told how the worn feet paused at last
On Calvary's awful brow;
Of scoff and jeer, at the sinless cast—
How heaven and earth looked on aghast,
How rayless night o'er the vision passed,
That the spirit pictures now.

A solemn hush o'er our young hearts fell
As the death-scene rose to view;
We lingered long 'neath the hallowed spell,
"For the dear Lord's sake who loved so well,
Dear children trust that the tale I tell
Is a truth—*He died for you.*"

BEN'S STORY:

THE GOOD A LITTLE MATCH MAY DO.

A little bright-faced boy had just touched a match to the kindling wood of the grate, and was watching the flame as it forced its way among the crackling coals, when half in thought and half aloud he said, "Who would think a little match would make so big a fire?"

"Ah! yes my little man," said his father, "a little match, like other little things, may do great good, or great harm." A good apostle once said, "Behold how great a matter a little fire kindleth!" And now as our fire is burning, I will tell you a story about a little match and the good that it did.

Away down on the shore of Long Island, stands a small house or fisherman's cabin. It is just far enough from the water to be out of the reach of the great waves, that come rolling in from the ocean, and near it is a little river in which the fisherman used to shelter his boat. At the time of my story the man had left his little cabin and gone to another place. It was desolate and dreary about that little heuse. You could hear only the moan of the surf as it broke on the beach, and sometimes the cry of those beautiful sea birds—the gulls—as they settled down on the water or made long circling flights around the mouth of the little river.

It was now the cold month of December; a strong wind had been blowing for three days, and all who thought of the sailor on that lonely coast, prayed God to keep him from its dangers. A good brig, that is, a two masted vessel with square sails, had, two weeks before, left the island of Cuba, bound for Boston. She had a captain, mate, and six sailors for the crew. Their voyage had been a pleasant one, and was about over. They were thinking of their homes and friends when the fierce storm came and drove them from their course. The rigging was soon stiff with ice, and it was hard to handle the ropes, or manage the ship. Officers and men did their duty as all true American sailors will do; but it was in vain. The winds and the waves and the bitter cold were too strong for the brave sailors, and carried the poor brig steadily towards the shore. Soon they heard a sound terrible to seamen. It was the noise of the breakers. The captain called all the hands about him and raised his voice in prayer. He prayed for their safety, if God so willed it, that they might have strength to meet the fierce waves, and if they could not be saved from shipreck, they might be safe in the mercy of God.

The brig soon struck, and she lay with her side to the shore, the water for a little space was so calm that the small boat was safely launched and every man seated in it. But, alas! before they could reach the shore, a great wave struck the little boat, and the poor men were cast into the boiling sea. Four of them with the captain reached the land, and though hardly able to move, dragged themselves forward to find a shelter. With a shout they came in sight of the little cabin, but alas! there was a creek between it and them. "We must go through, or die," said the captain; and after a great struggle they reached the other side, but the brave captain could go no further. "Leave me, my men," said he, "get help for yourselves, and then come back if you can." The men gained the house, but what horror seized them when they found it empty? One man only took heart as he looked at the fireplace and the wood near it. But alas! there was neither flint or steel to strike a light. A moment he stood in agony—but as he raised his head he saw upon the rude mantle a small box marked "matches." With trembling haste he seized it and found one single little match. Oh! how much depended upon that little match. Here were four sailors—a little way off lay their captain. All their lives were in that single match. If it failed, all must die, for cold and hunger were fast doing their work upon the poor men. With a trembling hand and a silent prayer, he drew the match, and as the little feeble flame broke out, "Thank God," burst from their praying lips.

That little match was life and safety to the poor sailors—but the good captain was beyond all help. He died before they could reach him. Remember how much one little match may do.

Selected by AUNT LOUISA.

GOOD FOR THE EYES.

There was a long hill to climb, and Maggie, standing at the foot of it and looking up the sandy road thought of the sun-burning, and weariness she should experience before reaching the summit, but she knew that when she once stood there and looked down the hill on the opposite side, she should see the little brown cottage where Annie lived, and that consideration encouraged her heart. The burning rays of the mid-summer sun heated the stony road, but Maggie walked resolutely on, seeking the cool grass where she could find any, but trying the road again, when the rocks and ditches each side prevented her progress.

Friends were prizes in that lonely place, and there had been three weeks since she had seen Annie; what then was heat, or what were long hills, compared with the privilege of a visit to her again? Usually they met once a week, and then they had plenty to tell each other, but now that three whole weeks had passed, she thought they should never be done talking. She little knew that one short sentence she then should hear would become a life-lesson for her, whose hidden meaning would reveal new features of beauty as she passed the dusty road of life.

When the half mile was passed, and she stood at the door of the cottage, she pushed back her cape bonnet, wiped the perspiration from her face, and gave a gentle rap on the unpainted panels. She soon heard a step coming, the latch clicked, and as the door opened, a motherly woman stood before her.

"Why Maggie, child," said she, extending both hands to greet her, "the sight of you is good for the eyes."

How Maggie's heart thrilled in response. The words were so cordial in welcome, so outbursting with gladness, and so evidently genuine in sincerity, that the weariness of the hot road was instantly forgotten, and so great was Maggie's happiness, that she could never tell what she said in reply. She could only remember the kind woman's greeting, she was not sure that she replied at all; but she felt the smile that rose to her lips and eyes, and she remembered the sweet delight of being so certain of welcome.

Twilight was deepening its shadows, when Maggie retraced her steps that evening, but no shadow rested on her heart. An afternoon with Annie was always delightful, but this day there had brooded over her thoughts, those peculiar, welcoming words. If Mrs. Chase had said, "I am very happy to see you," the expression would have passed unnoticed: but to be "good for the eyes" implied more than the ordinary pleasure of receiving friends.

"Oh mother," said she, as she entered her home, "you cannot think what Mrs. Chase said to me. She said 'the sight of me was good for the eyes.' Wasn't it nice?"

"It is certainly pleasant to have our friends like us," said her mother, "and if you are pleased with being 'good for the eyes,' you must try to live so as to be always a blessing to people, and then the sight of you will be sure to give them happiness."

"I certainly will try," she thought, "I certainly will try to be good, and faithful, and true. How pleasant it is to know that our friends are glad to see us. I will try to have everybody love me."

With this resolution, Maggie bade good night to the outer world, and sought the pleasant country of dreams, but she did not forget the lesson she had learned. When the birds sang in the morning, she thought it over, and determined to begin that morning, and see if she couldn't be "good for the eyes."

Her mother and brother were surprised at the eagerness with which she offered her assistance in whatever they were doing, and her face was so bright and cheerful that her father told her she "looked like a sunbeam, and it was charming to see her."

Then Maggie thought how cheap were kind words. Mrs. Chase had used them, and her father had used them, and they had made her happy, and she hoped she should always remember to speak kindly. "If I do," she said to herself, "every one will be glad to see me, and say I am 'good for the eyes.'"

Maggie did not always live on that hillside farm. When she was old enough, she went away to school, and then she became a teacher herself, but wherever she went she carried her resolution to be "good for the eyes." The poor blessed her when she entered their doors, and she rejoiced that she was welcome in their homes.

The sick loved to see her at their bedsides, for her kindness made her the light of their eyes. The unfortunate sought her sympathy, and the joyful turned not away. The old loved her, adn the young followed her steps.

"It is all because I have tried to be pleasant to the eyes," she said one day. "It is beautiful to know that friends love to see us, and delightful to know that the sight of us is refreshing to them. It makes a heaven below, and when we reach the kingdom of God, everything will be beautiful to see. Kindness and love will be everywhere there, and all the inhabitants will forever feast on that which is glorious, and will be a beauty and delight for each other's eyes."—*Selected.*

IMMORTALITY.

The following article by Br. J. W. CRABTRE was written in the summer of 1863, a few months previous to his death. He died a victim of the rebel system of starvation in Southern prisons.—ED.

There seems to be some question with a certain class of believers in the resurrection, as to when immortality is experienced by the saints. I judge that the difficulty of settling this question does not arise from any seeming contradiction of Scriptural passages, nor from any lack on the part of our Saviour or the Apostles to make the subject clear, but from a neglect on the part of such persons to observe the harmony of law. I well remember a preacher, who, after hearing a discourse on the resurrection, was asked what he thought of that argument. He replied, that he thought the argument good enough, and the man's philosophy was well enough, "but then" said he, "his conclusions are not scriptural." Here was a frank acknowledgement that his views were opposed to good argument and to sound philosophy.

Philosophy is simply knowledge, or an explanation of the reasons of things, whether, natural, moral or mental. To reason philosophically is to argue rationally or wisely. Those who suppose natural laws to be opposed to scripture, are forgetful that God is the author of both. If we construct a building of wood, natural laws tell us the building when finished, will be wood. If we employ many kinds of material in constructing another house, it nevertheless will be a house, but philosophically, that is in nature, different. In all departments of nature this law of construction is true. Things partake of the nature of that from which they are formed. The Apostle says: 1 Cor. xv. 53, "For this corruptible shall put on incorruption, and this mortal shall put on immortality." Now we ask, does corruptible bear a corresponding relation to the principles known to exist in the material from which it was formed? If we see any object whether animate or inanimate that was formed of purely corruptible material, who would stop to inquire whether the object was mortal and could retain its imagery only for a time? The natural laws tell every reasonable mind that whatever is organized of earthly material is corruptible.

The trouble with such persons as we first mentioned, is not so much in organization, as it is in organized bodies after life is added. It would seem that if we wished to determine what difference the addition of life had made, we should first ascertain the nature of that from which life is derived. If there is any harmony in natural laws, then the life added will be of the same nature as that from which it was derived. Two things are evidently true. First, when there is no organization there can be no vital life. Secondly, vital life cannot continue beyond the destruction of the organism.

If these statements are true, then the organization and the life must be of the same nature in order to perpetuate an existence. The Apostle has plainly established this natural law in 1 Cor. xv. 50. "Neither doth corruption inherit incorruption." Some may say the apostle only establishes the manner in which incorruption is gained, viz: by inheritance. The manner in which it is gotten does not change the fact that there must be a harmony in the nature of the body and life. I think none will say that the bodies of all human nature are not mortal and perishable. Then I ask, are there any who will say that the source from which all human and animal organization receives life, is not mortal? It is true that God is the author of our organism and of our life; but then, did He in establishing us, use laws that govern his own nature, or did he use material and laws that compose and govern all external nature? In other words, are our life and organism derived directly from God or from the earth and natural laws?

The life of one person may exceed that of another, but it does not prove they are not both of the same nature. It only proves that the natural laws were more perfectly established or regarded in one than in the other. Now if you regard the harmony of laws in the creation of man, let us also regard the divine law in re-creation. Some will say that all mankind are to be re-organized. Then it follws, in their theory, that all will be vitalized or receive life. But before any stumble upon such a conclusion as this, they should remember, first, the power and limits of the present law of organized bodies. Secondly, the source, from which our present life is derived; and thirdly, the limits that are placed upon the law of human life. If these things are kept in view, all can see the harmony there now exists between our organism and the law that causes life to flow through it, and that it is life that keeps our bodies in existence. God in his wisdom and mercy has made them to run parallel. Can we suppose that in the resurrection, or re-organized state, there will be an utter disregard of harmony and law? The duration of all who are re-organized will depend wholly upon the nature of that from which they receive their life. It is true we cannot tell all the principles of re-organization,—we cannot tell as plainly how the body shall be constructed, as we can tell of the present order of things; still, the apostle has told us that although we cannot tell precisely what we shall be, yet we know that we shall be like him from whom we receive our life. Here then, is our proof that re-organized bodies partake of the nature of Him who only hath the power to re-organize decomposed man. The apostle Paul says the resurrection shall be conducted with order. See 1 Cor. xv. 23. If there is order then there is law.

In the creation the source of life was established in our own organization and the external surroundings. These both being corruptible in themselves, we could not, in the nature of things, be otherwise. The fashion of the external world passes away and we pass with it. In the re-creation or resurrection, the source of life is Jesus Christ. When once we determine that the source of that life is eternal in nature and duration, and that the external world and all that appertains to it is imperishable and changes not, then we have forever determined the nature and duration of all who are re-created. Some will say, "This is all philosophy." Well, let us see how it will harmonize with the apostle's argument concerning the creation, and re-creation.

He says, "The first man was of the earth," and that all such are earthy, or perishable. He was one having a natural body, subject to weakness, dishonor,—and lacking glory. He lived as such, died as such, and was sown as such. See 1 Cor. xv. 36–50. But the apostle does not leave us in doubt as to the nature of the bodies of those raised or re-organized. He tells us of the second man, the first one in the order of the re-creation. He tells that those who have borne the image of the first man, may also bear the image of the second man, the Lord from Heaven. Question. Has he told us how we may ever bear the image of the first man the second time?

Hear him tell of the nature of those who are raised. They shall have bodies bearing the image of the heavenly;—glorified bodies; bodies incorruptible; filled with power; spiritual bodies. This then is the plain answer to a question in verse 35. The above determines the nature of the bodies of those raised, or re-organized; but what of the nature of the life received through the re-creation, or Him who is the resurrection? We have said that the harmony of law demanded that the organization and the life be of the same duration. God has determined the duration of this present life. He has set us bounds and we cannot pass them. Bounds are formed in the nature of our organism and in the source of our life. He who alone hath the power to re-organize decomposed man, has determined the duration of the life of those who are raised from the dead.

Hear him; and if we refuse to hear Him, we shall be destroyed from among the people. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry or are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

Here we find six important facts. First, the world to come and the resurrection are gained by a worthiness. Second, in that world none marry. Third, those who are worthy of that world and the resurrection die no more. Fourth, the reason why they die no more is because their nature is like that of the angels. Fifth, all such are the children of God. Sixth, the reason why they are the children of God is because they are the children of the resurrection.

Some, who will regard no harmony of law, neither the use of language, will say, this passage is not proof that some may not gain a resurrection and still not obtain that world. It reads, "that world *and* the resurrection." I think I am right in saying the *and* as a conjunction connects the two things gained and and shows the relation between them, and that there would be no harmony in the statement if it were possible for a person to experience the resurrection and not be a child of the resurrection; and if a child, then he can die no more according to this passage. The very fact of one being raised from the dead, is proof that he is a child of the resurrection; if a child of the resurrection, then a child of God; if a child of God—equal to the angels; and such can die no more.

Determine the nature of the angels and you determine the nature of those raised from the dead. Heb. ii. 16. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Question. Why did he not take on him the nature of angels? —Evidently because he could not have died. But the seed of Abraham die. Here we see the nature that Christ bore as the Son of man, and the nature he bore by being the first fruits in the order of the resurrection. We realize plainly the nature we now wear. We have determined by the Saviour's words the nature all shall wear, who shall be accounted worthy of the resurrection. As he is, so shall those be, who are raised by him. "We shall be like him, for we shall see him as he is." "It is sown a natural body, it is raised a spiritual body. It is sown in weakness, it is raised in power. It is sown in corruption; it is raised in incorruption." Here, then, the children partake of their nature at the time of their birth; and these are born not of corruptible seed, and receive their life through him who has said, "neither can they die any more."

IN the kingdom of heaven all God's servants will be abundantly satisfied with His dealings and dispensations with them; and shall see how all conducted, like so many winds, to bring them to their glory and how even the roughest blasts helped to bring them homeward.

NAPOLEON III. AND OUR SILVER MINES.

Bishop Simpson delivered a sermon in Chicago on the National Thanksgiving Day, 1863. He said he believed that the battle of Gettysburg saved us from French interference; that no living man better understands the condition of our southern borders, Mexico, Central America, and our Western coast, than does the Emperor of the French. When he (the Bishop) had occasion, some nine years ago, to visit California and Oregon, on seeking for a geography and description of the country, and particularly of the gold regions, the best he could find was from the pen of Napoleon, written before he came to the throne; "and from that time on," said the Bishop, "I have been of the opinion that, when the right time comes, Napoleon would be found interfering with Mexico." We quote the remainder of the Bishop's statements on this topic:

"While in California, last fall, I thought I would visit the territory of Nevada, to see something of the wealth of that country, and I was there surprised to find the best papers written on the subject of the resources and wealth of Nevada, were from the pen of the agent of Louis Napoleon. I saw again the footsteps of the French Emperor there, and thought he was looking to see what degree of wealth could be found in case these United States should in time be dissolved. That wealth comprises that which the nations of the world never yet have contended for. Were the debt of our nation to amount to 20,000,000,000 of dollars, there is wealth enough when our debt is paid off to give to every soldier who returns from our battle-fields, muskets of silver in place of iron, and when our iron-clads come back from the scenes of victory before Charleston and Mobile, and have swept away the defences of Wilmington—when the iron-clads come back into our harbor, there shall be silver enough left to plate those boats more heavily than now they are plated with iron.

"I do not now speak from idle speculation, but I speak of that wealth from observation and actual calculation. When in California I visited the mines, and I thought the time would come when they would be exhausted; but in the mines of Nevada there are no such indications visible. The more the mines are worked the richer they yield. The extent of the ledges containing the precious metals no man has yet been able to measure. I will mention a single instance to give you some idea of the inexhaustible supply. In what is termed the Ophir mine, a single lead, as it is called there, is fifty-five feet in thickness, and inclines only at an angle of five degrees. Think of the extent of that, nearly as far as from this altar to yon wall. This is all silver mingled with gold. There is more gold in value than silver, but more silver in weight than gold. The company have only two hundred feet working, and out of that they are now realizing about ten thousand dollars a day. There is this peculiarity about it, that the deeper the mine extends the richer and more profitable it becomes. When I was there they had penetrated two hundred feet. There were five chambers which they had dug out, one under the other, leaving large pillars to support the roof. They would sink a shaft down about forty feet, make another platform, dig out the metal, leaving pillars as before, and then sink another. One of the directors told me that each lower platform gave as much yield as all the other platforms above combined; that is, the fifth platform was as valuable in its yield as the four above it put together. Such wealth never was a matter of contest among all the powers of earth before."

EMANCIPATION.

"The slaves are not the only women whom the war has emancipated!" was the remark of one of those women who have thrown themselves vitally into their country's service, and done on battle-field and in the hospital as faithful work as the soldier who has thurst himself into the breach, and fought at the front; women who have watched over the sick, and nursed the wounded, and dressed noisome sores, and shrank from no burdens, nor ministrations, however hard or revolting; women who have gone home from the camp and the hospital to tell the soldier's story in their own way, and to organize societies, and stimulate fairs, and to direct all spasmodic and uninformed activities into orderly and available channels of relief and succor.

"There has been an emancipation," said this woman, "from fashion and frivolity, from luxurious drawing-rooms, from lives of indolence, and pleasure, and self-seeking, from pettiness and weakness into activity and generosity, into courage and heroism, into inspiration, and endeavor, and self-sacrifice. The women, as well as the slaves, have had their emancipation through this war."

And now, women of North America, it remains with you to prove whether this emancipation is a vital and lasting one—not inspired by an hour which quickened all the sympathies, and energies, and heroisms of your sex, and from which you will shrink back into the old life and the old thraldoms. One thing is certain, the future of our country belongs to you; it will be what you make it!

Every day that I live I am more strongly impressed with the range and the power of woman's influence for good or for evil in the world. She who rules the homes of the land shapes its moral character. There is no getting aside of it. No man can get beyond the power of some woman's influence, be that woman dead or alive. There is no ridding yourselves of these vast responsibilities. They lie at your door, they rest on your head and heart, oh, woman! Rise then, "equal to the sublime occasion." Be worthy of your country, and of the demand which now she makes of every one of you. Let your emancipation be of the heart and soul. From all the old habits and tendencies which lead to weakness and wrong; from self-indulgence, from pettinesses, from little gnawing suspicions. and envies, and jealousies, from prejudice and narrowness—above all, from gossip, and the uncharity and mischiefs which it breeds, emancipate yourselves. Let your neighbors' affairs be as sacred from your tongue, as the purse in the drawer is from your finfiers.

Make it a solemn purpose to elevate the social tone of your own circle, whether that be high or humble.

If you drop in to pass an hour with a neighbor, see that the conversation runs into healthful channels, away from all unprofitable and silly talk, and when you come away, carry with you the pleasant consciousness that you have stimulated some good in your friend, that you have spoken some words that will perhaps be remembered for good, that you have softened some prejudice, or comforted some grief, or quickened some purpose, in short that your visit has not run to waste, or to scandal, which is wickedness.

Why cannot every mother in the land be a true, noble, large, generous-souled woman? This is better than any amount of culture or accomplishments, although I would not underrate these latter, but I would vastly sooner trust the welfare of our dear old country to a President whose mother was a true-hearted, God-loving, tender-souled woman, than to another man whose mother might have had gifts, and culture, to adorn any court in the world, without those inward graces which are above all price. I think this country owes to Abraham Lincoln a debt of incalculable magnitude, but perhaps she owes quite as much, after all, to that old mother whose life was set in such humble by-ways, and who has slept so many years in that lowly grave to which she went down, never dreaming what she had given and done to the world.

And, oh mother, for whom I write, these boys and girls—rude, troublesome, vociferous who are growing up around you, are taking day by day the impress of their characters from you. They will be what you make them. Every word that you speak, every example that you set, sinks into their souls, and will be repeated whether you know it or not.

On these boys and girls rests the integrity and honor of our country. They will be men in a little while, standing at the very helm of the nation, it may be guarding her honor, making her laws—they will be women in a few years, the wives and the mothers, it may be, of the rulers of the land.

Tread softly, deal carefully. Weigh well your counsels. You know not for what times or generations you are working. Above all things else, see that you lay in the souls of your children a good foundation in a love for the truth, deeper than the love of life itself. This is the basis of all character worth possessing. See to it then, that integrity is so firm that no storms can prevail against it, so deep that no temptations can eat into and destroy it; and in all this remember, oh, faithful mother, that your help is to come from, and your springs to be in the Lord God, who made heaven and earth.—*Arthur's Home Magazine for July.*

THE BIBLE.—It is incredible to any one who has not made the experiment, what proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures by parallel passages, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. Let the most unlearned Christian study in this manner; let him never cease to pray for the illumination of that Spirit by which these books were dictated and no argument of the perverse will of man shall be able to shake this learned Christian faith.—*Bishop Horsley.*

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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FUTURE RETRIBUTION.

Last week we gave our readers an extract from Bishop Newton's Works, showing the struggle of a powerful and pious mind, manacled by the theory of inherent immortality, to rid itself of the terrible consequences growing out of that theory, in view of the Bible announcement of eternal punishment. The following remarks of Prof. STUART, some years since, in the *Biblical Repository*, shows how another powerful and pious mind labored in endeavoring to reconcile hopeless torment with the perfections of God or the felicity of the saints in glory. He says:

"That the subject is one of fearful interest, none will deny who believe in future retribution. That there are difficulties pressed by it upon the mind, when one thinks of his own condition, that of his beloved friends, or of his brethren of the human race, it would be mere pretence to deny. But it is a consolation to believe, that behind any clouds, however dark, that interpose between us and the light of the sun, his beams still shine clearly. If parents, husbands, wives, brothers, sisters, must see those dear as their own life perish at last, while they themselves are saved, heaven in mercy will either extinguish their social susceptibilities, or else give them such a sweet and overpowering sense of the justice and goodness of God as shall not permit the joys of the blessed to be marred, nor the songs of the redeemed to be interrupted, with sighs of sympathetic sorrow."

Thus does the Christian mind labor in view of the God-dishonoring doctrine of future hopeless suffering. It is irreconcilable with any ideas we now have of the perfections of God or the "susceptibilities" of our natures; and so we must be transformed into stoics—made callous to all the agonies endured by "parents, husbands, wives, brothers, sisters," and friends, in order to reconcile us to their unmitigated and hopeless torture! But it is worthy of remark, that Prof. Stuart uses the term "perish." Why this? Because, his mind could but revolt at the horrid idea of "endless misery," for such relatives as he had named; and he quietly slides into the Scripture language. Thus he shows the power of truth on his own understanding. "The wicked shall perish; and the enemies of the Lord shall be as the fat of lambs; they shall consume: into smoke shall they consume away." Ps. xxxvii. 20. Such is "the law and the testimony;" and "if they speak not according to this word it is because there is no light in them." Isa. viii. 20.

We may safely say—That no transactions will take place in the "future retributions" that saints will need to have "their social susceptibilities extinguished" to witness them. God has said, "Come now, and let us reason together." Isa. i. 18. Men may affect to despise "reason," but God does not: and he has made no threat of punishment but what he is willing should now be tested by that faculty which he has implanted in man. He calls upon us now to exercise it, and condescends, himself, to become a party in the matter. Does any man think it can ever be made apparent to reason "now"—in this present life—that the future, hopeless and unmitigated sufferings of "parents, husbands, wives, brothers, and sisters," is reasonable or just? Prof. Stuart has given up that point; and, in giving it up, has stampt the entire fable of immortality in sin and the hopeless suffering of sinners in a future life as opposed to God and truth.

The late pious John Foster, minister in the Baptist Church, England, makes the following remarks upon this fruitless torture doctrine:—

"How every hostile feeling becomes mitigated into something like kindness, when its object, perhaps lately proud, assuming, unjust, is now seen oppressed into dejection by calamity. The most cruel wild beast, or more cruel man, if languishing in death, and raising towards us a feeble and supplicating look, would certainly move our pity. How is this? Perhaps the character is not even supposed to be really changed amid the suffering that modifies its expression. Do we unconsciously take anything like a tender feeling, even for self, as a proof of some little goodness, or possibility of goodness? Is it for those beings alone that we feel nothing, who discover a hard and stupid indifference to self and everything besides? Perhaps any sentient being, the worst existent or possible, might be in a situation to move and justify our sympathy. What, then, shall we think of that theology which represents the men whom God has made most like himself, as exulting forever and ever in the most dreadful sufferings of the larger part of those who have been their fellow-inhabitants of this world?"—*Mr. Foster's Journal, No.* 494.

Thus the "reason" of the most pious revolts against the popular doctrine of hopeless torment. Torment is not the threatened punishment of the Bible to the finally impenitent. That idea has originated in barbarism, and was fostered and nourished by Papal blindness, superstition, and blasphemy, as a justification of her abominable cruelties. Shall Protestants still consent to wear the Harlot's attire; and charge the blessed God of truth and love with calling us to "come now" to "reason" with him, while He presents a doctrine for reason's approval, which reason can not but reject? Is that the way to turn men from sin to God? Reason and Revelation both answer—No. The Bible penalty for sin is loss—loss of life—of being. It is to come short of Eternal Life:—"Seeing ye judge yourselves unworthy of everlasting life." Acts xiii. 46. "The wages of sin is death." Rom. vi. 23. "If ye live after the flesh ye shall die." Rom. viii. 13. "Ye will not come to me that ye might have life." John v. 40. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead....neither can they die any more." Luke xx. 35, 36. The wicked will not obtain that world; they come short of it—lose life—die—perish—are "destroyed forever." Such is the testimony of the Bible; and with this view reason harmonizes.

The love of God in the heart must lead men to doubt the truth of the doctrine of hopeless misery; or, if still retaining that doctrine in their theology, they are subjected to an anguish of spirit as unlike anything seen among the apostles, as torment is opposed to rejoicing. As one more illustration of this fact, we present the following from the "Practical Sermons" of Rev. Albert Barnes, Philadelphia, whose "Notes" on the Bible have been so highly esteemed. Pages 123–125 he says:

"That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that, since God can save men, and will save a part, he has not purposed to save all; that, in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this—full of sinners and sufferers—and that when an atonement had been made, he did not save all the race, and put an end to sin and woe forever....I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dead and dying; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer, a thought to suggest, which would be of relief to you. I trust others, as they profess to do, understand this better than I do, and that they have not the anguish of spirit which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it, I am struck dumb—it is all dark, dark, dark to my soul, and I cannot disguise it."

Here is an honest expression of the natural and legitimate effects of the twin doctrines of natural immortality and future hopeless torment. But few ministers, whose souls are harassed and in the "dark" by these views, have the honesty of Mr. Barnes to confess it.

We have now presented our readers a short chapter on this subject, which goes to show the doctrine of hopeless torture in a future life is fast passing out of the theological world. But, with many, the scriptural doctrine of death is still overlooked, and the leaning is to restorationism, or to some other equally unscriptural mode of disposing of the plain testimony, "the soul that sinneth it shall die." Ezk. xviii. 4, 20.

To sweep away all those refuges of lies, let us begin with man as he is—"of the earth, earthy"—having no principle of immortality, but a probationer for it. If he persists in violating his Creator's laws, he brings on himself death—cessation of being; and that state is eternal. Such is the Scripture testimony. The evidence to this point is abundant and full. "Death is the wages of sin." "Sin, when it is finished, bringeth forth death;" and that death is eternal: hence the punishment is eternal—not torture, but cessation of being—to live no more.

WHAT IS THE CHRISTIAN'S HOPE?

We will now look more directly at the Old Testament doctrine on this subject. Let us begin with man's creation, Gen. ii. 7—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." To this living soul God said, verse 17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Or, "dying thou shalt die," as the Hebrew has it. Now look at Psa. cxlvi. 4, "His breath goeth forth, [that is what his Maker breathed into him] he returneth to his earth; [there goes his body] in that very day his thoughts perish." What is there left of him? Job says, chap. xiv. 10–12, "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he. As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

Thus it appears that the Old Testament saints beheld nothing in death to bring them hope. What then was their hope? It was in the resurrection of the dead. Abraham, Isaac and Jacob, all were animated with this hope. See Heb. xi. 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Also, verses 17–19, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son....Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

The "figure" of which the apostle speaks, was the birth of Isaac. Speaking on that topic, he says of Abraham, Rom. iv. 19, "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Isaac was born out of the course of nature. There was no more possibility, in the common course of nature, of Abraham's having a son, at that time of Sarah's life, than that the earth would spontaneously produce living men. But as God had promised, Abraham believed it; and by Isaac's birth he had a "figure of the resurrection," and accounted God able to accomplish it, and thus put to shame the modern deniers of "the resurrection of the dead." The holy men, of whom Paul speaks, looked for the fulfilment of the promises in the resurrection.

Job says, chap. xiv. 14, 15, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." Also, chap. xix. 25–27, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins are consumed within me." Here we see what Job's hope was. David expresses his, when he says, "I shall be satisfied when I awake in thy likeness." Isaiah says, chap. xxv. 6–8, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it." And again, chap. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise: Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel is told, chap. xii. 1–3, Michael shall stand up—"and many of them that sleep in the dust of the earth shall awake....And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Also, verse 13, "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Thus we see what Daniel's hope must have been, for himself and the people of God,—not that they go to heaven at death; but, they shall have a resurrection from the dead. Hosea witnesses to the same hope, chap. xiii. 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from thine eyes."

Ezekiel is taught the same doctrine, in the 37th chap., where the whole house of Israel are presented to his view as so many dead men; and he is taught the restoration of both Judah and Israel to the land of Israel by the representation of the resurrection of the dead. And it is worthy of remark that he neither sees nor hears of an immortal soul coming into any of these dead bodies. He hears a "noise, and behold a shaking, and the bones come together—the sinews and the flesh come upon them, and the skin covered them," but, as yet, there is "no *breath* in them." Does Ezekiel prophecy to have their souls come down from heaven or up from hell? No: but to the "winds" for "breath," and "the breath came into them and they lived, and stood up upon their feet." An exact and true representation of the resurrection of the dead; no separate existence of souls in the case; but a resurrection of dead men.

When the resurrection takes place, then the questions, Isa. lxvi. 8, will be answered, "Shall the earth be made to bring forth in a day? or shall a nation be born at once?" Blessed hope—when all the saints that have suffered for our Lord and his cause, multitudes of whom have been persecuted unto death, shall all stand up at once, "an exceeding great army." They have been few on earth at any one time; but now starting from their graves into eternal life, clothed with immortality—surrounded by an innumerable company, the risen church, in raptures of joy, will exclaim, "Who hath gotten me all these?" Glorious hour—happy day—blessed, blessed hope. This is to be realized at the coming of the Lord. Will you not pray, "Come Lord Jesus"—and can you refrain from adding "even so," come quickly?

AN EXPOSITION OF PSALM XLIX, 12.

BY ELD. F. H. BURBANK.

"Nevertheless, man (being) in honor, abideth not: he is like the beasts that perish." This is the third of the series of texts which I think teaches the non-resurrection of wicked *rich* men, if not of all wicked men. The Psalm expounds itself. Commencing with the sixth verse, it reads: "They that trust in their wealth, and boast themselves in the multitude of their riches; none (of them) can by any means *redeem* his brother, nor give to God a ransom for him....that he should still *live forever*, (and) not see corruption. For he seeth that wise men *die, likewise* the *fool* and the brutish person *perish*, and leave their wealth to others....Nevertheless, man (being) in honor, *abideth not*: *he* is like the beasts that *perish*."

The Psalmist does not stop here. We commence again at the fourteenth verse and read onward. "Like sheep they are laid in the grave; ("They go in droves to the grave." *Patrick's Com.*) death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty (mar., strength) shall *consume in the grave* (mar., the grave being an habitation to every one of them) from their dwelling." To my mind this looks as though neither God nor gold would redeem them from the power of the grave. The fifteenth verse strengthens this conviction. It reads: "But God will redeem *my* soul from the power (mar., hand) of the grave; *for* he shall receive me. Selah." *That* looks as though the others were not received, and hence would continue under the power of the grave.

In the remainder of the Psalm he says concerning these same rich men, "Be not thou afraid when one is made rich....He shall go to the generation of his fathers; *they* shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." "A three fold cord is not quickly broken." This Psalm is presented for the consideration of all who think that there is nothing in the Bible to lead one to doubt the resurrection of the wicked.

I am reminded of an objection, in the use of the word *never*. Some state that it is more properly translated by the phrase "*not forever*." I cannot see that it proves anything to the contrary of what has been written. It would be simply saying, "the wicked rich men shall not forever see light, or live, but the righteous shall forever see light, or live forever. So with the text: "They shall not forever perish," it would simply teach that the wicked shall forever perish, but the righteous shall not forever perish, because they shall be redeemed from the power of the grave. Such a rendering may be correct, but it merely confirms me in my "skepticism on the resurrection of the wicked."

While I am interested in this question I am much more interested in the welfare of the living wicked, and desire the prayers of all God's saints, that I may be the honored instrument in the hands of the Lord of saving thousands from death, by the preaching of the word. Yours searching the Scriptures.

Philadelphia, July 6, 1865.

THE WESTERN MISSION.—NO. 5.

FROM W. S. CAMPBELL.

LEWISTOWN, ILL., July 3, 1865.

To say that any such effect has followed our labors here as should have been expected from the time we have spent trying, would be to color the description; but to say that we have made all the effort that could have been reasonably expected, under the circumstances, we safely may. The people, in the town, are exceedingly sectarian; entirely under the teaching of popular theology; and kept from listening to anything new by their ministers. It is decidedly the most difficult place for us to get a hearing that I have ever attempted to hold meetings in. There is more of the narrow, bigoted, exclusive spirit than we would find in a dozen such places in the East. We have done something, in the way of scattering tracts, and have secured some friends; but we consider the time very nearly lost when we reflect that in other places, they are waiting for us, and willing to turn out and listen gladly to the truths which we have to set forth, in the name of the Lord.

Last evening, by the blessing of God, we walked some three miles and spake to a good school-house congregation of those who are interested and glad to hear on the Life theme. We have not given up in despair, respecting the cause in Lewistown, nor "shaken off the dust of our feet" against the place; for we have warm friends there, and we have some work in the immediate vicinity; preaching in school-houses, and "taking joyfully" the derision of the proud and aristocatic, who being entirely deluded by the doctrine of man's natural immortality, suppose they do God service by refusing to hear on the true grounds of our hope. And by despising the truth they are denying the Lord who bought them. Likewise, we take joyfully the inconvenineces they are deprivations which we suffer. These not a few, in this intolerable heat, by night or day. Sometimes we cannot *sleep*, and still "the heat consumes as by day." The other night we had to *feel* our way back to Otto, over a small prairie, and through a gulch, two miles, after having preached hard in the evening to a goodly number, and had an interesting season. What of that? We intend, as the old pioneer says, to girdle the town; and Br. Paull says he hopes he will grab it too. Br. Paull received us very cordially and gave us a pleasant home during our stay. Mr. Bearce, a very liberal and whole-hearted man, also, entertained us in a gentlemanly manner. Our meeting on Monday evening was very well attended, when we consider the heat of the time, with the labors of the people.

Our efforts are mostly employed among those who at this time are very much occupied; for it is the heat of harvest. We cannot expect to obtain large audiences except on Sundays. It appears to be unpropitious, if not unfortunate. We have only, in this case, to work as fully as possible, leaving the results with God.

CROAKERS AND THEIR IMITATORS.

REMARKS BY W. S. CAMPBELL.

I find that out here many who would otherwise be led to examine, have heard of that very peculiar structure, "The Hobby Horse." I therefore, should like to inquire for the benefit of those who wish to be found sincere seekers after truth, and the safety of after generations, *who*, really, are the

"HOBBY RIDERS"?

As a general rule when a man is accused of riding a hobby, the charge comes from one who is opposed to, and very lightly esteems the view which the accused advocates; and from its use in application to earnest advocates of divine doctrine, it becomes a "bugbear;" an easy way of persecution, and injury to an innocent, self-denying, and faithful man, often, whose influence is prevented before he has an opportunity to be heard, by this *cant* from the lips of designing men, or their dupes, about "hobby riders."

All that is aimed at, in the first place, by these adroit managers of the moral sense of those whom they have taken in their fly-trap, or expect to take in their "snare," or with their "drag" [nets], is, to destroy the influence of the man who, more earnestly than others, or more fully in accordance with the plain literal word of God, sets forth some grand and prominent truth; which, on the great basis principle of the Adventist's (dispensational truth) becomes the duty of those who receive it; and this has been argued by hundreds among them from the beginning. Or, the man may find, in the examination of the gospel, which he endeavors to preach, as a whole, some views that he must speak upon. If they chance to be opposed to the "decrees" which have been delivered, by the Elders to the scattered brethren, "for to keep," though he should preach only the same *principles* that the whole body has advocated, the honest soul, who studied hard to master these principles, and has devoted his life to their development, is trumpeted as a hobby horsical mountebank, who mounts the rocking image, and labors himself to absolute fatigue, merely for the pleasure of motion, and accustomed girations—or being such a fool that he does not know that all his movements leave him stationary.

It is easy for some *inventive* Yankee to start a new "Boston notion," which simple minded sucklings will catch at, with a will, as a relief to the difficulties which their own principles of interpretation involve them in. Immediately they are far removed from the ancient landmarks, and eternally harping upon the new discovery, while he who remains guarding the precious, old inculcation (in its principle and power) is just simply proclaimed as a "hobbyist."

Pressed in argument upon the grounds of philosophical interpretation, which the whole body by common cousent has adopted, they resort to the dodge, to subterfuge; indorse principles of theological construction, long since given up by modern expositors, and especially, by themselves; even stride a jaded nag which the Universalist has left all saddled, with reeking flanks, for their necessary employment; or, some other theological rack-a-bones, which some effete creed has ridden itself to death upon, is mounted, and with spur and reign, and rattle of pummel, they dash away, from the real field of contest, in Quixotic enthusiasm, to bring up their "high horse" against some fancied giant. Chivalric knights of doctrine! Alas, poor Rosinante!

They never ride a hobby! Not they! In their flight from that great truth which became "a burdensome stone" to them, they seem to see people stationary or moving on with a steady pace: they scream "hobby horse," and goad their dying steed to some new mythological skulking place.

Really, there is one *hobby* that they have been in the constant habit of straddling since there began to be any great advance, in doctrine, among us—and no horse could have served them better—that is, the continual cry against those who have been beyond them in truth, of riding "hobbies." Some one, (young in years, or young in the cause; and not always, young in either sense) who never had but one theological idea in his life,—and that he borrowed—comes round where an accredited minister has been endeavoring to waken an interest, and build up a church, which was low enough before—not discovering that he was not well received,—preaching the gospel as a complete system, and something more than an engine for exciting feelings, merely, whether of immediate fear or joy. With seeming, pious repugnance this new comer mourns over the sad desolation produced by *doctrinal preaching*—which means doctrines, he neither believes nor understands,—and with ironical solemnity, proceeds, in a paper, (which he knows, very well, how to propitiate) to break in pieces a "hobby horse."

There is, again, another object to be secured, and it is peculiar to all who wish to build up and consolidate a sect, which is to advance their own interest, whether compatible with truth and conscience, or otherwise. There is some organization to be rendered popular, or some publishing interest to aid, and with these seductive approaches to the unsuspecting, the object is to be forwarded.

Within our time, the doctrine of Christ's coming, literally, was called a hobby; as also the real reign of Christ, whether Millerite or Millenarian. At the same time, those who, in the early days of our preaching taught the sleep of the dead and the destruction of the wicked, were accused, by other advent brethren, of having a seat on the same nondescript animal.

Now, gentlemen, you who never are found on this much berated beast, or representation of one, in the ordinary sense of hobby (?) just define your position and we will be exceedingly obliged to you. Do you not take occasion to advocate, almost invariably, in those placee where the doctrine of *Life in Christ only*, has been taught,—the view of the resurrection of the wicked, which is, according to your own admissions, none the more true for having been preached so long? And have you not made a point to dwell upon those positions which conflict with ours? Yes; and where we were disposed to be conservative, driven on, till a split was the effect? No hobbying in that, surely! Really, it makes a difference which ox is gored.

It seems now that all that might not be denominated weakkneed conservatism is yclept "his hobby." Almost all the great things we see in the political condition have been the "hobbies" and the "radicalism" of some men. Look at the subject. And be looked at! We will not here attempt a decision upon the merits of any view we state. We only note the facts.

You preach time. You advocate non-resistance. You insist upon the burning of the world, when Christ comes; a resurrection of all the wicked, and general judgment afterward, to secure executive suffering on them;

HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

FUTURE RETRIBUTION.

Last week we gave our readers an extract from Bishop Newton's Works, showing the struggle of a powerful and pious mind, manacled by the theory of inherent immortality, to rid itself of the terrible consequences growing out of that theory, in view of the Bible announcement of eternal punishment. The following remarks of Prof. STUART, some years since, in the *Biblical Repository*, shows how another powerful and pious mind labored in endeavoring to reconcile hopeless torment with the perfections of God or the felicity of the saints in glory. He says:

"That the subject is one of fearful interest, none will deny who believe in future retribution. That there are difficulties pressed by it upon the mind, when one thinks of his own condition, that of his beloved friends, or of his brethren of the human race, it would be mere pretence to deny. But it is a consolation to believe, that behind any clouds, however dark, that interpose between us and the light of the sun, his beams still shine clearly. If parents, husbands, wives, brothers, sisters, must see those dear as their own life perish at last, while they themselves are saved, heaven in mercy will either extinguish their social susceptibilities, or else give them such a sweet and overpowering sense of the justice and goodness of God as shall not permit the joys of the blessed to be marred, nor the songs of the redeemed to be interrupted, with sighs of sympathetic sorrow."

Thus does the Christian mind labor in view of the God-dishonoring doctrine of future hopeless suffering. It is irreconcilable with any ideas we now have of the perfections of God or the "susceptibilities" of our natures; and so we must be transformed into stoics—made callous to all the agonies endured by "parents, husbands, wives, brothers, sisters," and friends, in order to reconcile us to their unmitigated and hopeless torture! But it is worthy of remark, that Prof. Stuart uses the term "perish." Why this? Because, his mind could but revolt at the horrid idea of "endless misery," for such relatives as he had named; and he quietly slides into the Scripture language. Thus he shows the power of truth on his own understanding. "The wicked shall perish; and the enemies of the Lord shall be as the fat of lambs; they shall consume: into smoke shall they consume away." Ps. xxxvii. 20. Such is "the law and the testimony;" and "if they speak not according to this word it is because there is no light in them." Isa. viii. 20.

We may safely say—That no transactions will take place in the "future retributions" that saints will need to have "their social susceptibilities extinguished" to witness them. God has said, "Come now, and let us reason together." Isa. i. 18. Men may affect to despise "reason," but God does not: and he has made no threat of punishment but what he is willing should now be tested by that faculty which he has implanted in man. He calls upon us now to exercise it, and condescends, himself, to become a party in the matter. Does any man think it can ever be made apparent to reason "now"—in this present life—that the future, hopeless and unmitigated sufferings of "parents, husbands, wives, brothers, and sisters," is reasonable or just? Prof. Stuart has given up that point; and, in giving it up, has stampt the entire fable of immortality in sin and the hopeless suffering of sinners in a future life as opposed to God and truth.

The late pious John Foster, minister in the Baptist Church, England, makes the following remarks upon this fruitless torture doctrine:—

"How every hostile feeling becomes mitigated into something like kindness, when its object, perhaps lately proud, assuming, unjust, is now seen oppressed into dejection by calamity. The most cruel wild beast, or more cruel man, if languishing in death, and raising towards us a feeble and supplicating look, would certainly move our pity. How is this? Perhaps the character is not even supposed to be really changed amid the suffering that modifies its expression. Do we unconsciously take anything like a tender feeling, even for self, as a proof of some little goodness, or possibility of goodness? Is it for those beings alone that we feel nothing, who discover a hard and stupid indifference to self and everything besides? Perhaps any sentient being, the worst existent or possible, might be in a situation to move and justify our sympathy. What, then, shall we think of that theology which represents the men whom God has made most like himself, as exulting forever and ever in the most dreadful sufferings of the larger part of those who have been their fellow-inhabitants of this world?"—*Mr. Foster's Journal, No.* 494.

Thus the "reason" of the most pious revolts against the popular doctrine of hopeless torment. Torment is not the threatened punishment of the Bible to the finally impenitent. That idea has originated in barbarism, and was fostered and nourished by Papal blindness, superstition, and blasphemy, as a justification of her abominable cruelties. Shall Protestants still consent to wear the Harlot's attire; and charge the blessed God of truth and love with calling us to "come now" to "reason" with him, while He presents a doctrine for reason's approval, which reason can not but reject? Is that the way to turn men from sin to God? Reason and Revelation both answer—No. The Bible penalty for sin is loss—loss of life—of being. It is to come short of Eternal Life:—"Seeing ye judge yourselves unworthy of everlasting life." Acts xiii. 46. "The wages of sin is death." Rom. vi. 23. "If ye live after the flesh ye shall die." Rom. viii. 13. "Ye will not come to me that ye might have life." John v. 40. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead....neither can they die any more." Luke xx. 35, 36. The wicked will not obtain that world; they come short of it—lose life—die—perish—are "destroyed forever." Such is the testimony of the Bible; and with this view reason harmonizes.

The love of God in the heart must lead men to doubt the truth of the doctrine of hopeless misery; or, if still retaining that doctrine in their theology, they are subjected to an anguish of spirit as unlike anything seen among the apostles, as torment is opposed to rejoicing. As one more illustration of this fact, we present the following from the "Practical Sermons" of Rev. Albert Barnes, Philadelphia, whose "Notes" on the Bible have been so highly esteemed. Pages 123–125 he says:

"That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that, since God can save men, and will save a part, he has not purposed to save all; that, in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this—full of sinners and sufferers—and that when an atonement had been made, he did not save all the race, and put an end to sin and woe forever....I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dead and dying; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer, a thought to suggest, which would be of relief to you. I trust others, as they profess to do, understand this better than I do, and that they have not the anguish of spirit which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it, I am struck dumb—it is all dark, dark, dark to my soul, and I cannot disguise it."

Here is an honest expression of the natural and legitimate effects of the twin doctrines of natural immortality and future hopeless torment. But few ministers, whose souls are harassed and in the "dark" by these views, have the honesty of Mr. Barnes to confess it.

We have now presented our readers a short chapter on this subject, which goes to show the doctrine of hopeless torture in a future life is fast passing out of the theological world. But, with many, the scriptural doctrine of death is still overlooked, and the leaning is to restorationism, or to some other equally unscriptural mode of disposing of the plain testimony, "the soul that sinneth it shall die." Ezk. xviii. 4, 20.

To sweep away all those refuges of lies, let us begin with man as he is—"of the earth, earthy"—having no principle of immortality, but a probationer for it. If he persists in violating his Creator's laws, he brings on himself death—cessation of being; and that state is eternal. Such is the Scripture testimony. The evidence to this point is abundant and full. "Death is the wages of sin." "Sin, when it is finished, bringeth forth death;" and that death is eternal: hence the punishment is eternal—not torture, but cessation of being—to live no more.

WHAT IS THE CHRISTIAN'S HOPE?

We will now look more directly at the Old Testament doctrine on this subject. Let us begin with man's creation, Gen. ii. 7—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." To this living soul God said, verse 17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Or, "dying thou shalt die," as the Hebrew has it. Now look at Psa. cxlvi. 4, "His breath goeth forth, [that is what his Maker breathed into him] he returneth to his earth; [there goes his body] in that very day his thoughts perish." What is there left of him? Job says, chap. xiv. 10–12, "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he. As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

Thus it appears that the Old Testament saints beheld nothing in death to bring them hope. What then was their hope? It was in the resurrection of the dead. Abraham, Isaac and Jacob, all were animated with this hope. See Heb. xi. 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Also, verses 17–19, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son....Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

The "figure" of which the apostle speaks, was the birth of Isaac. Speaking on that topic, he says of Abraham, Rom. iv. 19, "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Isaac was born out of the course of nature. There was no more possibility, in the common course of nature, of Abraham's having a son, at that time of Sarah's life, than that the earth would spontaneously produce living men. But as God had promised, Abraham believed it; and by Isaac's birth he had a "figure of the resurrection," and accounted God able to accomplish it, and thus put to shame the modern deniers of "the resurrection of the dead." The holy men, of whom Paul speaks, looked for the fulfilment of the promises in the resurrection.

Job says, chap. xiv. 14, 15, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." Also, chap. xix. 25–27, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins are consumed within me." Here we see what Job's hope was. David expresses his, when he says, "I shall be satisfied when I awake in thy likeness." Isaiah says, chap. xxv. 6–8, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it." And again, chap. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise: Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel is told, chap. xii. 1–3, Michael shall stand up—"and many of them that sleep in the dust of the earth shall awake....And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Also, verse 13, "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Thus we see what Daniel's hope must have been, for himself and the people of God,—not that they go to heaven at death; but, they shall have a resurrection from the dead. Hosea witnesses to the same hope, chap. xiii. 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from thine eyes."

Ezekiel is taught the same doctrine, in the 37th chap., where the whole house of Israel are presented to his view as so many dead men; and he is taught the restoration of both Judah and Israel to the land of Israel by the representation of the resurrection of the dead. And it is worthy of remark that he neither sees nor hears of an immortal soul coming into any of these dead bodies. He hears a "noise, and behold a shaking, and the bones come together—the sinews and the flesh come upon them, and the skin covered them," but, as yet, there is "no *breath* in them." Does Ezekiel prophecy to have their souls come down from heaven or up from hell? No: but to the "winds" for "breath," and "the breath came into them and they lived, and stood up upon their feet." An exact and true representation of the resurrection of the dead; no separate existence of souls in the case; but a resurrection of dead men.

When the resurrection takes place, then the questions, Isa. lxvi. 8, will be answered, "Shall the earth be made to bring forth in a day? or shall a nation be born at once?" Blessed hope—when all the saints that have suffered for our Lord and his cause, multitudes of whom have been persecuted unto death, shall all stand up at once, "an exceeding great army." They have been few on earth at any one time; but now starting from their graves into eternal life, clothed with immortality—surrounded by an innumerable company, the risen church, in raptures of joy, will exclaim, "Who hath gotten me all these?" Glorious hour—happy day—blessed, blessed hope. This is to be realized at the coming of the Lord. Will you not pray, "Come Lord Jesus"—and can you refrain from adding "even so," come quickly?

AN EXPOSITION OF PSALM XLIX, 12.

BY ELD. F. H. BURBANK.

"Nevertheless, man (being) in honor, abideth not: he is like the beasts that perish." This is the third of the series of texts which I think teaches the non-resurrection of wicked *rich* men, if not of all wicked men. The Psalm expounds itself. Commencing with the sixth verse, it reads: "They that trust in their wealth, and boast themselves in the multitude of their riches; none (of them) can by any means *redeem* his brother, nor give to God a ransom for him....that he should still *live forever*, (and) not see corruption. For he seeth that wise men *die*, *likewise* the *fool* and the brutish person *perish*, and leave their wealth to others....Nevertheless, man (being) in honor, *abideth not*: *he* is like the beasts that *perish*."

The Psalmist does not stop here. We commence again at the fourteenth verse and read onward. "Like sheep they are laid in the grave; ("They go in droves to the grave." *Patrick's Com.*) death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty (mar., strength) shall *consume in the grave* (mar., the grave being an habitation to every one of them) from their dwelling." To my mind this looks as though neither God nor gold would redeem them from the power of the grave. The fifteenth verse strengthens this conviction. It reads: "But God will redeem *my* soul from the power (mar., hand) of the grave; *for* he shall receive me. Selah." *That* looks as though the others were not received, and hence would continue under the power of the grave.

In the remainder of the Psalm he says concerning these same rich men, "Be not thou afraid when one is made rich....He shall go to the generation of his fathers; *they* shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." "A three fold cord is not quickly broken." This Psalm is presented for the consideration of all who think that there is nothing in the Bible to lead one to doubt the resurrection of the wicked.

I am reminded of an objection, in the use of the word *never*. Some state that it is more properly translated by the phrase "*not forever*." I cannot see that it proves anything to the contrary of what has been written. It would be simply saying, "the wicked rich men shall not forever see light, or live, but the righteous shall forever see light, or live forever. So with the text: "They shall not forever perish," it would simply teach that the wicked shall forever perish, but the righteous shall not forever perish, because they shall be redeemed from the power of the grave. Such a rendering may be correct, but it merely confirms me in my "skepticism on the resurrection of the wicked."

While I am interested in this question I am much more interested in the welfare of the living wicked, and desire the prayers of all God's saints, that I may be the honored instrument in the hands of the Lord of saving thousands from death, by the preaching of the word. Yours searching the Scriptures.

Philadelphia, July 6, 1865.

THE WESTERN MISSION.—NO. 5.

FROM W. S. CAMPBELL.

LEWISTOWN, ILL., July 3, 1865.

To say that any such effect has followed our labors here as should have been expected from the time we have spent trying, would be to color the description; but to say that we have made all the effort that could have been reasonably expected, under the circumstances, we safely may. The people, in the town, are exceedingly sectarian; entirely under the teaching of popular theology; and kept from listening to anything new by their ministers. It is decidedly the most difficult place for us to get a hearing that I have ever attempted to hold meetings in. There is more of the narrow, bigoted, exclusive spirit than we would find in a dozen such places in the East. We have done something, in the way of scattering tracts, and have secured some friends; but we consider the time very nearly lost when we reflect that in other places, they are waiting for us, and willing to turn out and listen gladly to the truths which we have to set forth, in the name of the Lord.

Last evening, by the blessing of God, we walked some three miles and spake to a good school-house congregation of those who are interested and glad to hear on the Life theme. We have not given up in despair, respecting the cause in Lewistown, nor "shaken off the dust of our feet" against the place; for we have warm friends there, and we have some work in the immediate vicinity; preaching in school-houses, and "taking joyfully" the derision of the proud and aristocatic, who being entirely deluded by the doctrine of man's natural immortality, suppose they do God service by refusing to hear on the true grounds of our hope. And by despising the truth they are denying the Lord who bought them. Likewise, we take joyfully the inconvenincces they are deprivations which we suffer. These not a few, in this intolerable heat, by night or day. Sometimes we cannot *sleep*, and still "the heat consumes as by day." The other night we had to *feel* our way back to Otto, over a small prairie, and through a gulch, two miles, after having preached hard in the evening to a goodly number, and had an interesting season. What of that? We intend, as the old pioneer says, to girdle the town; and Br. Paull says he hopes he will grab it too. Br. Paull received us very cordially and gave us a pleasant home during our stay. Mr. Bearce, a very liberal and whole-hearted man, also, entertained us in a gentlemanly manner. Our meeting on Monday evening was very well attended, when we consider the heat of the time, with the labors of the people.

Our efforts are mostly employed among those who at this time are very much occupied; for it is the heat of harvest. We cannot expect to obtain large audiences except on Sundays. It appears to be unpropitious, if not unfortunate. We have only, in this case, to work as fully as possible, leaving the results with God.

CROAKERS AND THEIR IMITATORS.

REMARKS BY W. S. CAMPBELL.

I find that out here many who would otherwise be led to examine, have heard of that very peculiar structure, "The Hobby Horse." I therefore, should like to inquire for the benefit of those who wish to be found sincere seekers after truth, and the safety of after generations, *who*, really, are the

"HOBBY RIDERS"?

As a general rule when a man is accused of riding a hobby, the charge comes from one who is opposed to, and very lightly esteems the view which the accused advocates; and from its use in application to earnest advocates of divine doctrine, it becomes a "bugbear;" an easy way of persecution, and injury to an innocent, self-denying, and faithful man, often, whose influence is prevented before he has an opportunity to be heard, by this *cant* from the lips of designing men, or their dupes, about "hobby riders."

All that is aimed at, in the first place, by these adroit managers of the moral sense of those whom they have taken in their fly-trap, or expect to take in their "snare," or with their "drag" [nets], is, to destroy the influence of the man who, more earnestly than others, or more fully in accordance with the plain literal word of God, sets forth some grand and prominent truth; which, on the great basis principle of the Adventist's (dispensational truth) becomes the duty of those who receive it; and this has been argued by hundreds among them from the beginning. Or, the man may find, in the examination of the gospel, which he endeavors to preach, as a whole, some views that he must speak upon. If they chance to be opposed to the "decrees" which have been delivered, by the Elders to the scattered brethren, "for to keep," though he should preach only the same *principles* that the whole body has advocated, the honest soul, who studied hard to master these principles, and has devoted his life to their development, is trumpeted as a hobby horsical mountebank, who mounts the rocking image, and labors himself to absolute fatigue, merely for the pleasure of motion, and accustomed girations—or being such a fool that he does not know that all his movements leave him stationary.

It is easy for some *inventive* Yankee to start a new "Boston notion," which simple minded sucklings will catch at, with a will, as a relief to the difficulties which their own principles of interpretation involve them in. Immediately they are far removed from the ancient landmarks, and eternally harping upon the new discovery, while he who remains guarding the precious, old inculcation (in its principle and power) is just simply proclaimed as a "hobbyist."

Pressed in argument upon the grounds of philosophical interpretation, which the whole body by common consent has adopted, they resort to the dodge, to subterfuge; indorse principles of theological construction, long since given up by modern expositors, and especially, by themselves; even stride a jaded nag which the Universalist has left all saddled, with reeking flanks, for their necessary employment; or, some other theological rack-a-bones, which some effete creed has ridden itself to death upon, is mounted, and with spur and reign, and rattle of pummel, they dash away, from the real field of contest, in Quixotic enthusiasm, to bring up their "high horse" against some fancied giant. Chivalric knights of doctrine! Alas, poor Rosinante!

They never ride a hobby! Not they! In their flight from that great truth which became "a burdensome stone" to them, they seem to see people stationary or moving on with a steady pace: they scream "hobby horse," and goad their dying steed to some new mythological skulking place.

Really, there is one *hobby* that they have been in the constant habit of straddling since there began to be any great advance, in doctrine, among us—and no horse could have served them better—that is, the continual cry against those who have been beyond them in truth, of riding "hobbies." Some one, (young in years, or young in the cause; and not always, young in either sense) who never had but one theological idea in his life,—and that he borrowed—comes round where an accredited minister has been endeavoring to waken an interest, and build up a church, which was low enough before—not discovering that he was not well received,—preaching the gospel as a complete system, and something more than an engine for exciting feelings, merely, whether of immediate fear or joy. With seeming, pious repugnance this new comer mourns over the sad desolation produced by *doctrinal preaching*—which means doctrines, he neither believes nor understands,—and with ironical solemnity, proceeds, in a paper, (which he knows, very well, how to propitiate) to break in pieces a "hobby horse."

There is, again, another object to be secured, and it is peculiar to all who wish to build up and consolidate a sect, which is to advance their own interest, whether compatible with truth and conscience, or otherwise. There is some organization to be rendered popular, or some publishing interest to aid, and with these seductive approaches to the unsuspecting, the object is to be forwarded.

Within our time, the doctrine of Christ's coming, literally, was called a hobby; as also the real reign of Christ, whether Millerite or Millenarian. At the same time, those who, in the early days of our preaching taught the sleep of the dead and the destruction of the wicked, were accused, by other advent brethren, of having a seat on the same nondescript animal.

Now, gentlemen, you who never are found on this much berated beast, or representation of one, in the ordinary sense of hobby (?) just define your position and we will be exceedingly obliged to you. Do you not take occasion to advocate, almost invariably, in those places where the doctrine of *Life in Christ only*, has been taught,—the view of the resurrection of the wicked, which is, according to your own admissions, none the more true for having been preached so long? And have you not made a point to dwell upon those positions which conflict with ours? Yes; and where we were disposed to be conservative, driven on, till a split was the effect? No hobbying in that, surely! Really, it makes a difference which ox is gored.

It seems now that all that might not be denominated weakkneed conservatism is yclept "his hobby." Almost all the great things we see in the political condition have been the "hobbies" and the "radicalism" of some men. Look at the subject. And be looked at! We will not here attempt a decision upon the merits of any view we state. We only note the facts.

You preach time. You advocate non-resistance. You insist upon the burning of the world, when Christ comes; a resurrection of all the wicked, and general judgment afterward, to secure executive suffering on them;

(some of whom, have been executed before;) a substitutionary sacrifice; a thousand years of binding of a literal satan; (in what kind of a pit?) the burning of the wicked on the New Earth; and the different set theories on prophecy: all of these, by one and another, and all around, and you never occupy the hobby seat! You might publish on eclipses in the attempt by astronomical science to establish a speculative bible point, from now till the end of time, and you would not then behold the beam that is in your eye. Now, some men seem to be growing old, for they join in the hue-and-cry of *the children* about "hobbies"—when they mean heresy; but know well, if they say that, they can be handled and dissected by this sword of truth. Let us have the same privelege which you claim for yourselves, and if you are not as greatly at fault as we, then hobby is not hobby.

Consistency, thou art an ancient jewel!

Otto, Ill.

Another Discovery at Jerusalem.

Everthing connected with the Holy City is of interest. We therefore gladly print the following which is extracted from a letter of the Rev. W. Baily, one of our missionaries at that station: "You will, perhaps, remember that nearly three years ago there was much said and written about the discovery of a spring near arch Ecce Homo. The Jews in particular flocked in great numbers to see it, until they were prevented by the Latins, who claimed it as their property. The Jews believed that the finding of this spring indicated that important events were nigh at hand, as one of their tradition says that 'previous to Messiah's appearance fountains and springs of water will be found in Jerusalem. Not believing this could be a spring, I did not at that time go see it; but last week I accompanied Dr. Chaplain and three or four others to examine it and a subterranean passage discovered at the same time by Mr. Picrotti, and I was not a little surprised to find it to be a veritable spring. There is a good body of water nearly two yards broad, four yards long, and about five feet deep. The water is somewhat blackish, similiar to that of Siloam, and it remains the same height throughout the year. The passage at the commencement of which lies this spring is certainly a very remarkable one, and of considerable size, so that it must surely have been something more than a sewer, as some have imagined, for it is well built, and is I should think, full twelve feet wide, and as about as many high, upwards of twenty-five yards of it have been explored, but not cleared, as it is still half filled with earth and rubbish. Some suppose it runs down from this point, the Ecce Homo Arch, to the site of the temple. On ascending the steps leading down to the spring, we were led aside, when half way up, and shown a substantial diece of old pavement which appeared to run onward beneath the foundation of the house; we were told these stones were a part of the pavement of the Via Dilorosa, immediately beneath the Ecce Homo Arch. They certainly bear marks of great antiquity, and I could not help feeling that it was very probable it was a part of that very pavement which our Saviour Himself had often trod. I must say that it is one of the most interesting things I have seen here. The school and Hospital of the Sisters of Zion are built over this site; two of the nuns very kindly conducted us over their building before taking us down to the spring, &c. They have a similiar establishment to that of the German Deaconesses—viz., a Girl's Boarding and Day school, and a Hospital for the reception of all persons, of any creed, who may apply for entrance. In the school we found about twenty healthy looking, clean, and neatly dressed girls, who appeared very cheerful and happy. French and Arabic appear the principal languages taught; they sung at our request a verse or two of a French hymn. I thought the whole establishment a superior one in arrangement and appearance; the largest and best in the city. Several English travelers I find, have visited it this year; amongst the number are Lady Herbert, her family and suite. We rejoice to day to have very evident signs of abundance of rain; there has been a long and serious drought and the showers now will indeed be a great blessing, not only in doing good to the parched ground and corn, but also in driving away the agues and fevers which a great many people are now beginning to suffer from."—*Israelite Indeed.*

The Graces: How Obtained.

Bro. Storrs:—The following extract from "Beecher's Life Thoughts," has so much truthfulness in it, and is so well calculated to correct the false impression many entertain in regard to the subject of which it treats, that I feel inclined to copy it for the benefit of those who have never read it. L. J. Beach.

Many people seem to imagine that God keeps a gracious apothecary's shop above, with faith, and meekness and humility, put up in bottles ready for purchasers; and as they could go into a perfumer's here below, and ask for this or that extract, so they can go to God and ask for this or that grace. Christian graces can never be obtained in this way. They must be the outgrowth of life. The prayer for graces will be answered; but God will make us work out each one with fear and trembling. The spire that almost touches the stars, does not rise isolated from the ground; beneath it and supporting it, is the massy substructure,—the cathedral of stone. So faith cannot soar to heaven alone; it must be the steeple and the spire of the whole life building."

The Herald of Life.

NEW YORK, JULY 19, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Curious Logic.

"The annihilation of the wicked is repulsive to the Christian. What comfort can there be to the dying Christian, in the idea that he is going to lie dormant until the resurrection: The very thought is repulsive. Paul said, 'I desire to depart, and to be with Christ, which is far better.' Can any one suppose that he believed that he should cease to exist? His desire was to be with Christ. And he evidently anticipated that he should be with him when he died. Can it be pretended that Stephen anticipated a fatal extinction of being, when he saw the heavens opened, and the Son of man on the right hand of God, and prayed, 'Lord Jesus, receive my spirit?' No. The dying Christian looks in faith, for an immediate union with Jesus. B."

This beats all the arguments ever urged by a "Christian!" The annihilation of the wicked "is repulsive to the Christian!" therefore, the wicked must be kept eternally alive in undescribable sufferings, cursing God and the Lamb! There is nothing repulsive in that, to *such* Christians as "B," it seems. Well, we do not envy him his sensibilities. Strange indeed that "B" should offer such an "objection" to "the annihilation of the wicked!" He must have forgotten what he was attempting to do, and so confounded the "state of the dead" with the subject of his discourse, or being barren of argument, threw in this "objection" to draw off attention, so that he might stir the "repulsive" feelings of Christians; who, it seems, he thinks, would much rather some unconverted wife, husband, father, brother, sister, mother, or child, would suffer the endless torment of fire and brimstone, and live to curse God and his Christ eternally, than that "the Christian" should sleep quietly from death to "the resurrection!"

But as "B" has left his text—"the annihilation of the wicked"—to preach a short sermon on the state of the dead, we will notice the sermon, though out of place. Will "B" tell us if it is "repulsive" to a "Christian" to die? That is, Is it generally so? Or, do they covet death? Do not tell us that some die triumphatly: that we know and admit. But is death that which Christians covet? or do they show the same desire to protract life as others, and use the same means for that end? If so, then death, itself, is "repulsive to the Christian." Because it is so, is that an argument to prove they do not and will not die! Just as good, and as forcible as that of "B," that they will not "lie dormant," or sleep "till the resurrection." The fact is, our Lord made his followers no promise that they should be with him at death; but he did promise again and again, "I will raise him up at the last day:" see John vi. 39, 40, 44, 54. It was the resurrection at Christ's return "*from* heaven" that was the great theme of comfort to the New Testament saints, and not an imaginary "going to heaven at death." No such expression ever occurs in the teaching of Christ or his apostles. On the contrary, Paul himself expressly declares—"If the dead rise not, then is not Christ raised;....then they also which are fallen asleep in Christ are perished;" and "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" see 1 Corth. xv. 16–18, 32; and Peter declares, on the day of Pentecost while speaking under the immediate influence of the Holy Spirit, "David is *not* ascended into the heavens;" though he had been dead several hundred years. Old and New Testament saints all deprecate death as something "repulsive" and undesirable; and not one of the New Testament saints express the desire to die; but speak of it as just the reverse, though they sustain themselves in view of it by the hope of Christ's *return* from heaven and the resurrection at that day. Paul thus speaks, 2 Corth. i. 8–10, "We despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death," &c. We see here in what light Paul viewed death, and that the only sustaining hope in view of it was that God would raise him from the dead.

In the Epistle from which "B" has quoted Paul's "desire," that apostle speaks of death on this wise—"Epaphroditus was sick nigh unto death; but God had mercy on him," &c., chap. ii. 25–27. Now, did Paul in one and the same Epistle tell the Philippians that he himself desired to die, and that it was a mercy in God not to let Epaphroditus die? Was Paul so selfish as to wish for himself death, and would esteem it "far better" to die than to live, and yet unwilling that his brother, Epaphroditus, should share with him in the bliss of being dead? and say, that "God had mercy on him" and would not let him die? Was Paul the Apostle such a man? Was he such a stupid being as to pronounce it "far better" to die in one breath, and in the next, to affirm it was God's mercy to Epaphroditus that he did not die?

Whatever Paul meant by the term "depart" —quoted by "B"—he did not mean by it, "to die:" for Paul, nor any other man, under the dictation of the Spirit of God, ever expressed the idea that it was a blessing to die. Death is the great curse resting on the race of Adam. Christ, the second Adam, came to redeem us from this curse; and in doing it he was "made a curse for us:" see Gal. iii. 13. Jesus died, came under the curse—"that he might redeem us from the curse of the law" —which was death. This redemption is not attained till the resurrection. If Paul had died, and been conscious after he was dead, he would not have "been with Christ" in that state, for Christ our High Priest has gone "into the holy place, the holiest of all"—"into heaven itself, now to appear in the presence of God for us;" see Heb. ix. 8, 12, 24. In that place the "high priest went alone," and "no man" was permitted to be present or enter there while the "High Priest" continued to occupy that position. Compare Lev. xvi. 17, with Heb. ix. 7 to the end of the chapter, and we shall see that the idea of dead saints entering "into heaven itself"—to "be with Christ" there—is anti-scriptural, and the height of presumption; Paul had no such idea, nor did he express such an one.

Whatever his "desire" might be, he had no expectation of such an occurrence; and therefore had no such hope: for desire and expectation must be combined to make hope. "The dying Christian" therefore does not "look in faith" for such an event. The "traditions of men" may have led the dying Christian to expect an immediate entrance "into heaven itself" at death; and so many have been led by like traditions to expect they should take Purgatory on their way; and one has just as much foundation in truth as the other. The Bible teaches no such doctrine as either. Not one solitary promise is there found from Gen. to Rev. that any man shall enter into heaven at death. That the Christian may look for "an immediate union with Jesus," when dying, we can admit, though not in the sense of "B." The period from death to the resurrection, to the dead, is no more than the tick of a watch: time to them is annihilated. To them the moment of their death is the instant of their resurrection. In this there is nothing "repulsive" to the well instructed Christian: far otherwise. The notion of a fancied something, called the soul, floating somewhere in undefined regions, without any substantial form, and living thousands of years, doing they know not what, or waiting to be again "reunited" to the body it cast off, and which the living are taught to believe is an incumbrence, is no "comfort" to an intelligent Christian, but is the very thing, of all others, that might fitly be accounted "repulsive." Such a halfway house, or residence, where all the sorrows and sufferings of friends and fellow Christians left behind would be witnessed for years or centuries, has no charms in it, to say nothing of its unscriptural character.

But "blindness in part has happened unto Israel till the fulness of the Gentiles be come in;" and nothing has contributed to the blindness of professed Christians so much as the notion of a distinct, immortal entity in man, called "the soul." This has turned off their eyes from the glory and importance of the resurrection; and just in that proportion, made them lose sight of Christ as a Life-giver; thus suppressing both the desire and love of his appearing Paul makes an important characteristic of those who are to receive a crown from the Lord, the righteous judge at that day. See 2 Tim. iv. 1, 8. Thus by the theory of natural immortality Christ is both robbed and dishonored; while man is filled with the serpent pride—"Ye shall be as God's;" only the serpent lie is improved on by affirming "Ye cannot die, ye *are* God's—as immortal as God himself." Such is the blasphemous result of "B's" theory.

Information Wanted.

1. How can you harmonize Rev. x. 6–7; xi. 15–18; 1 Thes. iv. 15, 16, 17, with the idea of Christ's coming a thousand years before the conflagration; as it is said, that at the beginning of the seventh trumpet, the mystery of God shall be finished: and time is to be no more; the time of the dead that they should be judged, and the wicked destroyed?

2. How do you reconcile James's exposition of Amos ix. 11, that the tabernacle of David was built at that time, as he quoted the text to prove that the Gentiles had a right to the privileges of the church, with the idea that it shall not be built till the second advent? B.

Response by the Editor.—To question "1," we reply—Nothing is said in either of the texts referred to, of the "conflagration." As to the "mystery of God," we might ask, what is it? and, how is it to be finished? The mystery—or secret—seems to be something which was hidden or sealed up, but is now to be opened: it was something "announced to the prophets." It is quite likely that Daniel is specially referred to. Daniel was directed to "shut up the words and seal the book, to the time of the end:" chap. xii. 4. At the time spoken of, John sees an angel come down from heaven who "had in his hand a little book open." The "time" for which the book had been sealed by Daniel, one of "the prophets," should continue no longer; the mystery, or secret was now to be unfolded; and of course, the darkness which hung over the prophecy, while sealed, was now to end or be finished. And this was *as* God had "declared" it should be; for, he had said, in the same verse, Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased," at "the time of the end" of the sealing of the book

Whether this be the true view or not, the work was to be "finished *as* God hath declared to his servants the prophets." So that we are to examine how it is to be done according to the testimony of the prophets. There we shall find clearly revealed that it is to be finished by a reign of Prince Messiah on the earth, under circumstances, and in a time, that never has yet been realized. As to the end of time, in the popular sense of that term, there is no such doctrine in the Bible; it is purely of human invention—an attach to "immortal soul;" neither having any foundation in the testimony of God.

The judgment of the dead, at the advent of Christ, does not import that all the dead will have a resurrection. It does, indeed, import the resurrection of God's "saints;" because then they are to be rewarded; and the destruction of them that destroy the earth may import no more than the cutting off of wicked oppressors alive at that time, as expressed Psa. lxxii, "He shall break in pieces the *oppressor*....he shall spare the poor and needy," etc.; see the whole of that Psalm.

To the "2nd" inquiry, we say—We do not understand James as asserting "that the tabernacle of David was built at that time," &c. His quoting the text in Amos ix. 11, "to prove that the Gentiles had a right to the privilege of the church," no more proves that the tabernacle of David was built at that time, than Peter's quoting Joel ii. 28–32, proves that all the "great and terrible" events embraced in the quotation were fulfilled at that time; see Acts ii. 16–20. Peter quotes that prophecy for a specific purpose, viz.: to prove that God had promised an unusual outpouring of the Spirit in the last days—that what was now witnessed was in agreement with prophecy, though all embraced in the prophecy did not then transpire; and much of it was then far in the future. So James, Acts xv. 14–17 quotes from Amos to show an "agreement" in the "words of the prophets," with the facts just stated by Paul, Barnabas, and Simeon, that God was, at that time, "visiting the Gentiles, to take out of them a people for his name." In quoting the prophets in justification of the work then going on among the Gentiles, James, like Peter in Acts ii., quotes much in connection, without affirming the then actual fulfilment of all said in that prophecy. His purpose was to show that God had clearly expressed his will, by the prophets, that the Gentiles should be made partakers of the blessings conferred through the Messiah: much of the prophecy remaining to be fulfilled at a future period.

That the Tabernacle of David cannot be built till the second advent of Messiah, appears clear to our mind, from the fact, that its rebuilding imports the re-establishment of David's throne, which has been overturned, and is to remain in that condition "till he come whose right it is," to whom God has promised it, and confirmed that promise with an oath.

Ignorance.—We have found persons, members of churches, who seemed as totally ignorant of the Scriptures as the Pagans. They do not pretend to read the Old Testament, but regard it as something that does not at all concern them; and as to the New, they think it presumption to attempt to understand it—that is a matter to be left to their minister: their church creed is the standard of their appeal, and they have no faith in the resurrection of the dead: they regard it as folly to talk of any such thing. They imagine their immortal souls are to receive some kind of vehicle which will answer the purpose of a body, but no resurrection. This is the legitimate fruit of the inherent immortality theory: it is making infidels of church members. Their teachers may cry, of our preaching, "infidelity," as much as they please; the fact is, they are leading or driving the members of their churches directly into the blackest infidelity; and unless they change their preaching, they will find their flocks swept away with the rising stream of atheism and infidelity that threatens to overwhelm Christendom. We sincerely pity the poor sheep who have so long been fed or starved on the theory of inherent immortality and its legitimate offsprings —going to heaven at death, and no resurrection.

A Trouble.—"I have a trouble about the identity of the raised. As you hold, it seems a new creation after the old type, and there could be two or ten thousand 'raised' as properly from the same type and identity. Can you throw light on this troublesome (not to me alone) point?"

The foregoing trouble makes us think of Nicodemus, who said, "How can these things be?" and of Paul's remark, "Some man will say, How are the dead raised up, and with what body do they [the dead] come?" Do such persons not "Err, not knowing the Scriptures nor the power of God?" No man can have more than one "identity." That he must have in the resurrection, or it is no resurrection at all. The word and truth of God are pledged to raise up the dead in Christ, "at the last day. Has God said it, and can He do it?" Only admit His omnipotence, and be satisfied that he has promised it, and faith will find no fears left of being raised "ten thousand" instead of the same one and identical person who fell asleep. If our troubled friend wishes us to go into philosophical speculations on the matter, we must leave that to the disbelievers in God's power, who have supplied an immortal soul as an excuse for their unbelief.

Western Mission.—No. 6.

FROM W. S. CAMPBELL.

Otto, Fulton Co., Ill., July 10, 1865.

We have just obtained Br. Leet's letter, stating that a tent is on the way for us. This has really gladdened our hearts. It is what we need. I trust we may find it very useful in work which we are called to perform. We are making some progress in bringing the light of immortality before the thought of the people of this county. Where we can get the people to think we can succeed in making converts to the faith and hope of the gospel, and it does appear that if we can not get people into the faith of the gospel, we do them but little good. There are many sects—many isms—much that will lead people to act in respect to this world, supposing, it may be, that thus, they are acting for the world to come; but only true faith in God will lead to a preparation for the world to come. Now, while we conclude that charity is a Christian virtue and duty, we believe that, really, the more sectarian a man is the less charity he will possess.

We believe, also, that it is a duty to *believe* what God has revealed. It is trifling with the work of God, his more important work of Redemption, to discredit what he has revealed, or lightly esteem what he has declared.

Again, it becomes sinful to conclude, as some will, that it makes no difference what we believe, so that we *do* what is about right. Or, again, to blow away about preaching doctrine as if *practical* preaching, so called, were designed to save men. As if there were any preaching without doctrine! All the rest is lecturing, exhorting, *talk*:—sometimes the merest twaddle. I admire the sentiment that is referred to Bishop Whately, that "the preaching that is without divine doctrine is no better than the moralizing of heathen philosophers."

What would become of the gospel, in the world, if it were not believed? And how would it ever be believed if only these preached it? The great trouble is that it has not been deemed important to believe the truth. It is thought to be necessary to believe something that will bring men into the church, and to feel a motive that will keep them there, and hence, the vast proportion either believe the *construction*, never looking for themselves, or they believe nothing at all. The greatest mistakes, should, therefore, be the necessary consequence. Stupendous errors are found in the church because they are found in men's minds, and hence, men believing, they know not what, will soon come to "worship, they know not what." I appeal to the candid, if it is not important to believe the doctrine of God, our Saviour, that we may know how to "worship acceptably"? Talk not to me, then, about the small consequence of faith in the real doctrine of scripture, or the virtue of doing something to worship, till you know what to do, which is to apprehend and appreciate the ground of faith; for faith just stands on evidence; and without it we cannot please God.

The great call to men upon the presentation of divine truth, the preaching of the gospel—is to believe. Believe: sweetly says the voice of reconciliation. Believe: urge the arguments of the gospel, coming with philosophical clearness upon the understanding that is open to conviction. Believe: thunders the waiting ministration, clothed with authority, as well as love; believe, lest the Life-giver is angry with the treatment of his beneficent plan, and your light sink in darkness! Believe! and here lies the great secret of the foundation, as laid for us. It is laid in Zion, "He that believeth shall not make haste." He will know where he stands. The rock will never move. He will stand upon it by his confidence.

The secret of our connection with Christ is faith in the truth which he, in the gospel, has enunciated. Thus coming, thus near we come *to* him, and the *spiritual* truly begins—"To know him is life enternal." Unbelief is condemnation. "But must a man believe all *you* do, to be saved?" I did not say that. Some will be required to believe more than they do now to exemplify the spirit and power of the gospel; let them *do* what they may. Probably, a man who has seen advanced truth, would not be justified, fully, to believe less. "Oh, we get them forward: you may theorize: we will talk *practically* and get them to Christ." True gospel theory, in the spirit and fear of Christ, is practical and full. The life and hope of the future, are true ground; embracing the terrors of the law of God, in a view that is reasonable: and hence, the plan, in a perfect and complete manifestation, comes to save those who believe; for it is to them, the power of God and the wisdom of God.

"But see how many were led to come forward and profess faith, and we did not preach doctrine. Oh, we urged them to come right along!" And did they come? And what kind of Christians were they? Did the stream rise above the fountain? Could they prove any better than the stocks to which they belonged? Does not the begetting always qualify the childship? And does not the word say that the *word* (applied by faith) is the begetting? How do they stand now? How many, that are reported converted by such means, are never to be found as afterwards faithful disciples, and consistent, intelligent Christians? "Degenerate plants of a strange vine!" You cannot hybrid Christ with Satan; if you seem to see a sickly flower you find no product. That true vine is a grape that never *buds* into the old, wild, tangled errors of the vine of earth! Make the tree good. "I am the true vine." Graft them into him.

One is reminded of the fable of the lioness and the cat. Pussy boasted of the number of her progeny, and was told by the other proud mother, that they were only cats. "But see how many I have, while you have but two," said puss. "But mine," replied the lioness, "are lions." When we see so much parade over converts that are professedly made without material, what can we expect of the product but that it will soon disappear? We see the old nature excited to act strangely, for a moment, then go back.

There may be more importance attached to these things than some people imagine. Error will seed and grow wherever it is left, and in every direction it springs up. The truth must be planted and cultivated to show a harvest. Then let us be assiduous in the application of the forces which God has committed to our charge, that we see, in the end, good wheat, grown under the power of the principles of salvation He has left us.

We fully believe, we have gained somewhat, in the work, by the meeting last Sunday. We had a better hearing than we expected. May the Lord give the word power and success. Amen.

Br. Campbell's Post Office address is at Otto, Fulton Co., Ills., at present.—Editor.

A Few Words Upon John vi. 39.

BY ELD. F. H. BURBANK.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

My attention was called to this text by Br. Wendell's article in this week's Herald, replying to Br. Seymour's exposition. I think, with Br. W., that the verses following the 39th, gives the correct exposition. In addition, to make a stronghold stronger, I will quote a few words from the Saviour's prayer to his Father, as recorded in John xvii. from the 6th verse, and onward.

"I have manifested thy name unto the men which thou gavest me *out of* the world; thine they were, and thou gavest them me; and *they* have kept thy word....I pray for *them*: I pray *not* for the *world*, but for them which thou hast given me....While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; (Judas) that the scripture might be fulfilled." "And this is the will of him that sent me, that every one that seeth the Son, and *believeth* on him, may have everlasting life: and I will raise him up at the last day."

Yours, searching the Scriptures.

Philadelphia, July 6, 1865.

The Cities of the Plain.

BY F. H. BURBANK.

Message of the angels to Lot. "We will *destroy* this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to *destroy* it." Gen. xix. 13.

"Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he *overthrew* those cities, and all the plain, *and all the inhabitants* of the cities, and that which grew upon the ground." Gen. xix. 24, 25.

The thirteenth verse is the threatening; the others, contain the fulfilment, or execution of the penalty. The cause of this terrible judgment, was the grevious sin of all the inhabitants, there not being ten righteous persons there.

All of the foregoing teaches that all those persons are destroyed, and *eternally destroyed*; hence, they can never have a resurrection. Peter says, in his 2 Ep. ii. 6, "Turning the cities of Sodom and Gomorrah into *ashes, condemned* them with an *overthrow*, making them *an ensample* unto those that after should live *ungodly*." Jude says, in the seventh verse of his epistle, "Even as Sodom and Gomorrah and the cities about them....are set forth for an example, suffering the *vengeance* of *eternal fire*." Christ says, Luke xvii. 29, 30, "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even *thus* shall it be in the day when the Son of man is (shall be) revealed."

There are several self-evident truths in connection with this subject. One is: the inhabitants of those cities did not die "the Adamic death," or "the first death," as some express it, (though such phrases are not to be found in the Bible) for Adam did not die by fire and brimstone."

Another: They died for their *own* sins. They had long been great sinners, and Jehovah's "goodness," "longsuffering," and forbearance, alone, had suspended the execution of his fierce anger upon them.

Another: As the end of the wicked is *destruction*, those cities have been visited with the threatened doom. They suffered destruction by "*eternal fire*; hence their destruction is an eternal destruction.

Finally, having been destroyed for their own sins, there is no necessity for their being raised again from the dead. A man cannot die a "second death" twice. If they have not suffered the penalty threatened, then the "example" amounts to nothing, and we are no wiser than before we read their history.

There is a passage in Matt. x. 15 which seems to contradict such conclusions. Christ had given instructions to his twelve apostles who were going out to preach the gospel, and says in that verse concerning those who would not receive them, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

Wakefield's translation of this verse reads, "Verily I say unto you it will be more tolera-

(some of whom, have been executed before;) a substitutionary sacrifice; a thousand years of binding of a literal satan; (in what kind of a pit?) the burning of the wicked on the New Earth; and the different set theories on prophecy: all of these, by one and another, and all around, and you never occupy the hobby seat! You might publish on eclipses in the attempt by astronomical science to establish a speculative bible point, from now till the end of time, and you would not then behold the beam that is in your eye. Now, some men seem to be growing old, for they join in the hue-and-cry of *the children* about "hobbies"—when they mean heresy; but know well, if they say that, they can be handled and dissected by this sword of truth. Let us have the same privelege which you claim for yourselves, and if you are not as greatly at fault as we, then hobby is not hobby.

Consistency, thou art an ancient jewel!

Otto, Ill.

Another Discovery at Jerusalem.

Everthing connected with the Holy City is of interest. We therefore gladly print the following which is extracted from a letter of the Rev. W. Baily, one of our missionaries at that station: "You will, perhaps, remember that nearly three years ago there was much said and written about the discovery of a spring near arch Ecce Homo. The Jews in particular flocked in great numbers to see it, until they were prevented by the Latins, who claimed it as their property. The Jews believed that the finding of this spring indicated that important events were nigh at hand, as one of their tradition says that 'previous to Messiah's appearance fountains and springs of water will be found in Jerusalem. Not believing this could be a spring, I did not at that time go see it; but last week I accompanied Dr. Chaplain and three or four others to examine it and a subterranean passage discovered at the same time by Mr. Picrotti, and I was not a little surprised to find it to be a veritable spring. There is a good body of water nearly two yards broad, four yards long, and about five feet deep. The water is somewhat blackish, similiar to that of Siloam, and it remains the same height throughout the year. The passage at the commencement of which lies this spring is certainly a very remarkable one, and of considerable size, so that it must surely have been something more than a sewer, as some have imagined, for it is well built, and is I should think, full twelve feet wide, and as about as many high, upwards of twenty-five yards of it have been explored, but not cleared, as it is still half filled with earth and rubbish. Some suppose it runs down from this point, the Ecce Homo Arch, to the site of the temple. On ascending the steps leading down to the spring, we were led aside, when half way up, and shown a substantial diece of old pavement which appeared to run onward beneath the foundation of the house; we were told these stones were a part of the pavement of the Via Dildrosa, immediately beneath the Ecce Homo Arch. They certainly bear marks of great antiquity, and I could not help feeling that it was very probable it was a part of that very pavement which our Saviour Himself had often trod. I must say that it is one of the most interesting things I have seen here. The school and Hospital of the Sisters of Zion are built over this site; two of the nuns very kindly conducted us over their building before taking us down to the spring, &c. They have a similiar establishment to that of the German Deaconesses—viz., a Girl's Boarding and Day school, and a Hospital for the reception of all persons, of any creed, who may apply for entrance. In the school we found about twenty healthy looking, clean, and neatly dressed girls, who appeared very cheerful and happy. French and Arabic appear the principal languages taught; they sung at our request a verse or two of a French hymn. I thought the whole establishment a superior one in arrangement and appearance; the largest and best in the city. Several English travelers I find, have visited it this year; amongst the number are Lady Herbert, her family and suite. We rejoice to day to have very evident signs of abundance of rain; there has been a long and serious drought and the showers now will indeed be a great blessing, not only in doing good to the parched ground and corn, but also in driving away the agues and fevers which a great many people are now beginning to suffer from."—*Israelite Indeed.*

The Graces: How Obtained.

Bro. Storrs:—The following extract from "Beecher's Life Thoughts," has so much truthfulness in it, and is so well calculated to correct the false impression many entertain in regard to the subject of which it treats, that I feel inclined to copy it for the benefit of those who have never read it. L. J. Beach.

Many people seem to imagine that God keeps a gracious apothecary's shop above, with faith, and meekness and humility, put up in bottles ready for purchasers; and as they could go into a perfumer's here below, and ask for this or that extract, so they can go to God and ask for this or that grace. Christian graces can never be obtained in this way. They must be the outgrowth of life. The prayer for graces will be answered; but God will make us work out each one with fear and trembling. The spire that almost touches the stars, does not rise isolated from the ground; beneath it and supporting it, is the massy substructure,—the cathedral of stone. So faith cannot soar to heaven alone; it must be the steeple and the spire of the whole life building."

The Herald of Life.

NEW YORK, JULY 19, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Curious Logic.

"The annihilation of the wicked is repulsive to the Christian. What comfort can there be to the dying Christian, in the idea that he is going to lie dormant until the resurrection: The very thought is repulsive. Paul said, 'I desire to depart, and to be with Christ, which is far better.' Can any one suppose that he believed that he should cease to exist? His desire was to be with Christ. And he evidently anticipated that he should be with him when he died. Can it be pretended that Stephen anticipated a fatal extinction of being, when he saw the heavens opened, and the Son of man on the right hand of God, and prayed, 'Lord Jesus, receive my spirit?' No. The dying Christian looks in faith, for an immediate union with Jesus. B."

This beats all the arguments ever urged by a "Christian!" The annihilation of the wicked "is repulsive to the Christian!" therefore, the wicked must be kept eternally alive in undescribable sufferings, cursing God and the Lamb! There is nothing repulsive in that, to *such* Christians as "B," it seems. Well, we do not envy him his sensibilities. Strange indeed that "B" should offer such an "objection" to "the annihilation of the wicked!" He must have forgotten what he was attempting to do, and so confounded the "state of the dead" with the subject of his discourse, or being barren of argument, threw in this "objection" to draw off attention, so that he might stir the "repulsive" feelings of Christians; who, it seems, he thinks, would much rather some unconverted wife, husband, father, brother, sister, mother, or child, would suffer the endless torment of fire and brimstone, and live to curse God and his Christ eternally, than that "the Christian" should sleep quietly from death to "the resurrection!"

But as "B" has left his text—"the annihilation of the wicked"—to preach a short sermon on the state of the dead, we will notice the sermon, though out of place. Will "B" tell us if it is "repulsive" to a "Christian" to die? That is, Is it generally so? Or, do they covet death? Do not tell us that some die triumphatly: that we know and admit. But is death that which Christians covet? or do they show the same desire to protract life as others, and use the same means for that end? If so, then death, itself, is "repulsive to the Christian." Because it is so, is that an argument to prove they do not and will not die! Just as good, and as forcible as that of "B," that they will not "lie dormant," or sleep "till the resurrection." The fact is, our Lord made his followers no promise that they should be with him at death; but he did promise again and again, "I will raise him up at the last day:" see John vi. 39, 40, 44, 54. It was the resurrection at Christ's return "*from* heaven" that was the great theme of comfort to the New Testament saints, and not an imaginary "going to heaven at death." No such expression ever occurs in the teaching of Christ or his apostles. On the contrary, Paul himself expressly declares—"If the dead rise not, then is not Christ raised;....then they also which are fallen asleep in Christ are perished;" and "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" see 1 Corth. xv. 16–18, 32; and Peter declares, on the day of Pentecost while speaking under the immediate influence of the Holy Spirit, "David is *not* ascended into the heavens;" though he had been dead several hundred years. Old and New Testament saints all deprecate death as something "repulsive" and undesirable; and not one of the New Testament saints express the desire to die; but speak of it as just the reverse, though they sustain themselves in view of it by the hope of Christ's *return* from heaven and the resurrection at that day. Paul thus speaks, 2 Corth. i. 8–10, "We despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death," &c. We see here in what light Paul viewed death, and that the only sustaining hope in view of it was that God would raise him from the dead.

In the Epistle from which "B" has quoted Paul's "desire," that apostle speaks of death on this wise—"Epaphroditus was sick nigh unto death; but God had mercy on him," &c., chap. ii. 25–27. Now, did Paul in one and the same Epistle tell the Philippians that he himself desired to die, and that it was a mercy in God not to let Epaphroditus die? Was Paul so selfish as to wish for himself death, and would esteem it "far better" to die than to live, and yet unwilling that his brother, Epaphroditus, should share with him in the bliss of being dead? and say, that "God had mercy on him" and would not let him die? Was Paul the Apostle such a man? Was he such a stupid being as to pronounce it "far better" to die in one breath, and in the next, to affirm it was God's mercy to Epaphroditus that he did not die?

Whatever Paul meant by the term "depart"—quoted by "B"—he did not mean by it, "to die:" for Paul, nor any other man, under the dictation of the Spirit of God, ever expressed the idea that it was a blessing to die. Death is the great curse resting on the race of Adam. Christ, the second Adam, came to redeem us from this curse; and in doing it he was "made a curse for us:" see Gal. iii. 13. Jesus died, came under the curse—"that he might redeem us from the curse of the law"—which was death. This redemption is not attained till the resurrection. If Paul had died, and been conscious after he was dead, he would not have "been with Christ" in that state, for Christ our High Priest has gone "into the holy place, the holiest of all"—"into heaven itself, now to appear in the presence of God for us;" see Heb. ix. 8, 12, 24. In that place the "high priest went alone," and "no man" was permitted to be present or enter there while the "High Priest" continued to occupy that position. Compare Lev. xvi. 17, with Heb. ix. 7 to the end of the chapter, and we shall see that the idea of dead saints entering "into heaven itself"—to "be with Christ" there—is anti-scriptural, and the height of presumption; Paul had no such idea, nor did he express such an one.

Whatever his "desire" might be, he had no expectation of such an occurrence; and therefore had no such hope: for desire and expectation must be combined to make hope. "The dying Christian" therefore does not "look in faith" for such an event. The "traditions of men" may have led the dying Christian to expect an immediate entrance "into heaven itself" at death; and so many have been led by like traditions to expect they should take Purgatory on their way; and one has just as much foundation in truth as the other. The Bible teaches no such doctrine as either. Not one solitary promise is there found from Gen. to Rev. that any man shall enter into heaven at death. That the Christian may look for "an immediate union with Jesus," when dying, we can admit, though not in the sense of "B." The period from death to the resurrection, to the dead, is no more than the tick of a watch: time to them is annihilated. To them the moment of their death is the instant of their resurrection. In this there is nothing "repulsive" to the well instructed Christian: far otherwise. The notion of a fancied something, called the soul, floating somewhere in undefined regions, without any substantial form, and living thousands of years, doing they know not what, or waiting to be again "reunited" to the body it cast off, and which the living are taught to believe is an incumbrance, is no "comfort" to an intelligent Christian, but is the very thing, of all others, that might fitly be accounted "repulsive." Such a halfway house, or residence, where all the sorrows and sufferings of friends and fellow Christians left behind would be witnessed for years or centuries, has no charms in it, to say nothing of its unscriptural character.

But "blindness in part has happened unto Israel till the fulness of the Gentiles be come in;" and nothing has contributed to the blindness of professed Christians so much as the notion of a distinct, immortal entity in man, called "the soul." This has turned off their eyes from the glory and importance of the resurrection; and just in that proportion, made them lose sight of Christ as a Life-giver; thus suppressing both the desire and love of his appearing Paul makes an important characteristic of those who are to receive a crown from the Lord, the righteous judge at that day. See 2 Tim. iv. 1, 8. Thus by the theory of natural immortality Christ is both robbed and dishonored; while man is filled with the serpent pride—"Ye shall be as God's;" only the serpent lie is improved on by affirming "Ye cannot die, ye *are* God's—as immortal as God himself." Such is the blasphemous result of "B's" theory.

Information Wanted.

1. How can you harmonize Rev. x. 6–7; xi. 15–18; 1 Thes. iv. 15, 16, 17, with the idea of Christ's coming a thousand years before the conflagration; as it is said, that at the beginning of the seventh trumpet, the mystery of God shall be finished: and time is to be no more; the time of the dead that they should be judged, and the wicked destroyed?

2. How do you reconcile James's exposition of Amos ix. 11, that the tabernacle of David was built at that time, as he quoted the text to prove that the Gentiles had a right to the privileges of the church, with the idea that it shall not be built till the second advent? B.

Response by the Editor.—To question "1," we reply—Nothing is said in either of the texts referred to, of the "conflagration." As to the "mystery of God," we might ask, what is it? and, how is it to be finished? The mystery—or secret—seems to be something which was hidden or sealed up, but is now to be opened: it was something "announced to the prophets." It is quite likely that Daniel is specially referred to. Daniel was directed to "shut up the words and seal the book, to the time of the end:", chap. xii. 4. At the time spoken of, John sees an angel come down from heaven who "had in his hand a little book open." The "time" for which the book had been sealed by Daniel, one of "the prophets," should continue no longer; the mystery, or secret was now to be unfolded; and of course, the darkness which hung over the prophecy, while sealed, was now to end or be finished. And this was *as* God had "declared" it should be; for, he had said, in the same verse, Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased," at "the time of the end" of the sealing of the book

Whether this be the true view or not, the work was to be "finished *as* God hath declared to his servants the prophets." So that we are to examine how it is to be done according to the testimony of the prophets. There we shall find clearly revealed that it is to be finished by a reign of Prince Messiah on the earth, under circumstances, and in a time, that never has yet been realized. As to the end of time, in the popular sense of that term, there is no such doctrine in the Bible: it is purely of human invention—an attach to "immortal soul;" neither having any foundation in the testimony of God.

The judgment of the dead, at the advent of Christ, does not import that all the dead will have a resurrection. It does, indeed, import the resurrection of God's "saints;" because then they are to be rewarded; and the destruction of them that destroy the earth may import no more than the cutting off of wicked oppressors alive at that time, as expressed Psa. lxxii, "He shall break in pieces the *oppressor*....he shall spare the poor and needy," etc.; see the whole of that Psalm.

To the "2nd" inquiry, we say—We do not understand James as asserting "that the tabernacle of David was built at that time," &c. His quoting the text in Amos ix. 11, "to prove that the Gentiles had a right to the privilege of the church," no more proves that the tabernacle of David was built at that time, than Peter's quoting Joel ii. 28–32, proves that all the "great and terrible" events embraced in the quotation were fulfilled at that time; see Acts ii. 16–20. Peter quotes that prophecy for a specific purpose, viz.: to prove that God had promised an unusual outpouring of the Spirit in the last days—that what was now witnessed was in agreement with prophecy, though all embraced in the prophecy did not then transpire; and much of it was then far in the future. So James, Acts xv. 14–17 quotes from Amos to show an "agreement" in the "words of the prophets," with the facts just stated by Paul, Barnabas, and Simeon, that God was, at that time, "visiting the Gentiles, to take out of them a people for his name." In quoting the prophets in justification of the work then going on among the Gentiles, James, like Peter in Acts ii., quotes much in connection, without affirming the then actual fulfilment of all said in that prophecy. His purpose was to show that God had clearly expressed his will, by the prophets, that the Gentiles should be made partakers of the blessings conferred through the Messiah: much of the prophecy remaining to be fulfilled at a future period.

That the Tabernacle of David cannot be built till the second advent of Messiah, appears clear to our mind, from the fact, that its rebuilding imports the re-establishment of David's throne, which has been overturned, and is to remain in that condition "till he come whose right it is," to whom God has promised it, and confirmed that promise with an oath.

Ignorance.—We have found persons, members of churches, who seemed as totally ignorant of the Scriptures as the Pagans. They do not pretend to read the Old Testament, but regard it as something that does not at all concern them; and as to the New, they think it presumption to attempt to understand it—that is a matter to be left to their minister: their church creed is the standard of their appeal, and they have no faith in the resurrection of the dead: they regard it as folly to talk of any such thing. They imagine their immortal souls are to receive some kind of vehicle which will answer the purpose of a body, but no resurrection. This is the legitimate fruit of the inherent immortality theory: it is making infidels of church members. Their teachers may cry, of our preaching, "infidelity," as much as they please; the fact is, they are leading or driving the members of their churches directly into the blackest infidelity; and unless they change their preaching, they will find their flocks swept away with the rising stream of atheism and infidelity that threatens to overwhelm Christendom. We sincerely pity the poor sheep who have so long been fed or starved on the theory of inherent immortality and its legitimate offsprings—going to heaven at death, and no resurrection.

A Trouble.—"I have a trouble about the identity of the raised. As you hold, it seems a new creation after the old type, and there could be two or ten thousand 'raised' as properly from the same type and identity. Can you throw light on this troublesome (not to me alone) point?"

The foregoing trouble makes us think of Nicodemus, who said, "How can these things be?" and of Paul's remark, "Some man will say, How are the dead raised up, and with what body do they [the dead] come?" Do such persons not "Err, not knowing the Scriptures nor the power of God?" No man can have more than one "identity." That he must have in the resurrection, or it is no resurrection at all. The word and truth of God are pledged to raise up the dead in Christ, "at the last day. Has God said it, and can He do it?" Only admit His omnipotence, and be satisfied that he has promised it, and faith will find no fears left of being raised "ten thousand" instead of the same one and identical person who fell asleep. If our troubled friend wishes us to go into philosophical speculations on the matter, we must leave that to the disbelievers in God's power, who have supplied an immortal soul as an excuse for their unbelief.

Western Mission.—No. 6.

FROM W. S. CAMPBELL.

Otto, Fulton Co., Ill., July 10, 1865.

We have just obtained Br. Leet's letter, stating that a tent is on the way for us. This has really gladdened our hearts. It is what we need. I trust we may find it very useful in work which we are called to perform. We are making some progress in bringing the light of immortality before the thought of the people of this county. Where we can get the people to think we can succeed in making converts to the faith and hope of the gospel, and it does appear that if we can not get people into the faith of the gospel, we do them but little good. There are many sects—many isms—much that will lead people to act in respect to this world, supposing, it may be, that thus, they are acting for the world to come; but only true faith in God will lead to a preparation for the world to come. Now, while we conclude that charity is a Christian virtue and duty, we believe that, really, the more sectarian a man is the less charity he will possess.

We believe, also, that it is a duty to *believe* what God has revealed. It is trifling with the work of God, his more important work of Redemption, to discredit what he has revealed, or lightly esteem what he has declared.

Again, it becomes sinful to conclude, as some will, that it makes no difference what we believe, so that we *do* what is about right. Or, again, to blow away about preaching doctrine as if *practical* preaching, so called, were designed to save men. As if there were any preaching without doctrine! All the rest is lecturing, exhorting, *talk*—sometimes the merest twaddle. I admire the sentiment that is referred to Bishop Whately, that "the preaching that is without divine doctrine is no better than the moralizing of heathen philosophers."

What would become of the gospel, in the world, if it were not believed? And how would it ever be believed if only these preached it? The great trouble is that it has not been deemed important to believe the truth. It is thought to be necessary to believe something that will bring men into the church, and to feel a motive that will keep them there, and hence, the vast proportion either believe the *construction*, never looking for themselves, or they believe nothing at all. The greatest mistakes, should, therefore, be the necessary consequence. Stupendous errors are found in the church because they are found in men's minds, and hence, men believing, they know not what, will soon come to "worship, they know not what." I appeal to the candid, if it is not important to believe the doctrine of God, our Saviour, that we may know how to "worship acceptably"? Talk not to me, then, about the small consequence of faith in the real doctrine of scripture, or the virtue of doing something to worship, till you know what to do, which is to apprehend and appreciate the ground of faith; for faith just stands on evidence; and without it we cannot please God.

The great call to men upon the presentation of divine truth, the preaching of the gospel—is to believe. Believe: sweetly says the voice of reconciliation. Believe: urge the arguments of the gospel, coming with philosophical clearness upon the understanding that is open to conviction. Believe: thunders the waiting ministration, clothed with authority, as well as love; believe, lest the Life-giver is angry with the treatment of his beneficent plan, and your light sink in darkness! Believe! and here lies the great secret of the foundation, as laid for us. It is laid in Zion, "He that believeth shall not make haste." He will know where he stands. The rock will never move. He will stand upon it by his confidence.

The secret of our connection with Christ is faith in the truth which he, in the gospel, has enunciated. Thus coming, thus near we come *to* him, and the *spiritual* truly begins—"To know him is life enternal." Unbelief is condemnation. "But must a man believe all *you* do, to be saved?" I did not say that. Some will be required to believe more than they do now to exemplify the spirit and power of the gospel; let them *do* what they may. Probably, a man who has seen advanced truth, would not be justified, fully, to believe less. "Oh, we get them forward: you may theorize: we will talk *practically* and get them to Christ." True gospel theory, in the spirit and fear of Christ, is practical and full. The life and hope of the future, are true ground; embracing the terrors of the law of God, in a view that is reasonable: and hence, the plan, in a perfect and complete manifestation, comes to save those who believe; for it is to them, the power of God and the wisdom of God.

"But see how many were led to come forward and profess faith, and we did not preach doctrine. Oh, we urged them to come right along!" And did they come? And what kind of Christians were they? Did the stream rise above the fountain? Could they prove any better than the stocks to which they belonged? Does not the begetting always qualify the childship? And does not the word say that the *word* (applied by faith) is the begetting? How do they stand now? How many, that are reported converted by such means, are never to be found as afterwards faithful disciples, and consistent, intelligent Christians? "Degenerate plants of a strange vine!" You cannot hybrid Christ with Satan; if you seem to see a sickly flower you find no product. That true vine is a grape that never *buds* into the old, wild, tangled errors of the vine of earth! Make the tree good. "I am the true vine." Graft them into him.

One is reminded of the fable of the lioness and the cat. Pussy boasted of the number of her progeny, and was told by the other proud mother, that they were only cats. "But see how many I have, while you have but two," said puss. "But mine," replied the lioness, "are lions." When we see so much parade over converts that are professedly made without material, what can we expect of the product but that it will soon disappear? We see the old nature excited to act strangely, for a moment, then go back.

There may be more importance attached to these things than some people imagine. Error will seed and grow wherever it is left, and in every direction it springs up. The truth must be planted and cultivated to show a harvest. Then let us be assiduous in the application of the forces which God has committed to our charge, that we see, in the end, good wheat, grown under the power of the principles of salvation He has left us.

We fully believe, we have gained somewhat, in the work, by the meeting last Sunday. We had a better hearing than we expected. May the Lord give the word power and success. Amen.

Br. Campbell's Post Office address is at Otto, Fulton Co., Ills., at present.—Editor.

A Few Words Upon John vi. 39.

BY ELD. F. H. BURBANK.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

My attention was called to this text by Br. Wendell's article in this week's Herald, replying to Br. Seymour's exposition. I think, with Br. W., that the verses following the 39th, gives the correct exposition. In addition, to make a stronghold stronger, I will quote a few words from the Saviour's prayer to his Father, as recorded in John xvii. from the 6th verse, and onward.

"I have manifested thy name unto the men which thou gavest me *out of* the world; thine they were, and thou gavest them me; and *they* have kept thy word....I pray for *them*: I pray *not* for the *world*, but for them which thou hast given me....While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; (Judas) that the scripture might be fulfilled." "And this is the will of him that sent me, that every one that seeth the Son, and *believeth* on him, may have everlasting life: and I will raise him up at the last day."

Yours, searching the Scriptures.

Philadelphia, July 6, 1865.

The Cities of the Plain.

BY F. H. BURBANK.

Message of the angels to Lot. "We will *destroy* this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to *destroy* it." Gen. xix. 13.

"Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he *overthrew* those cities, and all the plain, *and all the inhabitants* of the cities, and that which grew upon the ground." Gen. xix. 24, 25.

The thirteenth verse is the threatening; the others, contain the fulfilment, or execution of the penalty. The cause of this terrible judgment, was the grevious sin of all the inhabitants, there not being ten righteous persons there.

All of the foregoing teaches that all those persons are destroyed, and *eternally destroyed*; hence, they can never have a resurrection. Peter says, in his 2 Ep. ii. 6, "Turning the cities of Sodom and Gomorrah into *ashes, condemned* them with an *overthrow*, making them *an ensample* unto those that after should live *ungodly*." Jude says, in the seventh verse of his epistle, "Even as Sodom and Gomorrah and the cities about them....are set forth for an example, suffering the *vengeance* of *eternal fire*." Christ says, Luke xvii. 29, 30, "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even *thus* shall it be in the day when the Son of man is (shall be) revealed."

There are several self-evident truths in connection with this subject. One is: the inhabitants of those cities did not die "the Adamic death," or "the first death," as some express it, (though such phrases are not to be found in the Bible) for Adam did not die by fire and brimstone."

Another: They died for their *own* sins. They had long been great sinners, and Jehovah's "goodness," "longsuffering," and forbearance, alone, had suspended the execution of his fierce anger upon them.

Another: As the end of the wicked is *destruction*, those cities have been visited with the threatened doom. They suffered destruction by "*eternal fire*; hence their destruction is an eternal destruction.

Finally, having been destroyed for their own sins, there is no necessity for their being raised again from the dead. A man cannot die a "second death" twice. If they have not suffered the penalty threatened, then the "example" amounts to nothing, and we are no wiser than before we read their history.

There is a passage in Matt. x. 15 which seems to contradict such conclusions. Christ had given instructions to his twelve apostles who were going out to preach the gospel, and says in that verse concerning those who would not receive them, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

Wakefield's translation of this verse reads, "Verily I say unto you it will be more tolera-

ble for Sodom and Gommorrah in a day of punishment, than for that city." His note on the passage I also transcribe. "EN EMERA KRISEOS, in a day of punishment, vengeance, or trial. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of *general* judgment. All that our Saviour intends to say is, that, when the *temporal calamaties* of that place come upon it, they will be more severe than even those of *Sodom and Gomorrah*. See this phrase employed in precisely the same meaning by the LXX in Prov. vi. 34, where instead of KRISEOS, *Aquila* and *Theodotion* have ENDIKESEOS: Isaiah xxxiv 8, and my *Commentary* on this place. Our Saviour, I apprehend, had *Jerusalem* principally in view in this declaration."

Adam Clarke, on this passage writes as follows: "(*In the day of judgment*) or, punishment, —KRISEOS. Perhaps not meaning *the day of general judgment*, nor the day of the *destruction of the Jewish state* by the *Romans*; but *a* day in which God should send *punishment* on that particular city, or on that person, for their crimes. So the *day of judgment of Sodom and Gomorrah*, was the time in which the Lord destroyed them by fire and brimstone from the Lord out of heaven."

My convictions are, that Wakefield and Clarke are right, from the fact, that, (in my judgment,) there would not be much force in the Saviour's comparison, if he had not referred to the terrible visitation of God's wrath upon those who had been overthrown. He might have selected some other cities, if his purpose was other than what we have stated, but his reference to Sodom and Gomorrah, is, I believe, specially on the account of the visitation of God upon them. They are an "example." Their sins brought upon them "sudden destruction" and not one escaped.

Yours, searching the Scriptures.

Philadelphia, July, 11,1865.

A Stranger in a Quandary.

NEW YORK, July 17, 1865.

EDITOR OF THE HERALD OF LIFE, *Sir:*—Yesterday I went to hear a discussion between "Orthodox Christianity, as opposed to Spiritualism;" and to my great surprise I heard some who advocate your views opposing both Spiritualism and Orthodox Christianity. Now sir, it is evident that the Chairman does not know the laws of debate, else he would not have allowed such things. Not one of the speakers was in order. Were I a believer in Spiritualism, I should have thought the speakers were void of flesh and blood as they were of sense. It would be a most amusing thing were I to demonstrate how far away from the subject the speakers were, and how much trash was paraded as argument. Again, it would be very distressing to a godly mind to hear how the scriptures, those channels of truth, comfort and joy, were handled; but these things are not to your purpose, so I forbear. What I wish to say is, that it is unfair of your people to come to propogate their opinions at a strange meeting. If they wish a discussion on their particular opinions, let them get up one for that purpose. I confess I should much like to hear one well conducted discussion on your particular views, provided it be in the fear of God. I am a stranger here and know not where you meet, else I should long ago have gone to hear for myself, what I have heard about you in a very distant land. That you have some truth, I fully believe; but that it is drowned in a sea of untruth, I also believe until convinced to the contrary from the word of life.

I have been engaged in Religious debates with Heathen, Mohametans, Jews, Romanists, and Infidels in other parts of the world; and if what I heard yesterday is a fair specimen of a medium class of debates in America, then the standard is very low indeed.

I remain Sir, yours, PHILALETHUS.

REMARKS BY THE EDITOR.—We give place to the foregoing, because it is a respectful address by a stranger, who seems to be in a strange land. Of the "discussion" to which he refers, we know nothing beyond his statement. He complains of some advocating our views interfering in the discussion. We are sorry to hear that, and somewhat doubt if any well instructed person, holding our views had the ill manners to take part in a discussion to which he was not invited; but if so, we pray them not to intrude in such manner again. The truths we hold are too precious to be trifled with any where, and should not be thrust on parties met for discussion without invitation.

If our friend "PHILALETHUS" wishes a discussion of the question, Is there any future life, for any man, except by a union with Christ? he can probably be accommodated on due notice. We have no fears to "debate" that question with any respectable man; and he would probably soon become satisfied he was not "debating with Heathen, Mohametans, Jews, Romanists, nor Infidels," but men who would hold an opponent to the Bible testimony.

THE BENEVOLENCE OF NEANDER.—Neander's love of his fellow men, and especially of good men, was ever active and self-sacrificing. His charities were unbounded. He allowed his sister to manage his domestic affairs, according to her pleasure; but in regard to his charities he was most decided. He would suffer none to interfere here; and of the amount of his givings, he would never render an account. Vast multitudes were benefitted by him, the particulars of which will never be known. One example may be given as a specimen. During the illness of a student, which proved to be fatal, he was unable to obtain all that was necessary in this condition. A friend went to Neander and informed him of his state. As he was entering into details, Neander suddenly interrupted him, and inquired how much was needed? The friend named the sum. Neander wrung his hands in agony; he had no money at his command. He paced the room, glancing eagerly at his books. At length he stopped before a large volume, splendidly bound, one of the most valuable books in his library; and the most precious, as but few had been printed, and distributed by the author among his friends. He seized the book, put it into the hands of the student, and said, "I have no money, but take this, and try to sell it. Do it secretly, I beg; nobody must know it."—*I. Indeed.*

Question.

Something more than two yeas ago the following was sent to another paper, the inquirer honestly seeking for a correct understanding of the word of God. For some reason, no notice was taken of it; therefore no light was elicited. Perhaps some interested in the Herald of Life may be able to give us the desired information.

LOUISA J. BEACH.

QUES.—The Apostle Peter, 2 Pet. ii. 10, and Jude, 8, speak of a class of persons to be found in the last days, judging from the connection, who, with other characteristics, were to "despise government, or dominion, and speak evil of dignities." Has this prophecy ever been fulfilled? If so, by whom?

ANS.—We think it has, at least, had a remarkable fulfilment in this country in the last four years. "By whom" can be seen to any one with their eyes open; but we might be "personal" if more definite in our answer.

The Believer's Portion.

"The Lord is my portion, saith my soul." Then, why art thou cast down and desponding, O child of God! Though bereaved, impoverished, afflicted; though a proud, ungodly world look with scorn and contempt upon thee and thy portion; and even thine own brethren turn coldly from thee, and forsake thee in thy poverty and casting down. Still if thou canst say "The Lord is my portion," what more canst thou desire?

Compare thy portion with his who contemneth thee. Has he riches? They are "uncertain riches." They make themselves wings and fly away. Thine are "durable riches," "true riches," everlasting riches. Has he friends? How often are his friendships "but a name!" Thy friend sticketh closer than a brother; his love many waters cannot quench, no floods drown. Has he honor and power, spreading himself like a green bay-tree? How soon will it be said of him, "Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found." Of earth's most prospered, most honored, most exalted ones, it is written, "Surely, thou didst set them in slippery places. How are they cast down in a moment!" But the portion of Jacob is not so. "The mercy of the Lord is from everlasting to everlasting upon them that fear him."

If earth can offer thee no portion to be compared with thine, where wilt thou go to seek a better one? Are the most highly favored of God's children on earth those who bask in the sunshine, whilst in sackcloth and ashes thou sittest in darkness? Their prosperity often eclipses their portion, whilst thou hast no such interposing obstacle. They lose far more than they gain; their affections are divided, their portion loses its value, whilst thine eye is steadily fixed, and thy portion is constantly magnifying in thine estimation. Surely, thou wouldst not exchange even thy present condition for theirs.

Go ask the angelic hosts,—those glorified and exalted beings who surround the throne of God; ask Gabriel and his companionship of archangels who stand in the presence of God, if in the countless ages of their being and the infinite extent of their researches throughout all God's dominions, one of all their innumerable host has found a portion better than thine.

Take one flight more, infinitely higher still, and, as-with profoundest awe and reverence, you bow before the dread Majesty of the universe, ask Him who is thy Portion, if in all his dominions, among all the exalted intelligences who inhabit them, or his whole universe combined, even, He has a portion superior to thine—even his own blessed self.

Child of God! has one united response come back from all thy inquiries: "No portion like God!—no portion but God!" Then cease thy sorrow, thy complaint and go on thy way rejoicing, singing aloud: "The Lord is my portion, saith my soul; therefore will I hope in him."—*Selected.*

The Jew and his Influence Everywhere.

The Jews are the miracle of nations. Hated, "scattered and peeled," yet power attends them, and they have always had a great influence upon the brain and exchequer of the kingdoms. In his re-written "History of the Jews," Milman, speaking of the Jewish blood, observes:

That blood was as ineffaceable both in Spain and Portugal as negro blood in the United States; the pure red of Princes, even of kings, was tainted. The shrewd Venetian ambassador, in the reign of Philip II., observing how deeply the priesthood, as well as the laity, was polluted with Jewish blood, doubted whether their Christianity was more pure than their descent. And as late as toward the close of the last century it is told of Pombal that the king of Portugal proposed to issue an edict that all who were descended from Jews should wear a yellow cap. Pombal appeared in the council with three yellow caps. The king demanded the meaning of the strange accoutrement: "One is for your Majesty, one for the Grand Inquisitor, one for myself."

It is not difficult to guess that Mr. Milman was a papist, else he would not have used the word *polluted*. We think, if a pollution of blood took place it was that of the Jews; for even Philip the second of Spain or the king of Portugal could not boast of such pure blood than the poorest of their Jewish subjects. For it is a fact that all these mighty kings and emperors of Europe are descendents of some daring highwaymen who gradually swung themselves up into knights, then counts or dukes and finally assumed the title of king or emperor. LEDERER.

The Infidel's Sermon to the Pirates.

A native of Sweden, who had imbibed infidel views had occasion, to go from one port to another in the Baltic Sea. When he came to the place whence he expected to sail the vessel was gone. On inquiring he found a fishing boat going the same way, in which he embarked.

After being sometime out at sea, the men observing that he had several trunks and chests on board, concluded that he must be very rich, and therefore agreed among themselves to throw him overboard. This he heard them express, which gave him great uneasiness. However, he took occasion to open one of his trunks, which contained some books. Observing this, they remarked among themselves that it was not worth while to throw him into the sea, as they didn't want any books, which they supposed was all the trunks contained. They asked him if he was a priest. Hardly knowing what reply to make them, he told them that he was; and at this they seemed much pleased, and said that they would have a sermon on the next day as it was the Sabbath.

This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for any one to be, as he knew very little of the Scriptures; neither did he believe in the inspiration of the Bible.

At length they came to a small rocky island, perhaps a quarter of a mile in circumference, where was a company of pirates who had chosen this little sequestered spot to deposit their treasures. He was taken to a cave and introduced to an old woman, to whom they remarked they were to have a sermon preached the next day. She said she was glad of it, for she had not heard the word of God for a great while.

His was a trying case, for preach he must; still he knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts he passed a sleepless night, and in the morning his mind was not settled on anything. To call upon God, whom he believed to be inaccessible, was altogether vain. He could devise no way whereby he might be saved. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but could not even think of a single sentence.

When the appointed time for the service arrived, he entered the cave, where he found the men assembled. There was a seat prepared for him, and a table and a Bible on it. They sat for the space of half an hour in profound silence, and even then the anguish of his soul was greater than human nature was capable of enduring. At length these words came to his mind:

"Verily, there is a reward for the righteous; verily there is a God that judgeth in the earth."

He arose and delivered them; then other words presented themselves, and so on, until his understanding became opened, and his heart enlarged in a manner astonishing to himself. He spoke on subjects suited to their condition; the rewards of the righteous the judgments of the wicked, the necessity of repentance, and the importance of change of life. The matchless love of God to the children of men had such a wonderful effect on the minds of these wretched beings that they were melted into tears.

Nor was he less astonished at the unbounded goodness of Almighty God in thus interposing to save his spiritual as well as his natural life; and well might he exclaim, "This is the Lord's doing, and marvelous in our eyes."

Under a deep sense of God's goodness, his heart became filled with thankfulness, which it was out of his power to express. What a marvelous change was thus suddenly bro't about by divine interposition! He who a little while before disbelieved in communion with God, became as humble as a little child; and they who were so lately meditating on his death, now were filled with love and good will towards each other, particularly towards him manifesting kindness, and willing to render him all the assistance in their power.

The next morning they fitted out one of their vessels and conveyed him whither he desired. From that time he became a changed man; from being a slave to the influence of infidelity, he was brought to be a sincere believer in the power and efficacy of the truth as it is in Jesus.

A LINE OUT OF PLACE.—In our last week's issue one line got by some mishap out of place and makes strange reading. It is in the first column, on the first page. The fourth line from the bottom should be placed above the two next over it. It will then read "If there be any such fire, it may be prepared for the general conflagration; but after the general conflagration we are assured, there will be a 'new heavens and a new earth wherein dwelleth righteousness,' and consequently there can be no such place as hell."

We seldom make these corrections, if errors occur, as our readers, for the most part, readily discover such mistakes and rectify them themselves.

Salt as an Article of Food.

BY MRS. B. PARKS.

I noticed in your last issue an article entitled, "Salt is Good," containing some of Prof. Johnson's reasons for holding salt to be necessary for the human system, also, some ideas from J. S. White, the writer, and a concluding remark by the Editor.

We will not object to the argument of Prof. Johnson in regard to the necessity of salt in the human organization, perhaps man cannot exist without it; but we cannot agree with him in the use of it in its mineral form. We are not prepared to accept his statement, that feeding culprits on saltless food has been the cause of horrible deaths. We call for his evidence; "it is said," will not satisfy an inquiring mind. We have heard these things from time to time but are still skeptical for the reason that sufficient evidence has not been given. We have seen statements to the contrary that it was not for the lack of salt but on account of their being fed with *mouldy wormy bread.*

The Prof. says: "Fifty seven per cent of the saline matter of the blood consists of common salt." Does he mean that this proportion is found in the blood, or that this is the necessary amount that the blood should contain? The fact that salt is discharged every day through the skin and kidneys, proves nothing, as these are the avenues through which nature always rids herself of foreign or waste matter.

J. S. White says: "If salt is in its nature injurious, God never would have required holy men to salt meat and then eat it." Did God ever require holy men to salt meat and then eat it? If he did please give the facts. Mr. White says: "He has never been acquainted with the diet of any person in common health who did not eat more or less salt." He also suggests the idea of "some one trying the experiment for twelve months." I hope he may be induced to try the experiment himself.

Now, I believe if there is salt enough in the soil, there will be a sufficient quantity contained in vegetation, and we shall have no occasion for supplying it in a mineral form, any more than lime which is found in a greater proportion in the human organization than salt; composing nearly all of the bony structure. Why not eat lime in its mineral form with our food? also, iron? I believe all accounts from Japan on this subject to be, that its millions of inhabitants have never known the use of salt with food.

I will say for the benefit of those who are desirous of having the experiment tried, that it has been tried; not for twelve months only; but for thirty months. My husband and myself, two and a half years ago, abandoned the use of salt; also spices, animal food, and stimulants of all kinds, and have not used them since. I do my own cooking, and know there has not been a grain of salt used in preparing our food during that time. We do not use corned beef, mince pie, or any pie having the crust shortened with the fat of swine; should no more think of using such pies *as food*, than of entering a house where all its inmates were sick with small-pox in order to breathe pure air.

When we left off using the articles named my husband had very poor health, felt that his life was in danger and that something must be done. This is all we did. His health has very much improved; instead of a pale, sickly countenance, which he had always before had, he has rosy cheeks and every appearance of health; weighing from ten to fifteen pounds more than formerly. My health is perfectly good.

These are facts. I pen them for your consideration. We do not attribute all this change to the abandonment of salt alone; but, to all things combined, as we use graham bread and other articles in their more simple form! We can say from our own experience, *that man can live and enjoy perfect health, without the use of salt in a mineral form.*

We are not the only ones who have tried it; others can witness to the same; but we will only speak for ourself, and let others do the same. If any one after reading this should desire more extensive information than can be obtained by writing, if you will call at No. 11 Fay St., Utica, N. Y., we will be pleased to favor you with such information, also a dinner prepared without salt, if you should prefer it.

Utica, N. Y., July 10, 1865.

REMARKS BY THE EDITOR.—We have now given two articles on the use of salt in food; about as much probably as is profitable; yet we think we will give one more next week from an English Medical Work; and then we hope the matter will not be further pressed on the attention of our readers. We regard the subject as one to be settled by each individual for himself; and we leave it to their own taste or judgment. To some it may be an injury to use it; to others a great benefit. We leave the matter where Paul left similar ones, Rom. xii. "For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him." When a certain paper had opened its columns to urge the injurious effects of salt-eating, if not the wickedness of it; and a brother responded, but was refused a full hearing, we gave him place for a rejected article, with no intention however of opening the door to a protracted discussion, as the subject is aside from our main object. Let each one be fully persuaded in his own mind "to eat or not to eat;" but let no one make his conclusion or practice a law for another, on this question.

The reference of Br. White to "God's command" about salting meat and then eating it, is, doubtless, to the use of salt in all the sacrifices made by ancient Israel. God commanded, "With all thine offerings thou shalt offer salt." Lev. ii. 13. Also, that a portion of those offerings, were for the Priests; that is, they were eaten by them. Salt was certainly an article much used by Israel. When the Jews returned from the captivity in Babylon, Artaxerxes, the king of Persia, made a "decree to all the treasurers, which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto a hundred talents of silver, and a hundred measures of wheat....and *salt without prescribing how much.*" Ezra vii. 21, 22.

Obituary.

FELL asleep in Jesus, July 3, 1865, in Corinna, Me., ABBY A. DAVIS, only daughter of Eld. B. K. and Susannah Davis—Aged thirteen years and seven months. The subject of this notice had been a great sufferer from Scrofula for a long time; but previous to her death the Whooping Cough set in, which greatly increased the pains and miseries of the little sufferer, and probably was the means of hastening her to the grave, from whence we trust she will soon be raised to life through the Great LIFE-GIVER, to die no more.

Words of comfort were administered to the mourning circle by Eld. John Billings, on July 4th. GEO. H. FISHER.

Crisis please copy.

APPOINTMENTS.

JOSEPH T. CURRY will preach in Dodworth Hall, 806 Broadway, New York, Sundays July 23d and 30th.

RUFUS WENDELL will preach in Philadelphia, Sundays July 23 and 30.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage 6 cents.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, it he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York.

Poetry.

A PSALM OF LIFE.

God is our refuge in distress—
Our safeguard in the wilderness—
Our shelter from the storm;
Though winds and waves a conflict make,
Though earth's foundations reel and shake,
We need not feel alarm.

A peaceful river softly flows
In tranquil streams to gladden those
Who put their trust in God;
Within his holy place they feel
The comfort of his presence still,
While oceans roll abroad.

What though the heathen madly rage,
And kingdoms in fierce war engage?
When God sends forth his voice,
He makes the glittering spear to bend,
Sends peace to earth's remotest end,
And bids the world rejoice.

Be still, and know that he is good,
He rules the earth with iron rod,
And sits enthroned above;
He dwells with those who own his name,
The God of Jacob still the same—
The God of peace and love.

Children's Department.

GENERAL SHERIDAN.

There is less known about the early life of this general than any other. His birth-place has been, for some time, a matter of dispute; but it seems now to be decided that he is a native of the same region which produced Grant and Sherman—Southern Ohio. Sheridan is, by nearly ten years, the youngest of our great captains—having been born in the year 1831:

"An incident of his early childhood is told, which indicates his fondness for horsemanship, even then, and renders his subsequent success, as a cavalry officer, less surprising. He was but five years of age, when some older boys, in a spirit of mischief, placed him on the back of a spirited horse, grazing in a field near his father's house, and started the horse off at a run; but to their terror, the horse, becoming frightened, leaped the fences, and proceeded at a break-neck pace along the highway—the little urchin clinging fast to his back. The boys supposed that the child would inevitably be killed; but after a run of many miles, the horse, completely exhansted and covered with foam, stopped at the stable of a hotel where its owner was accustomed to put up, the child still on its back. The horse was recognized, and though the child's statement that be had come so many miles on its back, without saddle or bridle, was at the first doubted, it was soon confirmed, and the villagers began to question him. 'Who learned you to ride?' asked one. 'Nobody,' said the boy. 'Did no one teach you to sit on a horse?' inquired another. 'Oh yes! Bill Seymour told me to hold on with my knees, and I did.' 'Weren't you scared?' asked the villager. 'Nary a bit,' said the boy. 'I wanted to go on further, but the horse wouldn't go.' 'Aren't you sore?' continued his questioner. 'Kinder,' said little Phil; 'but I'll feel better to-morrow, and then I'll ride back home.' 'That boy,' said the villager to his companion, 'has got pluck enough to be an Indian hunter.' The next day the little fellow was sick and sore, but wanted to go home; but the kind-hearted farmers would not let him go till he was well. Meantime the owner came, and expressed his surprise at the boy's having been able to keep his seat, as the horse was vicious, and had thrown some superior horsemen."

THE LOST CHILD.

The sharp, quick sound of a crier's bell was heard above the rattle of carriages and the hum of multitudes hastening home as night came on, and the words "Child lost! child lost!" fell upon the ears, and sent a thrill of pain to the hearts of fathers and mothers, as the crier passed up the street to the next corner, where he stopped to give a description of the wanderer.

How many held their breath and listened. "Child lost! child lost! A little girl—not quite three years of age—her hair light and curly—eyes blue; when she left home she was dressed in a scarlet frock and white apron; has been missing four hours!" And again the bell was heard as the crier went on, proclaiming as he went the same mournful story.

And where, all this time, was little Lily Ashton? Soon after she left her father's door she made the acquaintance of other children on the street, with whom she played awhile, and then many things amused her as she ran along on the crowded sidewalk, unnoticed by the busy throng; but at length she discovered that her home was no longer in sight, and that no dear papa or mamma answered her call; and the poor little lost one sat down on a door-step and wept bitterly. A kind-hearted gentleman came that way—one who loved children, and who was never happier than when they smiled on him from their bright faces, which they could hardly help doing when he smiled so pleasantly on them, and who was always ready to speak comforting words when they were in trouble.

"What's the matter, little Blossom?" he asked.

His voice was so full of love that Lily stopped crying, and brushing back her curls, looked up to see who it was that spoke to her. The light from a street lamp above her shone full upon his benevolent face. "I isn't 'little Blossom;' I is Lily, and I want mamma," she said, and the tears began to flow again.

"But Lily won't cry any more, because we will go and find mamma. Will Lily go with me?"

Her tears ceased flowing, and she looked up into the kind face once more. "Has you got a little girl, and is she 'little Blossom?'"

"No, my dear; I have no Lily nor Blossom, only when I find one such as you; but I love little girls and boys, and I don't like to see you cry. Will you go with me to find your mamma?"

Lily stood up and put her hand in his, for her heart was won.

The kind gentleman lifted the tired little girl in his arms, and carried her to the nearest police station, where he knew he would learn what she could not tell him about her home. And in a short time he placed the lost darling in the arms of her mother, whose anguish was thus turned into joy. He found other children—brothers and sisters—in that home; and the parents and children gathered around Lily, lost hours before, but now found; and as they laughed and wept by turns, he felt that he was receiving a richer reward in seeing their happiness—their joy over *one* dear child—than thanks, however earnest, could be.

I know you do not wonder that this family were so glad to see Lily again. But their gladness reminds me—perhaps it has reminded you also—of some of the words of Jesus: "Joy shall be in heaven over one sinner that repenteth." Can you tell me why the family in heaven are joyful when a sinner repents? A sinner, you know, is one who is disobeying God; who does not love or trust in Christ; who is lost in the world, and who will never find the way to the kingdom of God, unless he repents. Do you not think that if you were in heaven, and could hear that some one on earth, who had been wicked, had repented and begun to love Jesus, and was to be happy and holy forever—you would be glad?

Come with the children of God; and there will be joy in heaven over you far beyond that which was felt in Lily's family when she was found. One is there who loves you far more than any friend on earth can love, and he will receive you gladly.—*Selected.*

HONORING THE HOARY HEAD.

There was was to be a lecture in the town hall in the village of G——. The lecturer was a man of reputation, and a crowd was expected. John Gordon was determined he would have a seat. "Boys," said he to some of his young companions, "I am going to have a seat at the lecture to-night."

"You may get one, but you will be turned out of it before the lecture begins. More than likely there will be women enough to fill all the seats," said one.

"Say ladies, not women," said another.

"I said women instead of ladies, because all the women that come are not ladies. At the last lecture there was an old man sitting in one of the chairs and a woman came along and said to him: "Will you give a lady a seat?" The old man got up and gave her his seat, but I don't think he gave it to a lady."

"I saw a young lady offer the old man her seat."

"That is very likely."

In the afternoon, John employed himself in making a camp-stool that could be folded up in a very small compass. He had seen one in possession of a travelling artist, and as he possessed considerable mechanical ingenuity, he succeeded in producing a very tolerable imitation of said stool.

As the time drew near he put it under his arm and went to the hall. No one could tell from its appearance what kind of a bundle he had under his arm. His plan was to remain standing till all the ladies had arrived and were seated, and the lecture began. Then he intended to unfold his stool and have a comfortable seat.

The seats were at length filled. Here and there a gentleman had a seat, being surrounded and defended in the possession of it by female friends. John took his seat in the little space before the desk, creating a smile by the gravity with which he converted a bundle into what was a good substitute for a chair.

He had comfortably settled himself, when he saw an aged man with white locks standing in the aisle, leaning on his cane. It was an old man who seldom came out at night, but the fame of the Lecturer had brought him out.

John remembered the command to honor the hoary head. His inclinations and his duty coincided. He arose and went to the old man, led him forward, and gave him his seat. The act was greeted by a warm round of applause by the audience. John did not have a seat during the lecture, but he felt better than if he had.—*Selected.*

MISSIONARY NOTES.

BY T. W. SMITH.

June 22d, left home for Tama Co. Reached Br. Clover's, 30 miles from here, near sunset. Found them well, and had some interesting conversation on the life theme. Expected to have preached that evening, but no appointment had been given. Br. Clover thought of "splicing teams" with Br. Harlan and both families go, but Br. H. failed to perform his part of the arrangement; so in order that Br. C, and wife could go, I left my buggy at his place and put my horse with his and we went the rest of the journey in a large wagon. Reached Br. A. Carter's in time for supper. Meeting held that evening at Br. R. Stephen's, who formerly lived here, and who with his family of six souls are believers in no life out of Christ—or no revival of wicked dead men. Arranged for preaching at the same place on the morrow. 11 A. M., Saturday, Br. Clover spoke on "Christ the true vine," showing that it is necessary to be united to Christ and abide in that relation to have life, and that a branch cut off, and withered, never can live again. I spoke at night from Acts iii. 19. Met at that same place at 11 A. M., Sunday. Same subject—the restitution. Br. C. spoke at 3 P. M., on the "One hope, and one body." I addressed the people at night on the "Thief on the cross." Many were at the meetings who had never heard the truth, and most were convinced of the truthfulness of our position: goodly number of tracts taken, and a number of invitations to visit new fields and preach the word of life. We talked with individuals during the intervals on the duty of believing and obeying God; and with some of the Brn. on the non-resurrection of the ungodly. Convinced several of the truth; others acknowledge their position shaken. We asked one good old Br. if he would answer several questions that we would like to ask? He said he would. So we inquired if 1 Cor. xv. 17, 18 did not teach that the resurrection of God's children depends upon the resurrection of Christ? He acknowledged that it did.

We asked then, 1. If christians are now only asleep in Christ; 2. That if Christ is not raised they are placed in a different relation, i. e, they are *perished*? 3. That they perish *because* not raised? 4. If christians would perish if not raised, would not sinners? 5. Is not "to perish" the doom of the ungodly? 6. Do they not pay the penalty of sin when they perish? 7. If they perish by not being raised, and to perish is the penalty, do they not receive the reward of ill doing by remaining eternally dead, and is not the law satisfied? 8. Would not a revival from the dead to perish the 2nd time be a double punishment for sin, or an infliction of punishment twice?

To these queries, he answered in the affirmative; and after some discussion on other points finally came to the conclusion that his former views were the dregs of immortalsoulism, and part of the torment theory.

We left for home Monday morning, reached Br. Clover's in the evening, and arrived at home the following day. For this trip we received about a bushel and a half of corn. We spent six days in the trip. But we are not complaining—far from it; we are paid *abundantly*. We have forsaken much for Christ: we receive much more from him in return.

July 1. Left home for Br. Cady's neighborhood, about 16 miles from here. Reached there toward night. Spoke in the schoolhouse at night on "Loving Christ." Visited and talked on various Bible themes. Preached at same place at 11 A. M., and 2 P. M., then left for a former place of preaching, 6 miles from there, and spoke at 5 P. M., on "that which is born of flesh is *flesh*, and that which is born of the Spirit is *spirit*"—and not flesh. Went home with Br. Peck—and discussed the non-resurrection question—until he relinquished his notions. There is no better way to settle this matter than to converse individually about it. The truth progresses. Invariably others introduce the subject; they want light, and light they will and shall have.

We expect to visit Br. Martin's neighborhood to-morrow, and spend several days. I have but little time to spend at home; seldom there more than two days in a week, as I sometimes have to spend two days in going, and two in returning from appointments. Pray for us.

Alden, Iowa.

"THE SANDS OF TIME." NO. 3.

We have discussed two fictitious periods, and a third remains—the 2500 years. This period is partly founded on a passage in Lev. xxv. "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you."

Taking this jubilee or period of fifty years for a partial basis, it is assumed that a jubilee of jubilees, or 2500 years, must be the year of Christ's coming, beginning the period in the eighteenth year of King Josiah's reign, which is assumed to be the date of the last jubilee kept by Israel. (Some begin at other times, but the argument is the same). Our answer to this is direct." 1. The Bible says not a word of any such period as a jubilee of jubilees. It is an assumption, pure and simple.

2. Admiting the period, it is still a pure assumption to begin it at the eighteenth year of Josiah. There is not the least evidence that that year was a jubilee year.

3. But admiting that it was a jubilee year, it would not be the suitable time to begin the 2500 years. They would properly commence at the first year of the first jubilee period, which began when the children of Israel entered the land of Canan. Lev. xxv. 2.

To reverse the argument: 1. If there were such a period as a jubilee of jubilees, it is evident that the great period commenced when the small one did. The first year of the first jubilee was the first year of the jubilee of jubilees. But this arrangement would make the 2500 years end far in the past, and time agitators could not exist on such a theory. Hence the beginning of the period is pushed down to a year that makes the end a trifle in the future, just far enough to keep time stock at or above par. The speculators of Wall st. never engaged in a more illegitimate business than this.

2. To say that the eighteenth year of Josiah or any other year was the last jubilee year kept by Israel is to say what cannot be probed. We defy any one to give us the date of a single jubilee year. The perfect silence of the sacred records on this point has been made use of as an argument against any actual observance of the jubilee at any time in the past. Says Henry Hart Milman, in his Revised History of the Jews: "Was this constitution ever carried out to its perfect development? Did the Jewish people ever fulfil the noble scheme of the Jewish legislator? Was it not, in fact, an ideal religious republic, an Utopia, existing in the mind of the wise lawgiver....but never realized upon earth? Of the observance of the Sabbatic year, still less of the great Agrarian law of the jubilee, we have no record, not even an allusion, in the Jewish annals or in the sacred books. If it was a periodical or even an occasional usage, whence this silence? or is it not another illustration of the perverseness and unfitness of the Israelites for their wonderful destination?" If Mr. Milman is correct in his argument, it is extremely probable that the sabbatic years and jubilees will be observed in the coming age, and the noble scheme of Moses will then be wrought out to perfection.

3. The jubilee of jubilees is a pure fiction. What we have said will apply still more emphatically to the 49 years theory of J. V. Himes, Miles Grant, and Co. Of all speculators in assumption, they take the lead. Let them have rope enough and the result is evident. But we pity the victims of their schemes.

J. T. C.

THE GOSPEL AMONG THE JEWS.

BY G. R. LEDERER, EDITOR OF ISRAELITE INDEED.

Still, like deep water that constantly widens its channel without noise, and almost imperceptible, is the work of the Gospel among the children of Jacob. This is more the case in this country than in Europe, as the converts here are by far more liable to persecution, though the Jews claim the fullest liberty of conscience for themselves—and well they may—but are by no means willing to cede the same privilege to those of their brethren and sisters, whose consciences have been convinced of that great and divine truth, that Jesus of Nazareth was indeed the Messiah of Israel.

While the christian religious press seem to take not the least notice of conversions of Gentiles to Judaism, mostly women who either already are or are intending to be married to Jewish husbands, and which is pompously published in Jewish papers, the latter cannot forbear to make remarks of the bitterest kind, when the conversion of a Jew to Christianity is announced. Anything but a pure motive is ascribed to the convert; he must be a scoundrel, a hypocrite who sold his religion as Judas Iscariot did his master, for thirty pieces of silvér, or for some crumbs from the rich table of the Gentiles, or, at least, if all these accusations can be demonstratively refuted, he is pronounced to be out of his mind. No wonder, then, that though scarcely one month passes in which one or more of the children of Jacob make the profession of their faith in Jesus of Nazareth as their Messiah and Saviour, and join different bodies of christians, very little is known outside of the church of which they became members, and even the missionary who first presented to them the bread of life, is not often permiitted to rejoice at the happy success of his labors, till he finds the parties as by chance. But even of those whose final conversion the missionary is timely informed, he finds it necessary, for the sake of the convert, not to give any public notice.

When we look back upon our work during the last year, we find no words to express our painful feeling for our manifold shortcomings, whilst we desire to lift our voice in gratitude to Almighty God for the many blessings he has been pleased to bestow upon our feeble efforts to promote the Gospel of the Kingdom of his well beloved Son, amongst his ancient people of the house of Israel. Though there was no want of many disappointments; yet, as long as Jews come, in private and public, to listen to the proclamation of Messiah's ambassadors it would be sinful to "despise the day of small things." (Zech. iv. 10). But why do we say small things? We should rather say the day of great things.

It is a great thing that scores of Jews, some with their wives and children, can be found, with Bible in hand, on every Lord's Day, in Christian places of worship, attentively listening to the preacning, and not seldom criticising what they think not to be in harmony with the teachiug of the Old Testament Scriptures.

It is a great thing that so many Jews return to a diligent study of Moses and the Prophets, and that they study them from our German or English Bibles, in which the New Testament is annexed to the Old, so that they have an opportunity to compare scripture with scripture, and to find at last, that the utmost harmony prevails between both.

It is not a small thing that the Jews have introduced the same Bible—the Old and New Testaments—into their Sunday schools, and into most of their private institutions. It is true, they may, and we suppose they really do, forbid their children the reading of the of the second part of the sacred volume, or may otherwise try to prevent them from doing so. But who knows not that the forbidden fruit is the most alluring, and that "stolen waters taste sweetly?" And as once the forbidden fruit proved fatal to the whole human race, why should not the inspired Word prove beneficial to many who may read it, though they must do it secretly?

The fruit of a public discussion with the Jews. In 1857, we held public discussions with the Jews in this city. Some of our New York friends who frequently attended those interesting meetings, will recollect a young man who took an active part in the discussions, stoutly defending his unbelief in Jesus being the Messiah. After these meetings were suspended, that young man often called on us privately, and we discussed the all-important question pending between Jews and Gentiles, more leisurely than could be done in public. His last call was for a Hebrew Bible, which we cheerfully gave him, after which we saw him no more, neither could we learn any thing of him.

Six years afterwards, some of my friends in ——, subscribers to "*The Israelite Indeed*," invited me to deliver them a lecture or two on unfulfilled prophecies. We accepted the invitation, and spoke to a considerable audience from the different denominations in the place. After the meeting, a young man came forward, and addressed us with the question: "Mr. L., do you know me?" We could not recollect ever having seen him before, and answered therefore in the negative. But, when he made mention of the public discussion in New York, we recognized him at once, as that young Israelite who so long and so stoutly resisted the Spirit of Truth. "I have been a christian, sir, for nearly four years," said he, "and my story is soon told. When I left you I went to B——, and learned the trade of a blacksmith. The question whether Jesus of Nazareth was the Messiah or not, troubled me constantly; I wished that he was not, but feared that he was, and this struggle went on within me until my anticipated fear became realized; I became convinced that Jesus was, indeed, our blessed, long hoped and long prayed-for Messiah. But, then, I sought not the counsel of flesh and blood; I humbled myself in prayer before the throne of God; I prayed in the Name of the long despised Nazarene, and lo, my prayer was heard and accepted. I rose from my knees comforted and forthwith I repaired to D——, told him my case, and requested farther instruction. After a couple of weeks I felt that my faith was built upon the Rock of Ages, and I was baptised in the Name of Him whom I had so long and so wickedly resisted. I felt happy; I have a trade by which I can make an honest living wherever I may settle down, and a faith that gives me the assurance of everlasting life in the kingdom of God.

"I should have written to you long since, had I not been prevented by a false sense of shame. You remember that I often asserted in your hearing that no man could convince me of the truth of Christianity, and that for no price I would become a Christian." "Well, my brother," we replied, "you have faithfully kept your word. No man convinced you of the truth which we proclaimed to you, but the Spirit of God did it; and no worldly price was given or ever offered to you to become a Christian. You received the water of life without money and without price, and you were not paid for receiving it."

We spent a happy evening together, and we rejoiced in having experienced another evidence that the good seed is never lost.

POWER OF HABIT.

Men have an idea that it is in the power of man, by his will, to change his life instantly. They think that, if a man is going wrong, he has the power to instantly go right. Do you believe that? A great many do. It would be very comforting to believe that, if I should go on sinning forty or fifty years, I could, notwithstanding the terrific law of habit, and without regard to the momentums of moral tendency, by the simple power of volition, turn around, in a second, and be as good as I would have been if I had taken the opposite course. What a labor-saving machine volition is, if it has such a power! But can a man do botch-work as a cabinet maker for years and years, never making a close joint, and never training his eye or his hand to closeness, and then, at the age of forty or fifty, instantly change all his habits and become a good workman? Can a man that has been a tricky politician for forty years, in a moment become a high-minded, magnanimous, Washington man? I do not mean the city of Washington, but *George* Washington! Everybody knows that such things are impossible. What says the Scripture on that point?

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are *accustomed* to do evil."

Learn to do well. It is to the last degree important that we should teach the young that bad courses of conduct lay foundations that cannot be taken up in a hurry. And though a man may, in the twinkling of an eye, in a moment, by volition, turn around, and begin to try to undo the wrong in his life, and rebuild that life on better habits, that undoing and rebuilding is a life-long process. A man that has been wicked, cannot turn instantly from his wickedness, and rub out the effects of his past life.

A man sees a hole in the ground, and, moved by curiosity to know what is in it, takes a torch, and begins to descend, saying: "I am going down to explore this opening, and when I am tired I will wheel about and come out." He goes down, and down; and as he goes down the dirt falls in behind him, and is choking up the passage. He, all unconscious of danger, creeps along, and creeps along, until his torch is almost consumed, and he says, "I must go back, or I shall be without a light, and it will be difficult for me to find my way in the darkness." And when he turns around, there is this rock that is heavier than he can move, and the passage is clogged, and his light goes out, and he is enveloped in darkness, and he dies in his own trap!

And it is just so with young men who think that the power of the will is sufficient to enable them to change their life in an instant. The will has power simply to enable you to start in the right course, if you have been going in the wrong one—nothing more; and every step of the way out of sin will be a step in which you will have to give an equivalent for everything you gain. Every bad habit that you form must be overcome by earnest endeavor; every knot that is tied in wrong must be untied by teeth and fingers; and this doctrine that you can correct evil conduct at once by volition is false—false to God, false to Nature, and false to experience. And there is every reason in the world, of honor, why a young man should never take a step in any other direction than that of truth, and purity, and right, and manliness. There is every reason of interest why he should not. There is every reason of fear why he should not. For every step that you take in the wrong direction, you must take two steps in getting back.

It is but an inflection of this that we find among Christians who are but partially enlightened, and who think that they may have Christian experiences and Christian graces for the asking.—*H. W. Beecher.*

REMARK BY THE EDITOR.—The foregoing is good as far as it goes; but it leaves out of sight the real and only hope of victory over bad habits and sin. Help must come from God; and you can no more overcome sinful habits without such help than Mr. Beecher's man in the "hole in the ground" could get out alone, with his light gone and the rocks and sand in his passage. He must have help outside of himself, or he is lost. Let all remember to overcome, they must look to God, in Christ the POWER-GIVER, who alone can deliver them from their worse than Egyptian task-masters, the evil habits of sin.

A COLORED MAN'S SERMON.

EXTRACT FROM AN EXHORTATION BY A COLORED MAN TO A CONGREGATION OF FREEDMEN AT ALEXANDRIA, D. C.

"Now, bredren, I going to gib you a challenge, and I want you to hearken to what I say. Some of you are the children of God, and some the children of the devil, sure. Now I want all of you what am the children of God, and feel you are on the way to hebben, and want to get dere, to stand up and show your colors—children of God nebber shamed of dere fadder, glory to God; stand up you dat are on de Lord's side. (The greater part of the congregation stood up.) Dat's right; I glad for see so many ob you on de Lord's side. Now you sit down.

"And now all ob you what am on de debbil's side, you git up and show your colors. What for you no git up? Stand up for your fadder; you ain't shame of your fadder, be you? Oh, you cowards you! I dare you for stand up Bless God, you no dare for stand up.

"I tell you de time is coming, when you must stand up on one side or de oder. You better now to lub de Lord. Lub is a berry mighty thing. My old massa, before he learn to lub de Lord, was a powerful bad man; he used to curse and swear shocking—make your hair stand up. When he talk, he say: 'Toney, dam you, do dis, or do dat,' all de time. Bime by the Lord convert his soul; den he lub de Lord, and his speech soften, and he say, 'Toney, come in to prayer—please do so.' You see lub is a mighty t'ing; lub gib de debbil de lockjaw. Praise de Lord, gib um de lockjaw sure. Git lub, git um in your soul deep and full."

EMPTY forms convert the natural food of religion into its poison.—*Bishop Whately.*

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

THE WESTERN MISSION.—NO. 7.

FROM W. S. CAMPBELL.

In a previous communication, I left off with an allusion to the last meeting at Summum. We had a better and more intelligent class to listen: a class who could appreciate the arguments by which we proved in the first place the falsity of the doctrine of eternal torment; and secondly, the truth from scripture that only the rightous will be raised to life from the dead.

Since our previous meeting there, we found the Campbellite Brethren had held a protracted effort; and, as might have been expected, some severe *flings* were made at us. Such passages as this verse paraded—"What shall it profit a man if he shall gain the whole world and lose his own soul?" Again, "There shall be a resurrection of the dead, both of the just and the unjust;" the people supposing the quotation made a positive and complete text. When, without information, I took these texts, one in the forenoon the other in the evening, there was a great interest to find what the Yankee minister would do with them; and they found, in due time, that not one particle of evidence remained for the foundation on which their minister would try to place them.

But it is easy here, as elsewhere, for the confiding, especially, to entertain the convictions of the past; for this requires no investigation. And the most of people are too indolent to inquire for the truth; none indeed will pursue an earnest and constant study to obtain it, who do not receive a love of it. Another difficulty before the mind is the cross the truth involves. Few are willing to become its uncompromising advocates. With all new and great developments of truth, there is a call, upon those who are so blessed as to be made the partakers of the benefits, to proclaim to the world the light which has dawned upon their own understanding.

But if men are taught that they have nothing to learn, no light to seek for, no faith to exercise, no doctrine to build upon, except it may be the *doctrine of water baptism*, they may consent to stop the usual course of thinking and acting, (being all, entirely worldly in the whole mind and life, and particularly ignorant of the divine testimony) long enough to attend to an outward ordinance, then move on as they were before. The religious teaches make them believe *they* "have investigated all these subjects, and there is no benefit in people studying into the mysteries of the Bible."

How different this from the language of Christ in respect to truth, and the inculcation of the Apostles, with their own example. Paul, the great preacher of faith to the Gentiles, could thank God that he had baptized only a very few....for he was sent not to baptize but to preach the faith delivered; and for which they were to contend. The example of the early Christians and martyrs, who suffered the loss of all things, and scaled their testimony with their blood, instruct us on this point. The example of the reformers, and living Christians in every age, (and "the just shall live by his faith") is in point. In Luther's time the peasants and women were so well instructed that in scripture argument they could confute all the positions of Romish priests.

Look at the example of the Christian Churches, in early days in this country. Here is a specimen of the effect of preaching, worthy of note. 'Tis true the time had not come for the cloud to break and give room for the true light of Immortality; but we see the moral power which the gospel possessed, especially among that so often abused class, the Puritans. Now, thank God, there are those upon whose minds the joyous sunlight of another age has burst, and who will not hold their peace, till in brightness the salvation of Zion goes forth. Before the anxious seat, was substituted for the mercy seat, and some outward act for faith; and the speculations of so called preachers and doctors were adopted instead of the word, before coming to the altar took the place of coming to Christ, men were expected to have an acquaintance with the divine word that they might become Christians.

Now, some are convinced and ready to abandon the foolish errors of the sects and stand on the rock of divine Revelation. May God enable them to come out and bear the christian cross.

The absence of the element of truth in the great body of the church, upon this mighty question of life in Christ, is the cause of the moving flood of error, which is carrying the great proportion of professors back to Romanism or heathenism. God may overrule the heathen element (Spiritualism); for in it the freedom is found to thwart the progress and prevent the ascending of papacy in this country. Protestantism is powerless to-day to do it!

There is no hope from Protestantism for the salvation of pilgrim liberty in this land. And why should Protestants fight against Rome as a whole? The most palpable errors, in the church, are common to each.

Otto, Ill.

UTTER DESTRUCTION.

BY ELD. F. H. BURBANK.

"I will send my fear before thee, and will *destroy* all the people to whom thou shalt come." Exodus xxiii. 27. This promise was made to Israel at mount Sinai. It was a promise of deliverance from their enemies, who were idolaters, and exceedingly wicked. *Destruction* is *their* doom. "The waters of a full cup are wrung out to them."

FULFILMENT.

Num xxi. 3. "And the Lord hearkened to the voice of Israel, and *delivered up* the Cananites; and they *utterly destroyed* THEM and their cities; and he called the name of the place Hormah (utter destruction.)

Deut. ii. 34. "And we took all his (Sihon's,) cities at that time, and *utterly destroyed* the men, and the women, and the little ones of every city: we left none to remain.

Deut. iii. 6. (The kingdom of Og in Bashan. Sixty cities.) "*We utterly destroyed* them, as we did unto Sihon king of Heshbon, *utterly destroying* the men, women, and children of every city."

Josh. vi. 21 (Jericho.) "And they *utterly destroyed* all that was in the city, both men and women, young and old, and ox, and sheep, and ass, with the edge of the sword."

Josh. viii. 26. "For Joshua drew not his hand back, wherewith he stretched out the spear, until he had *utterly destroyed* all the inhabitants of Ai."

Josh. x. 28. "And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof: he *utterly destroyed* them, and all the souls that were therein." Josh. x. 30. "And the Lord delivered it (Libnah) also, and the king thereof into the hand of Israel; and he *smote* it with the edge of the sword, and all the souls that were therein." Josh. x. 10. (The kings and their hosts) "And the Lord *discomfitted* them before Israel, and *slew* them with a *great slaughter* at Gibeon," etc.

Josh. x. 11 "And it came to pass as they fled from before Israel....that the Lord cast down great stones from heaven upon them ....and they *died*: they were more which *died* with hail stones, than they whom the children of Israel *slew* with the sword."

Josh. x. 32, 34, 37, 39. "*Smote* it (Lachish) with the edge of the sword, and all the souls, etc···All the souls that were therein (Eglon) he *utterly destroyed* that day....(Hebron and all the cities thereof) *Destroyed* it *utterly*, and all souls, etc....(Debir and all the cities thereof) *utterly destroyed* all souls that were therein."

Josh. xi. 8, 11, 12, 20 (Kings and hosts at waters *of* Merom,) "And the Lord delivered them into the hands of Israel who *smote* them until they left none....(Hazor) and they *smote* all the souls that were therein, *utterly destroying* them. He utterly destroyed them as Moses, the servant of the Lord, had commanded ....For it was of the Lord to harden their hearts....that he might *destroy* them *utterly*."

The Scriptures teach that the wicked shall be "consumed;" "devoured;" "slain;" "destroyed;" "smitten;" "die;" etc., on account of their sins and transgressions.

We have before us a terrible record of the utter destruction of men and women by scores and hundreds of thousands. They were not of "the seed of Abraham;" but "were aliens from the commonwealth of Israel," "strangers to the covenants of promise," "having no hope, and without God in the world." They were idolaters, and exceedingly wicked, and God destroyed them by the hands of the Israelites.

They were destroyed because of their transgressions; hence they have met the doom of the ungodly. I confess freely my conviction concerning them, that they are dead, they shall not rise. I have not the slightest faith that God will ever raise them from the dead and destroy them once more. It would be unmerciful, unjust, hence unlike God, who takes "no pleasure in the death of the wicked." God will not destroy man twice for his sins, for nowhere has he threatened such a thing.

I propose to send a few more articles on this side, and then shall present the few passages that seem to teach the resurrection of a part of the ungodly, unless the objections disappear as I study the word of God. My whole aim is to be on the side of truth. I have no one to please but the Lord, and feel willing through his grace, to make any sacrifice that he demands of me for the truth's sake. Yours in Christ.

Philadelphia, July 14.

AN EXPOSITION OF EZEK. XVIII. 4.

BY ELD. F. H. BURBANK.

"The soul that sinneth, it shall die." These words have been often quoted to prove the destruction of the wicked after a resurrection from the dead, on the ground that the wicked die once on account of Adam's transgression, and the second time on account of their own transgressions. This text, like many others that have been quoted to support such a view, I find, upon careful study, does not teach what has been asserted commonly, but, directly the opposite, and I will endeavor by the aid of the Holy Spirit to prove the point.

The prophet was living under the Law, the "Mosaic Law," that was given by God to Moses on Mount Sinia. The Law is recorded, as all know, in Exodus xx. 7–17. The two following chapters, as well as a number of chapters in Leviticus, contain a detailed list of crimes, (all of which the ten commandments cover) with penalties annexed. Those penalties are, "shall be surely punished;" "life for life;" "I will kill you with the sword;" "shall be surely put to death;" "shall be utterly destroyed, etc.;" all of which are expressed in the sentence, "The wages of sin is *death*;" or as Ezekiel declares, "The soul that sinneth, it shall die."

The children of Israel had a "sour grape" proverb, or theory, by which they taught that "the son should bear the iniquity of the father, and the father the iniquity of the son." Adam was not brought into the account at all by either prophet or people, and I do not believe they imagined such a thing, as that they had got to die for Adam's sins, but rather that they should die for each other's sins: the fathers for the children, and the children for the fathers. Their theory is "exploded" by the prophet, who declares, "The soul that sinneth, it shall die."

By comparing the eighteenth chapter of Ezekiel with the two chapters following the twentieth of Exodus, we can see at once that Ezekiel arraigns the criminal before Moses, and he receives sentence of death under that Law. The soul that sinneth, it shall die for its own sins: not after a resurrection from the dead, but put to death in this life. Amongst other passages, there is one in Deuteronomy which is quite conclusive on this point. Deut. xxiv. 14–16. "Thou shalt not oppress a hired servant that is poor and needy ....at his day thou shalt give him his hire, neither shall his sun go down upon it: lest he cry against thee unto the Lord, and it be *sin* unto *thee*. The father shall not be *put to death* for the children, neither shall the children be *put to death* for the fathers: every man shall be *put to death* for his *own* sin.

In Kings we have a stronger text than the preceding. 2 Kings. xiv. 5, 6. "And it came to pass, as soon as the kingdom was confirmed in his (Amariah's) hand, that he *slew* his servants which had slain the king, his father. But the *children* of the murderers *he slew not*: *according unto that which is written* in the law of Moses, wherein the Lord commanded, saying, The father shall not be put to death for the children, nor the children be put to death for the fathers, but every man shall be put to death for his own sin."

The law and its penalty had not changed in the interval that had elapsed (six hundred years) between the time of the giving of the Law and Amariah. We find that Amariah was not a subject of the "sour grape" theory. Two hundred and fifty years later, brings us to Ezekiel's day, and we find him contending against the "sour grape" theory. He re-iterated the declaration of Moses in Deut. xxiv. 14–16 as we have just read, and abides by the counsel of Amariah in 2 Kings xiv. 5, 6; which is the counsel of God.

We can make this still stronger by reading more of the prophecy. In the third chapter we learn that Ezekiel is made as a "watchman unto the house of Israel." God gives him instruction concerning his mission to the people, saying, "When I say unto the wicked, Thou shalt *surely die*; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man *shall die* in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he *shall die* in his iniquity, but thou hast delivered thy soul."

If the phrase "die *in* his iniquity" is disputed as teaching the doom of the ungodly, the next chapter will decide that point. In that chapter the prophets described the seige of Jerusalem, and the chapter closes with the following words: "Son of man, behold I will break the staff of bread in Jerusalem: and they shall eat bread by weight and with care; and they shall drink water by measure, and with astonishment; that they may *want* bread and water, and be astonished one with another, and *consume away* FOR their iniquity. And, if the phrase "consume away" is disputed as teaching their *death*, Ezek. v. 12 will decide *that* point. It reads, "A third part of thee *shall die* with the pestilence, and with *famine* shall they be *consumed away for* their iniquity."

Thus God teaches in his word. His counsel shall stand. "Let me die the death of the righteous, and let my last end be like his." As I have expressed before my conviction, I repeat it here, that I have no hold upon the Old Testament whatever to prove the theory of the resurrection of the wicked. There are a few passages in the New Testament that seem to favor that theory, and they have made me hesitate in regard to accepting the position of the "non re-living of the ungodly," as truth. My whole aim is to be on the side of truth. I left all *once* for Christ's sake, and I can do it *again*, if farther sacrifice is demanded. Dollars and cents, name and fame, friends and foes, riches and poverty, never stood between me and the cause of Christ, and to-day I neither fear man nor regard the devil, nor all that I have mentioned, so that I may be on the Lord's side. I love his cause none the less, and expect by the grace of God through faith in Jesus to obtain "an incorruptible crown." Yours in Christ.

Philadelphia, July 15.

HOW TO WORSHIP GOD.

It will at once be admitted by all who have paid the slightest attention to the subject, that intercourse between man and his Maker necessarily demands that the worshipper draw near the Being worshipped in a proper frame of mind—with feelings becoming the awful solemnity and importance of the occasion. Such a state of mind can only be maintained by a clear perception of the relation which Jehovah assumes while listening to the praises and supplications of his people. And what is that position? Is it the position of incomprehensible Deity? Do the fallen sons of earth, while presenting their petitions before the Most High, require to view him in all the matchless glory and majesty of his supreme and regal power? Alas! alas! were that the case, how could we—sinners of the human race, come before God? The very thought of such a meeting would so fill us with terror and confusion, as to destroy all power of utterance, and effectually prevent any intercourse between us and the object of adoration. But—blessed be his name—we are authorized to approach him in a very different manner—to regard him with feelings, not of terror, but of confidential love. He meets with his people in the relation of a Father, and authorizes them to address him as such. "When ye pray, say, Our Father which art in heaven."

It is by forgetting this truth, that a certain class of minds run into an error of the most prejudicial character, we mean, the error of seeking to dissociate themselves from terrestrial objects, while endeavoring to worship the Almighty. They imagine that in order to worship him acceptably they must, in spirit, enter the highest heavens, and in full view of the celestial throne, around which the seraphim with veiled face and feet, cease not to cry one to another, "Holy! holy! holy! is the Lord of Hosts, the whole earth is full of his glory," and there present their petitions. These devotional enthusiasts think they have only prayed acceptably, when they have obtained some undefinable and mysterious view of the "Invisible God;" and their great end in prayer is not so much to have their requests granted, as to have their feelings excited, and when such sensations fail to be produced, they sink down in despondency and sullenness, complaining that the Lord has hid his face.

All attempts to form adequate notions of the "Invisible God" must prove fruitless and vain. The distance between him and the highest order of his creatures is necessarily great—beyond all comprehension, how much further removed are we, who "are of yesterday and know nothing"—nothing, comparitively, of the appearances around us, and contemporary with ourselves, much less of the "things unseen." Jehovah has drawn an impenatrable veil between us and the glories of the sanctuary; and all attempts to pierce that veil are not only fruitless, but tend more than ever to obscure our vision. Any one who, even for a few moments, tries to form an idea of the duration, immensity, or power of the Deity, shall find his notions of the Infinite grow more dark and confused than before, and, should he continue the pursuit, speedily find himself lost in the transcending glories of "light ineffable." God has, indeed, favored us with some striking manifestations of his glorious majesty, and yet these are but mere and occasional glimpses; and any light they reflect on our minds, only discovers to us our own insignificance, and the impassable distance between us and the Being we adore. 'Tis perhaps for this reason that God has fixed the scene of our worship on earth amid terrestial objects; and condescended to place himself within the centre of human affections. He does not require us, even in spirit, to enter the "place where his honor dwelleth," and present our petitions there; but hiding from our sight the glories of the upper sanctuary, he, in his infinite condescension, "dwells as a father in the homes of earth."

But not only does the devout worshipper of God not require to ascend the regions of spirituality and celestial light to present his supplications before the Most High, inasmuch as God comes down to him; but he is required to possess the very humblest character himself. It is not with men of high thoughts that Jehovah deigns to dwell, it is only with the "humble and contrite." It is not as sages and philosophers that the people of God pour out their hearts' desires to their "Father in heaven," but as poor and needy beings, entirely dependant on him for every blessing they posess, or desire to obtain. If he stoops to hear their cry with a father's care, they must approach him with the helplessness and simplicity of children.

The Lord not only condescends to listen to his people's prayers as a father, he even authorizes us to address him as if he possessed like feelings with ourselves; to tell him all our wants in our common language, as to one related to us by the ties of human sympathy; yea, to plead with him, and ply him with motives, as if he required to be influenced by arguments. This is evident from instances of acceptable prayer, recorded for our benefit and example in the Holy Scriptures. Witness that striking instance mentioned in Exodus xxxii. 11–14, where we find Moses interceding on behalf of the rebellious Israelites in the following terms: "Lord, why doth thy wrath wax hot against thy people which thou hast brought out of the land of Egypt with great power and a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, to consume them from the face of the earth? Turn thou away thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people."

It is plain, that the worship of God is altogether adapted to the condition of the worshipper. The creature is not required to adapt itself to the Creator, but the Creator stoops to the humble condition of the creature. The conduct of God to those who worship him, instead of countenancing the vague and wild notions of dreamy enthusiasts, who seek to worship God in a manner above and foreign to their nature, tends rather to localize our ideas, and confine our devout affections to the circle of earthly associations.

But it must be confessed, that some have a tendency to err in a contrary direction, abusing the Divine condescension by a wanton and irreverent mode of addressing the Supreme Jehovah. Often have we felt shocked and disgusted at the familiarity and irreverence manifested by such person, while presenting their desires to the Most High. They appeared to have forgotten that, while the Almighty condescends to listen to his people's prayers, and admit them to his presence on terms of friendship, it is only in the character of suppliants, not of companions; it is only for the purpose of hearing their requests, not that he might gratify their talkative propensities. Such indecorous worshippers justly incur the complaint, "Thou thoughtest I was altogether such an one as thyself." The conditions on which acceptable prayer is presented while encouraging the utmost freedom and confidence in the suppliant, gives no countenance whatever to an irreverent business-like familiarity; but, on the contrary, fill the mind of the petitioner with the deepest self-abasement, and the profoundest reverence towards the Host High. This must appear evident if we reflect that the medium of approach to the throne of grace is by a MEDIATOR. "No man," says Jesus, "cometh unto the Father but by me." It is in his name that all our petitions must be presented,—for his sake any blessing can be received by us. Thus, while the believer is encouraged to "draw near, in the full assurance of faith," he is at the same time kept in remembrance of his own worthlessness and vileness; and the only feelings that can posess his mind, regarding himself, are those of shame, guilt, and contrition. If he can only approach God through a Mediator, and obtain favors in his name, then he is himself destitute of all merit and claim on the Divine goodness; and he stands a beggar at the fountain of blessing: a beggar! nay, not so high, but a guilty one in the sight of God, and begs for mercy in the name of another.

The true spirit of human devotion is thus at utter variance with that of the dreamy enthusiast who effects to meet God in the air, and worship him with the feelings not of a human, but of an angelic nature, and alike opposed to the familiarities of common companionship. It is, in a word, a spirit of artless simplicity and authorized earnestness—united with self-abhorrence, shame, filial gratitude, and reverential awe. M.

GOD has not authorized *man* to suppress any part of what he has revealed; and it is impious presumption even to inquire into the expediency of such a procedure.—*Bishop Whately.*

ELD. SEYMOUR ON JOHN VI. 39.

My recent article headed "Positively Something New" has called forth a long reply from Br. A. N. Seymour. So much of his article as is not entirely irrelevant to the question which, in connection with my strictures, I invited him to discuss in our columns, is given below. My rejoinder purposely passes unnoticed many of Br. S.'s citations that have no bearing on the true interpretation of John vi. 39.—R. W.

"Thoughts like the foregoing [covering nearly three pages of foolscap.—R. W.] came into our mind as we took up our pen" to reply to Br. W.'s criticisms. As this is his request, or anxiety, I will endeavor to comply. I presented John vi. 39 as positive proof of the resurrection of *all men* in the last day. Br. W. says I am "prodigiously mistaken," "the righteous *only* are given." Give us the *proof*, my dear Sir, before you make another such a plunge. I am not a going to take your ipse dixit, be ye well assured of this. If others do, I shall not. I am trying to learn faith in God and obedience to the same, and not so much in man, for he has sought out many inventions. Now the text reads as follows: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Now, when this gift was presented to Christ, if it only embraced the righteous, then it must have been an exceeding small one, for when the gift was received there was scarcely a handful of righteous men on earth. Please read the 23d of Matt. if you doubt. Only a small remnant left, nearly all turned to be hypocrites; and then to think that only that small remnant that then existed will be raised in the last day! This can not possibly be the gift in full. It must, in the nature of the case, be more extensive; and the only way to determine what the Father has given to the Son, is to consult the Father's promise to him. That promise is in Ps. ii. 8: "Ask of me, and I shall give thee the *heathen* for thine inheritance, and the uttermost parts of the earth for thy possession." This testimony is too clear to be misapprehended by any one. This gift has already been made, for Jesus says, "All power is given unto me both in heaven and in earth." Consequently, he commissions his Apostles to go into all nations "And preach the gospel," or in other words "Speak peace to the *heathen*," whom the Father promised to give him. Zech. ix. 10, belongs to no other dispensation but this, and here the prophet declares that Christ's "dominion shall be from sea to sea and from the rivers to the end of the earth." "All the ends of the world shall remember and turn unto the Lord; and all the kingdoms of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." Ps. xxii. 27, 28. This also belongs to this dispensation. This boon was given to Christ under the curse. It is yet to be redeemed, Rev. xxii. 3. "*All* that the Father hath given me I shall lose *nothing*, but raise it up at the last day," John vi. 37, 39. "*All* that are in the graves shall hear his voice, and shall come forth," &c., the same as Lazarus, John v. 28, 29. "I....will draw *all men* unto me." John xii. 32. "He tasted death for *every man*," consequently has the "keys of hell and death," Rev. i. 18, Heb. ii. 9. "Who is the Saviour of *all men*, specially of those that believe." 1 Tim. iv. 10. He shall gather out of *his kingdom all things* that offend and them that do iniquity, Matt. xiii. 41. So with the gospel net; it is co-extensive with the field, which is the world. The net is *full* of good and bad when drawn to shore. Positively, then, *all men*, good or bad, are to have a resurrection in the "one hour" or "last day." Nothing is to be lost in consequence of the first death entailed upon Adam and his posterity. But the wicked will to be eternally lost, under the power of the second death.

Br. W. says the wicked are not described in John vi. Neither are the righteous; but both classes are referred to, for Christ addresses the multitude, believer and unbeliever. Surely they are not all righteous. Again, "*All* that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John vi. 37. The Scriptures recognize two ways in coming to Christ, 1st, willingly, 2d, by compulsion. Those coming willingly have seen their rebellious course, heartily repented of their sins, and, with broken hearts, and contrite spirits, come seeking reconciliation to God through Jesus Christ. Such will be raised in the last day and come to Christ and receive eternal life. To the other class he said "Ye will not come to me, that ye might have life." Not natural life, for they had that. What life then? Everlasting life. This class must come by compulsion in that day (the same as Jeff. Davis, and hundreds of others, who seek to run away from justice), not to receive everlasting life, but to be judged unworthy of this infinite blessing. "Every knee shall bow and every tongue shall confess to God." But those who come willingly "he will in no wise cast out." When? When the reckoning day comes. The lawful inference

from this promise is, that those who do not thus come will be cast out. What saith the word on the subject? "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves *thrust out.*" Luke xiii. 28. "But the children of the kingdom shall be *cast out* into outer darkness: there shall be weeping and gnashing of teeth." Matt. viii. 12. "And shall *cast* them into the furnace of fire," &c. Matt. xiii. 50. "And death and hell were *cast* into the lake of fire." "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 14, 15. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremonger's, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Mark you well, God does not threaten this *awful doom* on the last remnant of wicked men living when Jesus comes, and leave the main body in their graves to go unwhipped of justice.....

You say, "It is worthy of your most 'critical attention' that, in John vi. 39, the verbs '*should love*' and '*raised up again*' (in Greek *apollumi* and *anisteemi*) stand in *direct contrast.* From this it follows that the *loss* referred to in this passage means *remaining in death.* Am I right on these two points?" No, I don't understand that you are right in either. "Should raise up," "should loose nothing," are two affirmative statements to support the proposition to raise all that was given to him; and that was all mankind, all that are in their graves, just and unjust. The signification of "apollumi," as given in Greenfield's Lexicon, is to leave, leave behind, pass, to be left, remain and "anistemi" signifies a rising up, resurrection. From these two words, then, we discover very clearly that God's determination is to raise up all the dead, that nothing is to be left behind, or lost, or remain in death. Again you say, "If I have correctly construed the verb 'should lose,' the Saviour must be understood as teaching that those whom he raises 'at the last day' will live forever." As you have misconstrued the Saviour's teaching, you must understand that the Saviour's teaching is, that this is the will of God, that every one that seeth the Son and believeth on him may have everlasting life, &c. But the wicked, utterly refusing the proffered gift and not coming to him for it on the condition specified in the gospel, must, at the judgment, as I have already stated, utterly perish in the lake of fire—lost, lost forever.

Now I believe I have replied to all that is necessary to reply to at present. So I conclude by saying, my brother, that you are prodigiously mistaken in your proofless assumption that in John vi. 39 only the righteous are given to Christ. "*All* (not a small remnant) that the Father giveth me *shall come* to me." You must not change the *alls* and *shall comes* in God's word to suit your non-resurrection theory. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The precious Bible is God's immutable detector, and you and I must abide by it like men. Submitted in christian love. A. N. SEYMOUR.

Michigan.

See R. W.'s Response in another column.—ED

THE POPES.—The Roman correspondent of the London *Morning Post*, writing on the 17th ult., says:—"The artillery of the Castle of St. Angelo this morning announced to the Catholic world the commencement of the twentieth year of the present Pontiff's reign. Such a duration of power is, or rather has been, uncommon among the 258 Pontiffs who have occupied the chair of St. Peter in more or less uninterrupted succession for 1828 years, the medium of their reigns being 7 years, 1 month, and twenty five days. There is a superstitious tradition among the Romans that whenever a Pope shall reign for 25 years the end of the world will ensue. There have not been many Supreme Pontiffs the duration of whose reigns have approached this period. In the first century St. Peter, reckoning him as the first Pope, according to the Catholic calendar, was Bishop of Rome for 24 years and five months. It was not until the fifth century that a nearly similiar example of longevity was afforded in the person of St. Leo I., who died in 461, after a reign of 21 years. Three centuries more passed before any Pope reached the duration of a 20 years' reign. Pope Adrian I. died in 795, after having occupied the throne for 23 years; and St. Leo III. died in 816, after a reign of twenty years. The twelth century records the 21 years of Pope Alexander III.'s reign. He died in 1181. Six centuries elapsed before any other Pontiff attained a similiar duration in power; but Pius VI., elected in 1775, all but achieved the prophetic 25 years, and his successor, Pius VII., completed 23 years of somewhat stormy occupation of the Pontifical throne. It remains to be seen whether Pio Nono, whose health appears to be excellent just now, will be able to wield the Papal sceptre for a longer period than his predecessors, and thereby bring about 'the consummation of the age.'"

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

JOSEPH T. CURRY will preach in Dodworth Hall, 806 Broadway, New York, Sunday, July 30.

The Herald of Life.

NEW YORK, JULY 26, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

How They Stagger!

"It is said that 'immortality is something to be sought for: but why seek it, if the soul is immortal?' Immortality is the quality of never ceasing to exist, or exemption from death, and does not imply either happiness or misery. Now, as men seek only for that which they deem desirable, it cannot be merely existence that the apostle speaks of; but something to be desired in connection with that existence; hence, we may conclude with certainty that the word *blissful* added to it expresses the sense designed. This we think must be obvious to all." G.

So you find it necessary to "add" to the testimony of God; and "blissful" comes to your aid. But this helps you not; for, you have defined "immortality" to be "the quality of never ceasing to exist, or exemption from death." Now, the same apostle, in the same epistle, chap. vi. 23, saith "The wages of sin is death." Hence the wicked have not an "exemption from death," and therefore are not immortal, you being judge. But you say, "immortality does not imply either happiness or misery." This is a pure assumption, without a particle of proof in the Bible, or in philosophy. Misery—so far as we have any knowledge—is, invariably, connected with mortality and corruptibility. Show us an immortal creature that suffers if you can. We believe the thing is impossible—in the very nature of the case. Surely immortality—deathlessness—is something "desirable;" really worth seeking for. That state excludes all sorrow and pain; and hence implies the presence of all that is desirable. We do not need to add "blissful." It is blissful, indeed; and it is so because it is immortal, deathless, incorruptible; and it is gained only through Christ, the second Adam, and by a resurrec- at the last day. "I will raise *him* up at the last day," saith Jesus, four times in one discourse, John vi. Believe it, G., and rejoice in the truth, that Life, eternal life—even immortality and incorruptibility—is "the *gift of God*, through Jesus Christ" to all "them, who by patient continuance in well doing, seek for it."

A Sick Divinity.

EXTRACTS FROM A SERMON BY F., A. D. D.

"What is a man profited if he shall gain the whole world and lose his own soul."—Math. xvi. 26.

"The word rendered 'soul' in this text is rendered 'very life' in many passages of the Scriptures, having no other significance than natural life. We are obliged, therefore, in many passages, to depend upon the context to to find its meaning. In this text, however, it stands for the spirit—the latent principle that is within us all."

It is true the word rendered soul—*psucheen*—in this text, is rendered "*life* in many passages," &c. Why does F. assume that here "it stands for *spirit*?" He knows that *pneuma* is the Greek term for spirit; and the two terms *psuche* and *pneuma* are never used interchangeably in the Scriptures; but are entirely distinct. His assumption is purely gratuitous, and without any authority except his mere *ipsi dixit.* Luke tells us distinctly, chap. ix. 25, that the thing lost is the man "himself:" hence, that "life" proper is the loss spoken of. The same word occurs four times in Matt. xvi. 25, 26: twice rendered life and twice soul, the absurdity of which is manifest from Luke's version of the same discourse. F. gives not one solitary text of Scripture for his assumption. Again, he says—

"God intended, in the production of the human soul, that it should never die—that it should be endowed with immortal life—that its existence should be perpetual. The soul is never to die—never to cease to exist! It may die in the sense of being perverted, but not of perishing, so as to cease to be."

What "God intended" is one thing; and what will be the actual result is another, and may be a very different thing. This F. must admit, or he lands in Universalism; for he says, in the next sentence, "God made it for the enjoyment of Himself, to live with him forever." That is, "God intended" the soul to enjoy Himself forever. Will God's intention fail? will it be frustrated? F. and his associates in the belief of endless misery think, in this matter, God's intention may be frustrated. How then can they demonstrate—even if it be true that "God intended the human soul should never die"—that it will not die, yea, cease to exist? They cannot do it: they never have done it; and it is impossible for them ever to do it while the Scriptures abound in testimony that, "The soul that sinneth it shall die;" and "he that converteth the sinner from the error of his way shall save a soul from death." Ezk. xviii. 4, 20, and James v. 20. Not one text of Scripture has F. and his fellows in immortal-soulism in support of the bold assertion that "The soul is never to die—never to cease to exist," &c. Such assumptions contradict the testimony of the Spirit of God; and they are assuming a fearful responsibility who use them. Let them keep "to the law and the testimony," remembering that if they "speak not according to this word it is because there is no light in them." Isaiah viii. 20.

We tell these theologians once more, that unless they abandon their assumed premises, they are inevitably to be swept into Restorationism with their flocks. The God dishonoring doctrine of endless sin and suffering, as well as all after-life torment, will not bear the light: they are doomed to die: they are too sick to live. No wonder there are so many "Doctors of Divinity;" but the patient will die after all.

Children of the Resurrection.

BY ELD. F. H. BURBANK.

Luke xx. 36. "Children of God, being the children of the resurrection." These remarkable words of our blessed Master, are, in my opinion, an explicit declaration that all who are raised from the dead, will be the children of God, or in other words, that none but the children of God will have a resurrection. If every one is a child of God, then they shall be raised. But every one is *not* a child of God. We read in the Scriptures of two classes of children; "children of the wicked one;" "children of the kingdom;" "children of this world;" "children of light;" "children of wrath;" "dear children;" "cursed children;" "obedient children;" "children of God," and "children of the devil." This distinction is preserved throughout the Scriptures. We may easily ascertain who are the children of God by reading Rom. viii. 16. "The Spirit itself beareth witness with our spirit, that we are the children of God." Therefore "every one that is led by the Spirit of God is a son of God." That Spirit is *in* us. "Now if any man have not the Spirit of Christ, he is none of his." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that *raised up* Christ from the dead shall ALSO *quicken* your mortal bodies by (MAR. *because of*) his Spirit that dwelleth in you."

The Saducees thought to overthrow the doctrine of the resurrection by asking the Saviour the question concerning the woman who had seven husbands, saying "And the seven had her and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them." Jesus answered, "Ye do err, not knowing the Scriptures nor the power of God ....They which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Christ confirms his doctrine by quoting from "Moses" the words "I am the God of Abraham," etc. Abraham, Isaac, Jacob, and all their descendants who died in faith, were children of God. "God is not ashamed to be called *their* God." God "is not a God of the *dead*, but of the living, *for* THEY all *live* unto him." Hence as God is their God, and they his children, they shall never (*not forever*) perish, but be raised from the dead. They "are the children of God, being the *children of the resurrection.* Thus every one that is "accounted worthy to obtain that world," is accounted worthy of the resurrection, and on account of his having part in the resurrection, is called a child ot God. "I feel what then shall raise *me* up: The eternal Spirit dwells in me." The hope of the resurrection" is a "hope of life" to the believer. That hope is based upon a *promise*, and that promise is made doubly sure by the resurrection of Jesus Christ. Thus Christ "brought life and immortality to light," and it gives us a hope that is "big with immortality." Thus I have endeavored to give an exposition of the text, as an honest christian, who desires to be on the side of truth. No other exposition is satisfactory, for Christ certainly rests the weight of his argument upon the resurrection. The resurrection was the point in dispute; the dead was the party spoken of, and dead saints spoken of to prove the point. He says "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

CAMPBELL'S TRANS.—"The people of this world marry and are given in marriage; but among those who shall be honored to share in the resurrection, and the other world, there will be neither marrying nor giving in marriage. For they cannot die any more; for angel like, they are the children of God, being the children of the resurrection."

WHITBY; TRANS. and Notes.—"And being sons of the resurrection, are sons of God." "For this *sonship* imports the redemption of the body from corruption (Rom. viii. 23), and that they are sons, are heirs of God, and joint heirs with Christ, and to be glorified with him....When it is said, 'God is not the God of the dead,' the meaning is, he is not the God of them who are to abide in a state of death, and never to enjoy the resurrection of the just; i. e., he owns not them for his, who are not to be 'sons of the resurrection,' and will not be called their God, as having not prepared for them a heavenly city. Heb. xi. 16. Hence the Scripturos say of them, that they 'are passed from death unto life,' (John v. 24) because Christ will raise them up at the last day. (John vi. 50) and, in the opinion of the Jews, they only seem to die, in the eyes of fools, because their hope is full of immortality, (Wis. iii. 2–4) and they proverbially say, the just live when they are dead.'"

Yours in Christ.

Philadelphia, July 18.

Western Mission.—No. 8.

FROM W. S. CAMPBELL.

OTTO, ILLS., July 18, 1865.

Owing to the severe storm of wind and rain which prevailed in this county on Friday and Saturday last, we could effect nothing at our meeting till Sunday. We had then a beautiful and smiling sun, and the weather as cool as it should be the first of September. The people gathered from some distance around, and we endeavored to break to them the bread of life. Good attention was given, and a good interest manifested.

The grove was, indeed, a fine temple of worship. The great theme of life only in Christ was the burden of our labor; at the same time, we urged the approach of the kingdom of Christ as shown by the signs of the times. So great are the prejudices of the people, that we are obliged to labor much to remove the convictions concerning the immortality of the soul and future torment, which has become so deeply rooted. We are compelled to overthrow the positions that have been so long held, upon man and his destiny, and establish a broad, philosophical, and scriptural ground; then we can urge, and with effect, the testimony of the word, that the only hope of any life to come, is by a resurrection from among the dead, by the power of Christ, to the life which he has promised. We trust that many saw the force of arguments from scripture, by which we conclude that only the good will come to that condition which has been so surely promised to them as a class. Christ being "the resurrection and the life," and having the power committed to him to "raise up the dead" and "quicken whom he will," how can he become the power of the the resurrection to such as have no connection with him?

We do not—and most sincerely hope we never shall, by an attempt to keep in the beaten track and render our position agreeable to the tastes and old set notions of religionists—ignore the principles we have taught, nor stop at a point in the progress of thought upon the great plan, which make our instructions more contradictory and inharmonious with the word and incompatible with the developments of God's creatures, than the exploded opinions of the dark ages, which we believe we have forever left. We really think we have evidence to convince us that some professed friends are very willing to be counted in, till they can find an opportunity to improve from circumstances, in a manner to obtain their own personal advantage; then it may be very well to fall back upon the teachings of the "orignal faith" the sympathy of mongrel believers, who have never more than half left the darkness of the old theological wilderness where our fathers wandered—being deluded by the remains of popish dogmas, and which still remain.

It is not easy to bring people out from the bewildering, *ignis fatuus* exhalation playing over the marsh of old papal and heathen inculcation, viz, the doctrine of man's natural immortality and the conglomerate that has formed around it, and was necessary to it in the Romish church; and not much less in in the Protestant. Rome wanted her purgatory and torments of hell fire in another world, as well as torments in this world, to "scare sinners with:" in other words, to build up and perpetuate her own power and authority. Just so with the Protestant churches, who wish to use the doctrines of the gospel to scare sinners. Of course they wish to establish themselves more fully. The motives they use and the manner they employ, all tend to this result. Now, some of our friends who will always contend that the motives arising from the plain doctrine and inculcation of scriptures are not a *sufficient motive* to induce men to forsake sin and lead holy lives, are like those who will have something left to scare sinners with. Of what use is it to scare men? If men who profess to be Christians, and have been *scared* to it, would show any good fruit we should have better hope.

The doctrine we teach is spreading. Some good is being done. We start for a meeting three miles north of Lewistown, in a few days. The tent is to be pitched. We did not get it in season to use at our last meeting.

We shall be under the necessity of appealing to our brethren for farther material aid. If we feel, brethren, that the cause is the Lord's, let us rally to its support.

Reply to Eld. Seymour.

Br. Seymour professes to quote from my article the statement, "the righteous *only* are given." But no such language can be found in my article, and there is hence no reason why I should be called on for "the proof." What my brother refers to, however, is easily determined. An argument was offered by me to show him "that the wicked must be left out of" John vi. 39, and that, consequently, his contrary assumption was a "prodigiously mistaken" one. The minor premise of said argument was as follows: "But those, whom, according to the discourse in John vi. the Father hath given to Christ, are exclusively the righteous." It is in support of this assertion that Br. S., if his words have any meaning, now calls for evidence. The evidence was given in my former article, and no one was asked to accept the proposition upon my "ipse dixit." The *extent* of the Father's gift to Christ *as set forth in the "discourse in John vi.,"* is what the argument was intended to define; and this fact should be distinctly understood. It was assumed as self-evident, that what is said of the gift to Christ in John vi. 39, must find its explanation, not in the prophetic utterances of the 2d Psalm (which I think Br. S. misapplies), but in other portions of the discourse of which the verse in question forms an important part. Br. S., though not venturing to find fault with this just principle, yet styles my procedure as "a plunge," and treats me as if I had attempted nothing at all in the way of sustaining my position with adequate proof. Nay, more; he treats me thus while he at the same time gives evidence that he feels the full force of the considerations that were urged against his "positively new" interpretation! And in his struggle to disprove the minor premise of my argument, he is forced to devise an interpretation of the *thirty-seventh* verse of John vi. which the structure of that verse stamps as being far-fetched and unnatural to the degree of downright absurdity. If this be called strong language, I insist that the case in hand fully justifies it. But let us see.

In my former article I affirmed, in substance, that the subjects of the resurrection affirmed in John vi. 39, are neither more nor less than those who in verse 37th are brought to view in the expression "*All that the Father giveth me.*" The attentive reader of Br. Seymour's article will perceive that this position is admitted by him to be true. So far, then, we are agreed. And we are likewise, as a matter *of course*, agreed in the position, that in verse 37th the predicate "*shall come to me*" has for its subject the preceding "*All*" of the same verse. Furthermore, my brother conincides in my view, that in verse 37th the phrase "*him that cometh to me*" refers exclusively to the righteous. How, then, is it possible for Br. S. to evade the position, that only the righteous are the "All" of that verse? Readers of the HERALD OF LIFE! hearken to the astonishing answer! "The Scriptures recognize *two ways* in *coming to Christ*, 1st, willingly, 2d, by *compulsion*"! Thus does our good Br. S. *cut* the Gordian knot—*untie* it he never could.

"*Two* ways in coming to Christ"! both of them illustrated in John vi. 37! Well, really here is something to be looked at. If "a *some what* critical attention" to the non-resurrection question, on the part of Br. S., produces results so unlooked for by the theological world, what astounding disclosures in the field of exegesis may we not expect should he conclude to take a *thoroughly* "critical" survey of the merits of the Life controversy? But let us avail ourselves of our brother's discovery, and see what kind of a paraphrase it would give us of John vi. 37:—"All that the Father giveth me (i. e., the righteous and the wicked) shall come to me (that is, the *righteous* shall come "*willingly*" and the *wicked* shall come "by *compulsion*"); and him (*i. e.*, the righteous) that cometh to me ("willingly") I will in no wise cast out." This paraphrase gives us Br. Seymour's explanation of John vi. 37, and it is manifestly the only explanation that can give the leat show of plausibility to his *Voice of the West* application of John vi. 39. But the paraphrase is open to criticism:

1. Its limitation of the phrase "him that cometh to me" to a smaller number than is represented by the phrase "All that the Father giveth me," is arbitrary and unnatural to the last degree. No one would ever dream of asserting that the paraphrase expresses the obvious meaning of the passage. The looseness that would sanction such liberties with plain language, would at the same time imperil every important truth taught in the Bible. I speak not of men, but of principles of interpretation.

2. If "two" kinds of coming to Christ are involved in John vi. 37, it is an unproved assumption of Br. Seymour's that the "*willing*" comer is the one denoted by the phrase "him that cometh to me."

3. It is untrue that a *compulsory* "coming to Christ" is taught in the Scriptures. Br. S. has asserted the contrary; now let him sustain his position with a "Thus saith the Lord," if he can. If he could thus sustain it, he would still be without a particle of warrant for asserting that John vi. 37 teaches the "coming to Christ" of a class whom the Saviour will "cast out."

Br. S. thinks that he cannot accept my explanation of the force of the verb "*should lose*" in John vi. 39. But he does accept it. At any rate, I am willing to indorse his understanding of the word; for he regards the phrase "should lose nothing" as denoting that of all which the Father hath given to the Son, according to John vi., nothing shall "remain in death." To which believers in Life for the righteous alone will all say Amen. Just settle it that the wicked are not in John vi. 39, and you have Br. S. helping you in the argument against their revival into life!

Br. S. represents me as saying in my former article that "the wicked are not described in John vi." I said nothing of the kind. The wicked are both "referred to" and "described" in that Chapter, and in such a way, too, as to make it certain that no power in heaven or earth will ever wake them up if they die in impenitence. Br. S. is also wrong in saying the righteous are not described in John vi. "How readest thou?"

Br. S.'s efforts to illustrate the meaning of "cast out" in John vi. 37, I regard as not to the purpose. The words "I will in no wise cast out" I regard as an assurance that our Lord will not reject any that come to him. The reference, as I understand the passage, is not to the future world, but to the present. Says Br. S., "The lawful inference from the promise is, that those who do not thus come will be cast out." Not so fast, my brother. My promise that I will never turn away from my door any who come to ask for bread, does not involve a threat that I *will* turn away such hungry ones as never come near me.

R. W.

"The Sands of Time."—No. 4.

Having treated the three leading fictitious periods, we come to those that are real. The true Scripture numbers are these: the 2300 days of Daniel viii. 14, the time, times, and a half, of Daniel xii. 7, the 1290 days of Daniel xii 21, the 1335 days of Daniel xii. 12. As the argument on these decides as well for those of the Apocalypse we need not quote the latter. We have stated all of Daniel's periods because they are all subjected to one method of interpretation by the time-theorists, whom we oppose; and we have no doubt that the said method applies to all or to none, for they are clearly connected in the Prophecy. We refer to the year-day rule, by which the numbers are made to represent years instead of days. This rule is not established in the Scriptures, although two passages are adduced as proof—Numbers xiv. 34 and Ezek. iv. 2–6.

The first text occurs in the account of the the judgment pronounced on Rebellious Israel for accepting the evil majority report of the ten spies. "As truly as I live, saith YAHVEH, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against me, doubtless ye shall not come into the land....and your children shall walk in the wilderness forty years, and bare your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." What proof of the year-day system can be drawn from this passage? A glance at Daniel will show the difference between the assumed parallels. In Numbers, God uses the forty days as a rule to fix the number of judgment years, but when he foretells the time of punishment he states it exactly. He says "forty *years*"—not "forty days." Now in Daniel, there is not a word said of the rule by which the stated periods are fixed; only one thing is transacted, the fixing of the period itself. "How long?" is the question. The answer is direct: "Unto two thousand and three hundred days." "It shall be for a time, times, and a half." "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." There is not a whisper in the Bible to authorize any one to alter this express word of God. God says "days," and in the absence of confirmatory authority it is vain to say "years." If the record in the wilderness had run thus—"Your children shall wander forty days"—the historical period of forty years would have established the year-day theory; but as God said "forty *years*" and it *was* "forty years," so God said "two thousand and three hundred "*days*," and "days" it is—"days" it will be.

The text in Ezekiel affords no argument different from that drawn from the passage in Numbers, and therefore needs no comment.

But we have something better to offer than a mere negative position: we have positive proof that the days of Daniel are literal. The argument on one period will suffice to establish the literality of all; we therefore take the 2300 days of Daniel viii. 13, 14. One consideration overthrows the position of year-day theorists on this text. To construct an interpretation of any plausibility they have to make "the vision concerning the daily sacrifice" represent a period distinct from and anterior to "the transgression of desolation," so as to begin the latter where the former ends. This makes "the vision concerning the daily sacrifice" refer to the time of the *continuance* of the sacrifice, whereas the text and prophecy show that it relates only to the period of its *cessation.* Let us quote. The "little horn waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."

It must be perceived at once that the vision related by Daniel has nothing whatever to say of the continuance of the daily sacrifice; it only speaks of its being taken away. Hence the question, "How long shall be the vision—the daily sacrifice?" unmistakeably refers to the period which begins at the taking away. If the question were—"How long the daily?" there might be room for the inference that the time of its continuance is asked; but the words "the vision" forever demonstrate that the inquiry only applies to the period of desistance. There are not two questions, but one—not two distinct periods in the vision, but one. "How long shall be the vision concerning the, daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" That is, "How long shall the little horn tread the sanctuary under foot from the time when he takes away the daily sacrifice?"

Verse 14 suggests another argument. To the propounded question the following answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now the original Hebrew is not "days," but "evening morning," as the margin has it. If "days" do not mean "years,"

from this promise is, that those who do not thus come will be cast out. What saith the word on the subject? "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves *thrust out*." Luke xiii. 28. "But the children of the kingdom shall be *cast out* into outer darkness: there shall be weeping and gnashing of teeth." Matt. viii. 12. "And shall *cast* them into the furnace of fire," &c. Matt. xiii. 50. "And death and hell were *cast* into the lake of fire." "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 14, 15. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremonger's, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Mark you well, God does not threaten this *awful doom* on the last remnant of wicked men living when Jesus comes, and leave the main body in their graves to go unwhipped of justice.....

You say, "It is worthy of your most 'critical attention' that, in John vi. 39, the verbs '*should love*' and '*raised up again*' (in Greek *apollumi* and *anisteemi*) stand in *direct contrast*. From this it follows that the *loss* referred to in this passage means *remaining in death*. Am I right on these two points?" No, I don't understand that you are right in either. "Should raise up," "should loose nothing," are two affirmative statements to support the proposition to raise all that was given to him; and that was all mankind, all that are in their graves, just and unjust. The signification of "apollumi," as given in Greenfield's Lexicon, is to leave, leave behind, pass, to be left, remain and "anistemi" signifies a rising up, resurrection. From these two words, then, we discover very clearly that God's determination is to raise up all the dead, that nothing is to be left behind, or lost, or remain in death. Again you say, "If I have correctly construed the verb 'should lose,' the Saviour must be understood as teaching that those whom he raises 'at the last day' will live forever." As you have misconstrued the Saviour's teaching, you must understand that the Saviour's teaching is, that this is the will of God, that every one that seeth the Son and believeth on him may have everlasting life, &c. But the wicked, utterly refusing the proffered gift and not coming to him for it on the condition specified in the gospel, must, at the judgment, as I have already stated, utterly perish in the lake of fire—lost, lost forever.

Now I believe I have replied to all that is necessary to reply to at present. So I conclude by saying, my brother, that you are prodigiously mistaken in your proofless assumption that in John vi. 39 only the righteous are given to Christ. "*All* (not a small remnant) that the Father giveth me *shall come* to me." You must not change the *alls* and *shall comes* in God's word to suit your non-resurrection theory. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The precious Bible is God's immutable detector, and you and I must abide by it like men. Submitted in christian love.

A. N. SEYMOUR.

Michigan.

See R. W.'s Response in another column.—ED

THE POPES.—The Roman correspondent of the London *Morning Post*, writing on the 17th ult., says:—"The artillery of the Castle of St. Angelo this morning announced to the Catholic world the commencement of the twentieth year of the present Pontiff's reign. Such a duration of power is, or rather has been, uncommon among the 258 Pontiffs who have occupied the chair of St. Peter in more or less uninterrupted succession for 1828 years, the medium of their reigns being 7 years, 1 month, and twenty-five days. There is a superstitious tradition among the Romans that whenever a Pope shall reign for 25 years the end of the world will ensue. There have not been many Supreme Pontiffs the duration of whose reigns have approached this period. In the first century St. Peter, reckoning him as the first Pope, according to the Catholic calendar, was Bishop of Rome for 24 years and five months. It was not until the fifth century that a nearly similiar example of longevity was afforded in the person of St. Leo I., who died in 461, after a reign of 21 years. Three centuries more passed before any Pope reached the duration of a 20 years' reign. Pope Adrian I. died in 795, after having occupied the throne for 23 years; and St. Leo III. died in 816, after a reign of twenty years. The twelth century records the 21 years of Pope Alexander III.'s reign. He died in 1181. Six centuries elapsed before any other Pontiff attained a similiar duration in power; but Pius VI., elected in 1775, all but achieved the prophetic 25 years, and his successor, Pius VII., completed 23 years of somewhat stormy occupation of the Pontifical throne. It remains to be seen whether Pio Nono, whose health appears to be excellent just now, will be able to wield the Papal sceptre for a longer period than his predecessors, and thereby bring about 'the consummation of the age.'"

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not; he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

JOSEPH T. CURRY will preach in Dodworth Hall, 806 Broadway, New York, Sunday, July 30.

The Herald of Life.

NEW YORK, JULY 26, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

How They Stagger!

"It is said that 'immortality is something to be sought for: but why seek it, if the soul is immortal?' Immortality is the quality of never ceasing to exist, or exemption from death, and does not imply either happiness or misery. Now, as men seek only for that which they deem desirable, it cannot be merely existence that the apostle speaks of; but something to be desired in connection with that existence; hence, we may conclude with certainty that the word *blissful* added to it expresses the sense designed. This we think must be obvious to all." G.

So you find it necessary to "add" to the testimony of God; and "blissful" comes to your aid. But this helps you not; for, you have defined "immortality" to be "the quality of never ceasing to exist, or exemption from death." Now, the same apostle, in the same epistle, chap. vi. 23, saith "The wages of sin is death." Hence the wicked have not an "exemption from death," and therefore are not immortal, you being judge. But you say, "immortality does not imply either happiness or misery." This is a pure assumption, without a particle of proof in the Bible, or in philosophy. Misery—so far as we have any knowledge—is, invariably, connected with mortality and corruptibility. Show us an immortal creature that suffers if you can. We believe the thing is impossible—in the very nature of the case. Surely immortality—deathlessness—is something "desirable;" really worth seeking for. That state excludes all sorrow and pain; and hence implies the presence of all that is desirable. We do not need to add "blissful." It is blissful, indeed; and it is so because it is immortal, deathless, incorruptible; and it is gained only through Christ, the second Adam, and by a resurrec at the last day. "I will raise *him* up at the last day," saith Jesus, four times in one discourse, John vi. Believe it, G., and rejoice in the truth, that Life, eternal life—even immortality and incorruptibility—is "the *gift of God*, through Jesus Christ" to all "them, who by patient continuance in well doing, seek for it."

A Sick Divinity.

EXTRACTS FROM A SERMON BY F., A. D. D.

"What is a man profited if he shall gain the whole world and lose his own soul."—Math. xvi. 26.

"The word rendered 'soul' in this text is rendered 'very life' in many passages of the Scriptures, having no other significance than natural life. We are obliged, therefore, in many passages, to depend upon the context to to find its meaning. In this text, however, it stands for the spirit—the latent principle that is within us all."

It is true the word rendered soul—*psucheen*—in this text, is rendered "*life* in many passages," &c. Why does F. assume that here "it stands for *spirit*?" He knows that *pneuma* is the Greek term for spirit; and the two terms *psuche* and *pneuma* are never used interchangeably in the Scriptures; but are entirely distinct. His assumption is purely gratuitous, and without any authority except his mere *ipsi dixit*. Luke tells us distinctly, chap. ix. 25, that the thing lost is the man "himself:" hence, that "life" proper is the loss spoken of. The same word occurs four times in Matt. xvi. 25, 26: twice rendered life and twice soul, the absurdity of which is manifest from Luke's version of the same discourse. F. gives not one solitary text of Scripture for his assumption. Again, he says—

"God intended, in the production of the human soul, that it should never die—that it should be endowed with immortal life—that its existence should be perpetual. The soul is never to die—never to cease to exist! It may die in the sense of being perverted, but not of perishing, so as to cease to be."

What "God intended" is one thing; and what will be the actual result is another, and may be a very different thing. This F. must admit, or he lands in Universalism; for he says, in the next sentence, "God made it for the enjoyment of Himself, to live with him forever." That is, "God intended" the soul to enjoy Himself forever. Will God's intention fail? will it be frustrated? F. and his associates in the belief of endless misery think, in this matter, God's intention may be frustrated. How then can they demonstrate—even if it be true that "God intended the human soul should never die"—that it will not die, yea, cease to exist? They cannot do it: they never have done it; and it is impossible for them ever to do it while the Scriptures abound in testimony that, "The soul that sinneth it shall die;" and "he that converteth the sinner from the error of his way shall save a soul from death." Ezk. xviii. 4, 20, and James v. 20. Not one text of Scripture has F. and his fellows in immortal-soulism in support of the bold assertion that "The soul is never to die—never to cease to exist," &c. Such assumptions contradict the testimony of the Spirit of God; and they are assuming a fearful responsibility who use them. Let them keep "to the law and the testimony," remembering that if they "speak not according to this word it is because there is no light in them." Isaiah viii. 20.

We tell these theologians once more, that unless they abandon their assumed premises, they are inevitably to be swept into Restorationism with their flocks. The God dishonoring doctrine of endless sin and suffering, as well as all after-life torment, will not bear the light: they are doomed to die: they are too sick to live. No wonder there are so many "Doctors of Divinity;" but the patient will die after all.

Children of the Resurrection.

BY ELD. F. H. BURBANK.

Luke xx. 36. "Children of God, being the children of the resurrection." These remarkable words of our blessed Master, are, in my opinion, an explicit declaration that all who are raised from the dead, will be the children of God, or in other words, that none but the children of God will have a resurrection. If every one is a child of God, then they shall be raised. But every one is *not* a child of God. We read in the Scriptures of two classes of children; "children of the wicked one;" "children of the kingdom;" "children of this world;" "children of light;" "children of wrath;" "dear children;" "cursed children;" "obedient children;" "children of God," and "children of the devil." This distinction is preserved throughout the Scriptures. We may easily ascertain who are the children of God by reading Rom. viii. 16. "The Spirit itself beareth witness with our spirit, that we are the children of God." Therefore "every one that is led by the Spirit of God is a son of God." That Spirit is *in* us. "Now if any man have not the Spirit of Christ, he is none of his." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that *raised up* Christ from the dead shall ALSO *quicken* your mortal bodies by (MAR. *because of*) his Spirit that dwelleth in you."

The Saducees thought to overthrow the doctrine of the resurrection by asking the Saviour the question concerning the woman who had seven husbands, saying "And the seven had her and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them." Jesus answered, "Ye do err, not knowing the Scriptures nor the power of God ....They which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Christ confirms his doctrine by quoting from "Moses" the words "I am the God of Abraham," etc. Abraham, Isaac, Jacob, and all their descendants who died in faith, were children of God. "God is not ashamed to be called *their* God." God "is not a God of the *dead*, but of the living, *for* THEY all *live* unto him." Hence as God is their God, and they his children, they shall never (*not forever*) perish, but be raised from the dead. They "are the children of God, being the *children of the resurrection*. Thus every one that is "accounted worthy to obtain that world," is accounted worthy of the resurrection, and on account of his having part in the resurrection, is called a child of God. "I feel what then shall raise *me* up: The eternal Spirit dwells in me." The hope of the resurrection" is a "hope of life" to the believer. That hope is based upon a *promise*, and that promise is made doubly sure by the resurrection of Jesus Christ. Thus Christ "brought life and immortality to light," and it gives us a hope that is "big with immortality." Thus I have endeavored to give an exposition of the text, as an honest christian, who desires to be on the side of truth. No other exposition is satisfactory, for Christ certainly rests the weight of his argument upon the resurrection. The resurrection was the point in dispute; the dead was the party spoken of, and dead saints spoken of to prove the point. He says "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

CAMPBELL'S TRANS.—"The people of this world marry and are given in marriage; but among those who shall be honored to share in the resurrection, and the other world, there will be neither marrying nor giving in marriage. For they cannot die any more; for angel like, they are the children of God, being the children of the resurrection."

WHITBY; TRANS. and Notes.—"And being sons of the resurrection, are sons of God." "For this *sonship* imports the redemption of the body from corruption (Rom. viii. 23), and that they are sons, are heirs of God, and joint heirs with Christ, and to be glorified with him.... When it is said, 'God is not the God of the dead,' the meaning is, he is not the God of them who are to abide in a state of death, and never to enjoy the resurrection of the just; i. e., he owns not them for his, who are not to be 'sons of the resurrection,' and will not be called their God, as having not prepared for them a heavenly city. Heb. xi. 16. Hence the Scriptures say of them, that they 'are passed from death unto life,' (John v. 24) because Christ will raise them up at the last day. (John vi. 50) and, in the opinion of the Jews, they only seem to die, in the eyes of fools, because their hope is full of immortality, (Wis. iii. 2-4) and they proverbially say, the just live when they are dead.'"

Yours in Christ.

Philadelphia, July 18.

Western Mission.—No. 8.

FROM W. S. CAMPBELL.

OTTO, ILLS., July 18, 1865.

Owing to the severe storm of wind and rain which prevailed in this county on Friday and Saturday last, we could effect nothing at our meeting till Sunday. We had then a beautiful and smiling sun, and the weather as cool as it should be the first of September. The people gathered from some distance around, and we endeavored to break to them the bread of life. Good attention was given, and a good interest manifested.

The grove was, indeed, a fine temple of worship. The great theme of life only in Christ was the burden of our labor; at the same time, we urged the approach of the kingdom of Christ as shown by the signs of the times. So great are the prejudices of the people, that we are obliged to labor much to remove the convictions concerning the immortality of the soul and future torment, which has become so deeply rooted. We are compelled to overthrow the positions that have been so long held, upon man and his destiny, and establish a broad, philosophical, and scriptural ground; then we can urge, and with effect, the testimony of the word, that the only hope of any life to come, is by a resurrection from among the dead, by the power of Christ, to the life which he has promised. We trust that many saw the force of arguments from scripture, by which we conclude that only the good will come to that condition which has been so surely promised to them as a class. Christ being "the resurrection and the life," and having the power committed to him to "raise up the dead" and "quicken whom he will," how can he become the power of the the resurrection to such as have no connection with him?

We do not—and most sincerely hope we never shall, by an attempt to keep in the beaten track and render our position agreeable to the tastes and old set notions of religionists—ignore the principles we have taught, nor stop at a point in the progress of thought upon the great plan, which make our instructions more contradictory and inharmonious with the word and incompatible with the developments of God's creatures, than the exploded opinions of the dark ages, which we believe we have forever left. We really think we have evidence to convince us that some professed friends are very willing to be counted in, till they can find an opportunity to improve from circumstances, in a manner to obtain their own personal advantage; then it may be very well to fall back upon the teachings of the "orignal faith" the sympathy of mongrel believers, who have never more than half left the darkness of the old theological wilderness where our fathers wandered—being deluded by the remains of popish dogmas, and which still remain.

It is not easy to bring people out from the bewildering, *ignis fatuus* exhalation playing over the marsh of old papal and heathen inculcation, viz., the doctrine of man's natural immortality and the conglomerate that has formed around it, and was necessary to it in the Romish church; and not much less in in the Protestant. Rome wanted her purgatory and torments of hell fire in another world, as well as torments in this world, to "scare sinners with:" in other words, to build up and perpetuate her own power and authority. Just so with the Protestant churches, who wish to use the doctrines of the gospel to scare sinners. Of course they wish to establish themselves more fully. The motives they use and the manner they employ, all tend to this result. Now, some of our friends who will always contend that the motives arising from the plain doctrine and inculcation of scriptures are not a *sufficient motive* to induce men to forsake sin and lead holy lives, are like those who will have something left to scare sinners with. Of what use is it to scare men? If men who profess to be Christians, and have been *scared* to it, would show any good fruit we should have better hope.

The doctrine we teach is spreading. Some good is being done. We start for a meeting three miles north of Lewistown, in a few days. The tent is to be pitched. We did not get it in season to use at our last meeting.

We shall be under the necessity of appealing to our brethren for farther material aid. If we feel, brethren, that the cause is the Lord's, let us rally to its support.

Reply to Eld. Seymour.

Br. Seymour professes to quote from my article the statement, "the righteous *only* are given." But no such language can be found in my article, and there is hence no reason why I should be called on for "the proof." What my brother refers to, however, is easily determined. An argument was offered by me to show him "that the wicked must be left out of" John vi. 39, and that, consequently, his contrary assumption was a "prodigiously mistaken" one. The minor premise of said argument was as follows: "But those, whom, according to the discourse in John vi. the Father hath given to Christ, are exclusively the righteous." It is in support of this assertion that Br. S., if his words have any meaning, now calls for evidence. The evidence was given in my former article, and no one was asked to accept the proposition upon my "ipse dixit." The *extent* of the Father's gift to Christ *as set forth in the "discourse in John vi.,"* is what the argument was intended to define; and this fact should be distinctly understood. It was assumed as self-evident, that what is said of the gift to Christ in John vi. 39, must find its explanation, not in the prophetic uterances of the 2d Psalm (which I think Br. S. misapplies), but in other portions of the discourse of which the verse in question forms an important part. Br. S., though not venturing to find fault with this just principle, yet styles my procedure as "a plunge," and treats me as if I had attempted nothing at all in the way of sustaining my position with adequate proof. Nay, more; he treats me thus while he at the same time gives evidence that he feels the full force of the considerations that were urged against his "positively new" interpretation! And in his struggle to disprove the minor premise of my argument, he is forced to devise an interpretation of the *thirty-seventh* verse of John vi. which the structure of that verse stamps as being far-fetched and unnatural to the degree of downright absurdity. If this be called strong language, I insist that the case in hand fully justifies it. But let us see.

In my former article I affirmed, in substance, that the subjects of the resurrection affirmed in John vi. 39, are neither more nor less than those who in verse 37th are brought to view in the expression "*All that the Father giveth me.*" The attentive reader of Br. Seymour's article will perceive that this position is admitted by him to be true. So far, then, we are agreed. And we are likewise, as a matter *of course*, agreed in the position, that in verse 37th the predicate "*shall come to me*" has for its subject the preceding "*All*" of the same verse. Furthermore, my brother conincides in my view, that in verse 37th the phrase "*him that cometh to me*" refers exclusively to the righteous. How, then, is it possible for Br. S. to evade the position, that only the righteous are the "All" of that verse? Readers of the HERALD OF LIFE! hearken to the astonishing answer! "The Scriptures recognize *two ways* in *coming to Christ*, 1st, willingly, 2d, by *compulsion*"! Thus does our good Br. S. *cut* the Gordian knot—*untie* it he never could.

"*Two* ways in coming to Christ"! both of them illustrated in John vi. 37! Well, really here is something to be looked at. If "a *some what* critical attention" to the non-resurrection question, on the part of Br. S., produces results so unlooked for by the theological world, what astounding disclosures in the field of exegesis may we not expect should he conclude to take a *thoroughly* "critical" survey of the merits of the Life controversy? But let us avail ourselves of our brother's discovery, and see what kind of a paraphrase it would give us of John vi. 37:—"All that the Father giveth me (i. e., the righteous and the wicked) shall come to me (that is, the *righteous* shall come "*willingly*" and the *wicked* shall come "by *compulsion*"); and him (*i. e.*, the righteous) that cometh to me ("willingly") I will in no wise cast out." This paraphrase gives us Br. Seymour's explanation of John vi. 37, and it is manifestly the only explanation that can give the leat show of plausibility to his *Voice of the West* application of John vi. 39. But the paraphrase is open to criticism:

1. Its limitation of the phrase "him that cometh to me" to a smaller number than is represented by the phrase "All that the Father giveth me," is arbitrary and unnatural to the last degree. No one would ever dream of asserting that the paraphrase expresses the obvious meaning of the passage. The looseness that would sanction such liberties with plain language, would at the same time imperil every important truth taught in the Bible. I speak not of men, but of principles of interpretation.

2. If "two" kinds of coming to Christ are involved in John vi. 37, it is an unproved assumption of Br. Seymour's that the "*willing*" comer is the one denoted by the phrase "him that cometh to me."

3. It is untrue that a *compulsory* "coming to Christ" is taught in the Scriptures. Br. S. has asserted the contrary; now let him sustain his position with a "Thus saith the Lord," if he can. If he could thus sustain it, he would still be without a particle of warrant for asserting that John vi. 37 teaches the "coming to Christ" of a class whom the Saviour will "cast out."

Br. S. thinks that he cannot accept my explanation of the force of the verb "*should lose*" in John vi. 39. But he does accept it. At any rate, I am willing to indorse his understanding of the word; for he regards the phrase "should lose nothing" as denoting that of all which the Father hath given to the Son, according to John vi., nothing shall "remain in death." To which believers in Life for the righteous alone will all say Amen. Just settle it that the wicked are not in John vi. 39, and you have Br. S. helping you in the argument against their revival into life!

Br. S. represents me as saying in my former article that "the wicked are not described in John vi." I said nothing of the kind. The wicked are both "referred to" and "described" in that Chapter, and in such a way, too, as to make it certain that no power in heaven or earth will ever wake them up if they die in impenitence. Br. S. is also wrong in saying the righteous are not described in John vi. "How readest thou?"

Br. S.'s efforts to illustrate the meaning of "cast out" in John vi. 37, I regard as not to the purpose. The words "I will in no wise cast out" I regard as an assurance that our Lord will not reject any that come to him. The reference, as I understand the passage, is not to the future world, but to the present. Says Br. S., "The lawful inference from the promise is, that those who do not thus come will be cast out." Not so fast, my brother. My promise that I will never turn away from my door any who come to ask for bread, does not involve a threat that I *will* turn away such hungry ones as never come near me.

R. W.

"The Sands of Time."—No. 4.

Having treated the three leading fictitious periods, we come to those that are real. The true Scripture numbers are these: the 2300 days of Daniel viii. 14, the time, times, and a half, of Daniel xii. 7, the 1290 days of Daniel xii. 21, the 1335 days of Daniel xii. 12. As the argument on these decides as well for those of the Apocalypse we need not quote the latter. We have stated all of Daniel's periods because they are all subjected to one method of interpretation by the time-theorists, whom we oppose; and we have no doubt that the said method applies to all or to none, for they are clearly connected in the Prophecy. We refer to the year-day rule, by which the numbers are made to represent years instead of days. This rule is not established in the Scriptures, although two passages are adduced as proof—Numbers xiv. 34 and Ezek. iv. 2–6.

The first text occurs in the account of the the judgment pronounced on Rebellious Israel for accepting the evil majority report of the ten spies. "As truly as I live, saith YAHVEH, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against me, doubtless ye shall not come into the land....and your children shall walk in the wilderness forty years, and bare your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." What proof of the year-day system can be drawn from this passage? A glance at Daniel will show the difference between the assumed parallels. In Numbers, God uses the forty days as a rule to fix the number of judgment years, but when he foretells the time of punishment he states it exactly. He says "forty *years*"—not "forty days." Now in Daniel, there is not a word said of the rule by which the stated periods are fixed; only one thing is transacted, the fixing of the period itself. "How long?" is the question. The answer is direct: "Unto two thousand and three hundred days." "It shall be for a time, times, and a half." "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." There is not a whisper in the Bible to authorize any one to alter this express word of God. God says "days," and in the absence of confirmatory authority it is vain to say "years." If the record in the wilderness had run thus—"Your children shall wander forty days"—the historical period of forty years would have established the year-day theory; but as God said "forty *years*" and it *was* "forty years," so God said "two thousand and three hundred "*days*," and "days" it is—"days" it will be.

The text in Ezekiel affords no argument different from that drawn from the passage in Numbers, and therefore needs no comment.

But we have something better to offer than a mere negative position: we have positive proof that the days of Daniel are literal. The argument on one period will suffice to establish the literality of all; we therefore take the 2300 days of Daniel viii. 13, 14. One consideration overthrows the position of year-day theorists on this text. To construct an interpretation of any plausibility they have to make "the vision concerning the daily sacrifice" represent a period distinct from and anterior to "the transgression of desolation," so as to begin the latter where the former ends. This makes "the vision concerning the daily sacrifice" refer to the time of the *continuance* of the sacrifice, whereas the text and prophecy show that it relates only to the period of its *cessation*. Let us quote. The "little horn waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."

It must be perceived at once that the vision related by Daniel has nothing whatever to say of the continuance of the daily sacrifice; it only speaks of its being taken away. Hence the question, "How long shall be the vision—the daily sacrifice?" unmistakeably refers to the period which begins at the taking away. If the question were—"How long the daily?" there might be room for the inference that the time of its continuance is asked; but the words "the vision" forever demonstrate that the inquiry only applies to the period of desistance. There are not two questions, but one—not two distinct periods in the vision, but one. "How long shall be the vision concerning the, daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" That is, "How long shall the little horn tread the sanctuary under foot from the time when he takes away the daily sacrifice?"

Verse 14 suggests another argument. To the propounded question the following answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now the original Hebrew is not "days," but "evening morning," as the margin has it. If "days" do not mean "years,"

how much less do "evening morning"! Let us collate two passages relating to the Mosaic sacrifices, that the force of "evening morning" may be felt. "This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half it in the morning, and half thereof at night"—or "evening." Lev. vi. 20. "And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually, morning and evening." 1 Chron. xvi. 40. Now we maintain that "evening morning" in the text must be just as literal as the same phrase in the two quoted passages, for in both cases the relation is the same. The question and answer are firmly connected. In the vision, Daniel sees the little horn take away the daily sacrifice. Then occurs the question,—"How long the vision concerning the daily sacrifice?" That is, How long shall the little horn tread under foot the daily sacrifice? How long from the discontinuance of the daily sacrifice? Then comes the answer—Two thousand three hundred evening morning sacrifices shall be prevented by the dominance of the little horn. It is an utter impossibility to get any other meaning from it.

Still another argument is suggested by verse 17. "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said,—Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for *at the time of the end shall be the vision.*" This is "the vision concerning the daily sacrifice, "for it would not do to say that the whole vision is referred to: else Media and Persia and Grecia as spoken of in the end of the chapter would have to come up in the future. It is clear that the "2300 evening morning" belongs to "the time of the end." Year-day theorists say that the time of the end began in A. D. 1792; if so, the 2300 years must begin at that date: whereas, taking the literal time, there is no difficulty.

Yet another argument arises in verse 26. "The vision of the evening and morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." That is, the taking away of the daily sacrifice for 2300 evening morning is true, but shut thou up the vision, for many days will elapse before the period of its fulfilment will arrive; at the time of the end shall be the vision.

Thus before the simplicity of the truth the year-day system of interpretation melts away as snow before the vernal sun. So may all error speedily dissolve, O YAHVEH! J. T. C.

Our Strange Friend Again.

NEW YORK, July 22, 1865.

TO THE ED. OF HER. OF LIFE, SIR:—By your favor I am in possession of your last number, in which I perceive that you inserted my note and made remarks, which on the whole are courteous; but justice demands some explanation. The debate to which I alluded, was not as you suppose, and as I thought, between two individuals, but between whosoever jumps up first to defend or assail spiritualism; hence your people did not intrude where they were not invited; but they intruded their opinions where not called for. The spiritualists contended that the word of God is a mere nothing to their inspirations and revelations. The reply to this need not call forth the question whether the souls of the wicked will *suffer* or *live*.

As to myself, though I shrink not from defending what I believe to be vital truth, yet I would not engage in a discussion at present. You will observe I said, "I should much like to HEAR one well conducted discussion." There are two reasons why I would not debate myself. 1st, I am not acquainted, except by hearsay, with what your opinions really are 2d, I do not believe them to be such heresy as to deserve any thing more than kind, Christian, quiet argument as to what saith the Lord; and though I believe you err in regard to the punishment of the wicked, yet as you believe in God manifest in the flesh, who suffered, died, and rose again that we may be saved, this glorious faith entitles you to be considered as a child of God. The last words of your "remarks," on my note, show that you are so wedded to your opinions as to hold every one of them of such mighty importance as to consider those to be "opponents to the bible testimony" who think differently from you. This is to be regretted; but then it calls forth the virtue of forbearance, and this for Christ's sake shall be extended to all who love his name, by PHILALETHUS.

REMARKS BY THE EDITOR.—Our strange friend now concedes that the persons holding our views did not intrude by speaking in the discussion a week ago last Sunday; "but they intruded their opinions when not called for." That, our friend must admit, is a mere matter of opinion. And as the Chairman did not decide them out of order, we cannot say they were so. We differ from "PHILALETHUS" as to the manner of meeting Spiritualists. Demonstrate that "the dead know not anything," and that "there is no knowledge in sheol," and Spiritualism is proved to be mere conjuration or the work of the devil.

We reciprocate our friend's "forbearance;" but unfortunately he sees occasion for it where we discover none. We think we expressed no such sentiment as he attributes to us, when he says "you consider those to be opponents to the Bible testimony who think differently form you." If he will read our remarks again, he will see that all we said was, if a "debate" is to be had, we should "hold an opponent to the Bible testimony;" by which we simply intended, we should not allow one who should debate with us to wander from the Bible into "vain philosophy," as most do who oppose our views, in their endeavors to overthrow our arguments.

Tradition and Ancient Chronology.

It was the condemnation of the Jewish Pharisees and Scribes that they departed from the word of God and followed traditions of the Elders, making the word of God, the Scriptures, of none effect by their traditions.

As it was with the Scribes and Pharisees in the time of our Lord's first advent, so it seems to be in these days, and probably so it will continue to be until his second advent.

In regard to the opinion which so entirely prevails, that this dispensation will end when the "world that now is" shall be just 6000 years old. Is this a tradition of the Elders or fathers? or is it scripture? if it is scripture, where is the authority? or where the passages which warrant such a belief? If it is not scripture, but a tradition of the Jews, handed down to us through Dr. Adam Clarke and others before him, how much is it worth? Is a Jewish tradition, or a tradition handed down from the Fathers of this dispensation worth any more to us than the traditions of the Elders were worth to the Scribes and Pharisees?

By Fathers here, I do not mean inspired men who wrote the book of Acts and the Epistles, they were Apostles; but I mean those who succeeded them, and they may have been their immediate successors or even contemporary with the apostles, even as far back as Barnabas who I have heard quoted as authority, but when we go back as far as Barnabas, why not step, as it were, just across the street and consult the apostles, whose authority is unquestioned.

This going back only to the fathers to prove a favorite theory, whether it be a pre or a post millenium, or the 6000 years, or anything else, if it reaches back no farther than that, what is it worth? Is it really of any more value to us than the traditions of the Elders were to the Scribes and Pharisees? and if of no more value, why build a theory upon tradition which cannot be sustained by scripture?

Now it may be that this idea of the 6000 years has a scriptural basis; if so, I would be glad to see it produced, but, if it is not scripture, it should be worth to us just as much as any other tradition, and no more. Consequently a *time* argument based upon the 6000 year idea is of no more value than any other theory which has only tradition for a basis.

That the early chronology of the Hebrew copies, from which our version of the Scriptures is translated is materially defective there are good reasons to believe is the case, and the evidence is of too grave a character to be lightly esteemed or set aside without a candid examination. If it can be proved that there is a defect in the chronology of our version of several hundred years, it is manifest that any time argument based upon such defective chronology must mislead and prove to be erroneous, and consequently sadly injurious to the cause of truth. I therefore propose to transcribe the argument, accompanied with Chronologcal tables, of an author, who has given this subject great research, and is entitled to our candid consideration presenting the subject chiefly in his own language, condensing only as much as will suffice to present fairly his chain of evidence, let it be candidly and critically examined by the readers and let the argument stand or fall on its own merits, truth being our only object and aim. W. S. O.

Hartford, Conn.

TABLE NO. 1.

The Generations of the Antediluvian Patriarchs.

Names	Lived before the birth of eldest son.				After the birth of the eldest son.				Total length of life.			
	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.	Jos.
Adam	130	130	230	230	800	800	700	700	930	930	930	930
Seth	105	105	205	205	807	807	707	707	912	912	912	912
Enos	90	90	190	190	815	815	715	715	905	905	905	905
Cainan	70	70	170	170	840	840	740	740	910	910	910	910
Mahalaleel	65	65	165	165	830	830	730	730	895	895	895	895
Jared	162	62	162	162	800	785	800	800	962	847	962	962
Enoch	65	65	165	165	300	300	200	200	365	365	365	365
Methusalah	187	67	187	187	782	653	782	782	969	720	969	969
Lamech	182	53	188	182	595	600	565	595	777	653	753	777
Noah at fl'd	600	600	600	600								
To the flood	1656	1307	2262	2256								

TABLE NO. 2.

The Generations of the Postdiluvian Patriarchs.

Names	Lived before the birth of eldest son.				After the birth of the eldest son.			Total length of life.		
	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.	Heb.	Sam.	Sep.
Shem after flood	2	2	2	12	500	500	500	600	600	600
Arphaxad	35	135	135	135	403	303	403	438	438	538
Cainan			130				330			460
Salah	30	130	130	130	403	303	303	433	433	433
Eber	34	134	134	134	430	270	270	464	404	404
Peleg	30	130	130	130	209	190	209	239	239	339
Reu	32	132	132	130	207	107	207	239	239	339
Serug	30	130	130	132	200	100	200	230	230	330
Nahor	29	79	79	120	119	69	129	148	148	208
Terah	70	70	70	70	135	73	135	205	145	205
To b'rth of Abr'm	292	942	1072	993						

Referring to table No 1, and Gen. v. 2–26, vii. 11, the reader will at once perceive, that, according to the authorized English translation, and the Hebrew text from which it was made, 1656 years elapsed from the creation to the flood; that the Septuagint estimate of this period is greatly extended. From Adam to Mahalaleel, five successive generations, this version makes each Patriarch one hundred years older than the Hebrew. In the case of Enoch, the Septuagint has one hundred years, and in the case of Lamech six years more than the Hebrew; the Septuagint on the whole period, giving us four hundred and six years more than the Hebrew.

In the second table, which illustrates the period after the flood we are first struck by the appearance of Cainan in the Septuagint table, what is not found in either the Hebrew or the Samaritan, and which gives an addition to the period of 130 years. Here we find six successive Patriarchs according to the Hebrew, to whose ages prior to the birth of their eldest sons respectively the Samaritan and the Septuagint agree in adding 100 years each, and to Nahor these two Versions add 50 years.

From this date it appears, that in the postdiluvian period the Hebrew gives us but 292 years, while the Samaritan has nine hundred and forty-two, and the Septuagint one thousand and seventy-two years. Showing a difference from the creation to the birth of Abraham, in the Septuagint more than the Hebrew 1386 years. Then chronological differences are so great, that no historical scheme applicable to one, can be accommodated to the other. They are sufficient to derange the entire scope and connection of the historical record which refer to these times.

To explain this to those who have not studied the subject, it will be necessary to observe, that, for some time before the introduction of Christianity, the professors of the Mosaic religion had been divided into three distinct and independant communities. Each of these had a temple as the centre of their worship: a recognized copy of the Holy Scriptures in their own language: and each regarded the other two with feelings of the most raucorous jealousy. These were:

1. The Hebrew Jews, who worshipped at Jerusalem, and who are generally supposed to have used the square characters of the present Hebrew Bible.

2. The Samaritans, whose temple was situated on Mount Gerizim, who used a Syriac dialect with Phœnecian characters; these received no part of holy writ except the five books of Moses.

3. The Hellenistic Jews of Egypt, whose usual language and characters were Greek. They had their temple at Heliopolis.

The opinions now generally received among critics, respecting the existing HEBREW text, is, that it was written in its present character, which is Chaldean about the time of Ezra, and it is inferred that Ezra, when he reformed the Jewish church, transcribed the ancient characters of the Hebrews into the square letters of the Chaldeans: for the use of those Jews, who, being born during the captivity, knew no other alphabet than that of the people among whom they had been educated. Consequently, the old character, which we call Samaritan, fell into total disuse. Confirmation of this point is to be found in the ancient Hebrew coins, which were struck before the captivity, the characters engraven on all of them are the same as the modern Samaritan. See Horne's introduction. Vol. 1, page 190, Am. Ed.

The text thus produced, remained without material alteration until about the time of Christ; when, in consequence of the prevalence of the Greek language, the Hebrew scriptures were almost entirely neglected.

The SEPTUAGINT, or first Greek version of the Scriptures was made at Alexandria, in Egypt. It was made from the original Hebrew about B. C. 280; it was recognized as a correct version by the highest Jewish authorities, and by their sanction introduced into the Synagogue, and it remained thus unchallenged for nearly four hundred years as a faithful translation of the original scriptures. It is a translation of the Hebrew scriptures as they were held by the Jews who lived under the second temple, and who, at that time, were the trustees to whom were committed the oracles of God.

It is more than this: not only was its original the book of scripture as held by the then existing church of God, but the translation also received the unqualified approbation of the church. The high priest and the Sanhedrim approved the Septuagint, and authorized its use in all the synagogues where the Greek language was spoken.—*Dr. H. Owen's Inquiry, page* 6.

Philo Judaeus, who lived in the the age of the apostles, asserts "that the Hebrews who knew the Greek language, and the Greeks who understood the Hebrew were so struck with admiration at the entire agreement between the original and the translation, that they not only adored them as sisters, but as one and the same, both in word and things; styling the translators not only accurate scholars, but inspired interpreters and prophets, who, with a singular purity of spirit, had entered into the very sentiments of Moses." Let it be remembered that Philo was an eminent literary writer on Sacred history he must, therefore, have been well acquainted with the Hebrew scriptures, and with the Septuagint version. Can we, then, in such circumstances imagine that, either when the translation was made, or in the days of Philo, (in the apostolic age) the Hebrew and Greek numbers differed by one thousand three hundred and eighty-six years? Is it possible that either the Sanhedrim or the historian could have overlooked so important a discrepancy? This improbability amounts almost to an impossibillity, when we consider that the Septuagint was not confined to the closets of the learned, but was generally known throughout the length and breadth of Judea, and was publicly read in the synagogues. The Septuagint was the version from which our Saviour quoted, being the only one in common use among the people at large, the Hebrew being confined to the learned. Thus it received his sanction and of the apostles also after his ascension. But there is other evidence which not only goes to prove, that, down to the beginning of the first century, the Hebrew and Septuagint chronologies were identical, but also shows that the numbers then received were the same as are now found in the Septuagint.

[To be continued.]

WORKING CHRISTIANS.—Learn to be workngi Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgivingness; but it is alone, and all for themselves.

Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here you have got work to do. When Christ found you He said, "Go, work in my vineyard." What were you hired for, if not to spread salvation? What blessed for? O, my Christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people! This is not like a servant.—*McCheyne.*

Letters and Extracts.

From Samuel J. Brimhall.

MAPLETON, KANSAS, July 9, 1865.

BR. STORRS:—We are in great need of a Minister in this portion of Kansas. We need a watchman clad with the christian panoply and armed with a whole gospel; able to give it to the people clothed with the spirit and with power. The truth is suffering for want of such a man, and the community in this vicinity and its surroundings are suffering far worse for the need of it. There are four denominations represented in this place (viz) Episcopal, Protestant Methodist, Presbyterian, and Campbellites; and the people listen to the preacher of one denomination one sabbath and another the next, the month round, and then commence again; and with all this spiritual food the people are starving to death; some are dead already, and others twice dead and plucked up by the roots.

My nearest neighbor is an Episcopal Methodist Minister, a good bible historian, and is tenacious for the truth and his way of it. He told me to day that he would sacrifice his life rather than have the doctrine of the immortality of the soul go down; because that, said he, is the foundation of all our doctrine. Another, a Protestant Methodist Minister, whom I invited home with me last Sabbath, stated that this doctrine of soul sleeping unconsciousness in death, and kindred doctrines, got up by Storrs, Miller, Litch, and others, was making more infidels and deists than Paine's "Age of Reason." He said he had read Josiah Litch's works, had them now, and kept them to refer too as a theological curiosity. The mass of the people are fully apprized of the fallacy of the present style of preaching, and the result of it is plain to be seen.

I am confident that the truth would be listened to with the best attention and by good congregations. The doctrine of no future life to the wicked would be entirely new in this place. I had hoped Eld. Thos. W. Smith would have got out here this summer; but I fear he will fail to reach us, and we do want some one to come. If we can't get one of the best preachers we will be thankful for one not so good. Yet we do not want the cause injured nor the way of truth evil spoken of.

If this call should reach any Ministering brother that will come, and wishes to know concerning this country, he may address me at Mapleton, Bourbon Co., Kansas. Yours in belief of the truth.

P. S. As to pay or remuneration for the services of a Minister, his chance in this is just as good as in any other country.

REMARKS BY THE EDITOR.—We wish our neighbors who claim to be "orthodox" on the soul and its destiny, would cease to be unjust to Wm. Miller (who is asleep) and to Josiah Litch, who is now Editor of the Advent Herald, Boston, Mass. Neither of those Ministers ever agreed with us on the state of the dead or the end of the wicked. We have always cleared them of any sympathy with us on those points. Josiah Litch is as "orthodox" on those points as the most "orthodox" Minister in Kansas; and it is wicked to attribute to him views with which he has no sympathy; and we beg the Kansas Minister to cease such wicked insinuations. If we are doing mischief, as the Kansas Preacher thinks, let us bear the blame, and not cast it on Wm. Miller and Josiah Litch. Let them bear their own sins, if they have any; but it is no part of their sins that they have believed in the non-immortality of man. Our Kansas Reproacher, should remember that it is the part of the "Man of Sin" to teach, that "The end justifies the means;" and therefore he should not couple Wm. Miller and Josiah Litch with Geo. Storrs on the immortality question. There is not, and never was, that we know of, any unity between us on that question.

As to our views making "infidels and deists," we are confident there is no truth in that assertion. It is the doctrine of immortal souls and eternal torments that has driven thinking men into infidelity. Such men were made to believe the Bible taught the endless torture of unnumbered beings that God had created immortal. Such a doctrine shocked reason, God's great Sentry against false theories of all sorts; and hence, men who dared to call in question the "orthodox" notion of immortal souls in eternal torture, have been denounced as infidels.

We wish to call the mind off from the traditions of men to the Bible itself; and we affirm, there is no doctrine therein that shocks reason when examined in the light of the known perfections of God, and construed by the general tenor of that blessed volume. Our controversy with deists, in their "Convention" in Hartford, Conn., in 1853, demonstrated the power of the Bible against deism; while the "orthodoxy" of the age was only as so much "rotten wood" in their path. Orthodoxy itself gave us credit of being more than a match for the deists in that Convention. How did we succeed in the work? By demolishing the food supplied by the anti-christian and inhuman notions of immortal souls and endless torments; showing that the Bible taught no such doctrines; and that the God of the bible was as good as the God of Nature. In no other way can infidelity and deism be defeated. In this light many infidels have been turned to the Lord.

From Eld. J. Lewis.

OTTO, ILLS., July 17, 1865.

DEAR BRN. AND SISTERS IN CHRIST OUR LIFE-GIVER:—I have thought that a few lines from the old one armed preacher might be interesting to some if not to all. Well, we have got the tent with an additional expense in consequence of its being sent to Wheaton, nearly 200 miles North of Lewistown, which in all amounts to $11, 95. But we feel to render hearty thanks to the Brethren for their liberality in giving us the "Greenbacks" to pay the expense. May the Lord reward them with eternal life in the kingdom.

Our Grove meeting came off triumphant. Br. Campbell is a workman; and as Br. Mc Cullough remarked, Br. Lewis has sown seed here that cannot be rooted out; so we say, Br. Campbell has done up the work here on the glorious and altogether absorbing truth, life only through Christ. But notwithstanding, Br. Mc Cullough's frank admission, in his winding up discourse, at our previous meeting, at the above named place, he made a strong effort to uproot the tree of no resurrection to the wicked, and to plant in its stead the old rotten tree of a general resurrection of all the old world who were judged, executed and destroyed by water, the Sodomites and all that have died or may die from Adam to the coming of Christ, and all at the same time, good and bad; thus ignoring the thousand years' theory. But still, and strange to tell, after firing his big gun, as he, and a few others that seldom ever read their Bibles called it, he runs off boasting of what he had done; just as though he and nobody else had ever done any thing.

Now, we want no honor that comes from men; neither do we wish to be found ranked with boasters. What we have done has been with an eye single to the glory of God, and we mean to continue by the help of our heavenly Father to sow the seed; and that too, where no one else has sown hoping to reap in due season, if we faint not. It is true that our labor in this vast field is hard, being mostly on foot for the want of means to travel otherwise.

Our next appointment is twelve miles North of Lewistown; and then we expect to start on our tour South, until we arrive at Lebanon, Ill. We shall be under the necessity (if not of choice) of stopping often on our way, whereas, if we had funds we could determine when we could meet with our beloved brethren at Hornby, and in other places. But as it is, we can only say that they may expect us, if the Lord will. If any of the Brethren feel it a duty, as well as a privilege, to help us on our way, they can do so by sending to Ashland, Cass Co., Ills., any time between this and the first of August. We would say, that if we should not get the letters in that time, we shall instruct the Post Master to send them to us.

Br. Campbell is with us, and he is just the man, and ought to be sustained in this Western field; and we feel that the friends of the cause and lovers of truth will see to it, so that his family will be comfortably provided for. Yours in hope of eternal life.

My P. O. Address, till further notice, will be HORNSBY, Macoupin Co., Ills. Those who owe me money, which I have advanced for them, some time since, will do me the justice to remit the amount, as I am in want of it. I hope they will heed this call.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* Geo W Curl, Mrs E Mahan, Mntilda Hillstream, D Z Stephenson, Simmons.

TWO DOLLARS *from* Mrs Ann Compton.

VARIOUS SUMS.—James N Gladding (Donation) $5; Sam'l J Brimhall (Donation), $1; H N Hazard, $1 50; J W Maffit, $3; "For the cause of Christ," $5 (the Donor unknown.)

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

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"GEO. STORRS

Box 4658, New York.

how much less do "evening morning"! Let us collate two passages relating to the Mosaic sacrifices, that the force of "evening morning" may be felt. "This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half it in the morning, and half thereof at night"—or "evening." Lev. vi. 20. "And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually, morning and evening." 1 Chron. xvi. 40. Now we maintain that "evening morning" in the text must be just as literal as the same phrase in the two quoted passages, for in both cases the relation is the same. The question and answer are firmly connected. In the vision, Daniel sees the little horn take away the daily sacrifice. Then occurs the question,—"How long the vision concerning the daily sacrifice?" That is, How long shall the little horn tread under foot the daily sacrifice? How long from the discontinuance of the daily sacrifice? Then comes the answer—Two thousand three hundred evening morning sacrifices shall be prevented by the dominance of the little horn. It is an utter impossibility to get any other meaning from it.

Still another argument is suggested by verse 17. "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said,—Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for *at the time of the end shall be the vision.*" This is "the vision concerning the daily sacrifice, "for it would not do to say that the whole vision is referred to: else Media and Persia and Grecia as spoken of in the end of the chapter would have to come up in the future. It is clear that the "2300 evening morning" belongs to "the time of the end." Year-day theorists say that the time of the end began in A. D. 1792; if so, the 2300 years must begin at that date: whereas, taking the literal time, there is no difficulty.

Yet another argument arises in verse 26. "The vision of the evening and morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." That is, the taking away of the daily sacrifice for 2300 evening morning is true, but shut thou up the vision, for many days will elapse before the period of its fulfilment will arrive; at the time of the end shall be the vision.

Thus before the simplicity of the truth the year-day system of interpretation melts away as snow before the vernal sun. So may all error speedily dissolve, O YAHVEH! J. T. C.

Our Strange Friend Again.

NEW YORK, July 22, 1865.

TO THE ED. OF HER. OF LIFE, SIR:—By your favor I am in possession of your last number, in which I perceive that you inserted my note and made remarks, which on the whole are courteous; but justice demands some explanation. The debate to which I alluded, was not as you suppose, and as I thought, between two individuals, but between whosoever jumps up first to defend or assail spiritualism; hence your people did not intrude where they were not invited; but they intruded their opinions where not called for. The spiritualists contended that the word of God is a mere nothing to their inspirations and revelations. The reply to this need not call forth the question whether the souls of the wicked will *suffer* or *live*.

As to myself, though I shrink not from defending what I believe to be vital truth, yet I would not engage in a discussion at present. You will observe I said, "I should much like to HEAR one well conducted discussion." There are two reasons why I would not debate myself. 1st, I am not acquainted, except by hearsay, with what your opinions really are 2d, I do not believe them to be such heresy as to deserve any thing more than kind, Christian, quiet argument as to what saith the Lord; and though I believe you err in regard to the punishment of the wicked, yet as you believe in God manifest in the flesh, who suffered, died, and rose again that we may be saved, this glorious faith entitles you to be considered as a child of God. The last words of your "remarks," on my note, show that you are so wedded to your opinions as to hold every one of them of such mighty importance as to consider those to be "opponents to the bible testimony" who think differently from you. This is to be regretted; but then it calls forth the virtue of forbearance, and this for Christ's sake shall be extended to all who love his name, by PHILALETHUS.

REMARKS BY THE EDITOR.—Our strange friend now concedes that the persons holding our views did not intrude by speaking in the discussion a week ago last Sunday; "but they intruded their opinions when not called for." That, our friend must admit, is a mere matter of opinion. And as the Chairman did not decide them out of order, we cannot say they were so. We differ from "PHILALETHUS" as to the manner of meeting Spiritualists. Demonstrate that "the dead know not anything," and that "there is no knowledge in sheol," and Spiritualism is proved to be mere conjuration or the work of the devil.

We reciprocate our friend's "forbearance;" but unfortunately he sees occasion for it where we discover none. We think we expressed no such sentiment as he attributes to us, when he says "you consider those to be opponents to the Bible testimony who think differently form you." If he will read our remarks again, he will see that all we said was, if a "debate" is to be had, we should "hold an opponent to the Bible testimony;" by which we simply intended, we should not allow one who should debate with us to wander from the Bible into "vain philosophy," as most do who oppose our views, in their endeavors to overthrow our arguments.

Tradition and Ancient Chronology.

It was the condemnation of the Jewish Pharisees and Scribes that they departed from the word of God and followed traditions of the Elders, making the word of God, the Scriptures, of none effect by their traditions.

As it was with the Scribes and Pharisees in the time of our Lord's first advent, so it seems to be in these days, and probably so it will continue to be until his second advent.

In regard to the opinion which so entirely prevails, that this dispensation will end when the "world that now is" shall be just 6000 years old. Is this a tradition of the Elders or fathers? or is it scripture? if it is scripture, where is the authority? or where the passages which warrant such a belief? If it is not scripture, but a tradition of the Jews, handed down to us through Dr. Adam Clarke and others before him, how much is it worth? Is a Jewish tradition, or a tradition handed down from the Fathers of this dispensation worth any more to us than the traditions of the Elders were worth to the Scribes and Pharisees?

By Fathers here, I do not mean inspired men who wrote the book of Acts and the Epistles, they were Apostles; but I mean those who succeeded them, and they may have been their immediate successors or even contemporary with the apostles, even as far back as Barnabas who I have heard quoted as authority, but when we go back as far as Barnabas, why not step, as it were, just across the street and consult the apostles, whose authority is unquestioned.

This going back only to the fathers to prove a favorite theory, whether it be a pre or a post millenium, or the 6000 years, or anything else, if it reaches back no farther than that, what is it worth? Is it really of any more value to us than the traditions of the Elders were to the Scribes and Pharisees? and if of no more value, why build a theory upon tradition which cannot be sustained by scripture?

Now it may be that this idea of the 6000 years has a scriptural basis; if so, I would be glad to see it produced, but, if it is not scripture, it should be worth to us just as much as any other tradition, and no more. Consequently a *time* argument based upon the 6000 year idea is of no more value than any other theory which has only tradition for a basis.

That the early chronology of the Hebrew copies, from which our version of the Scriptures is translated is materially defective there are good reasons to believe is the case, and the evidence is of too grave a character to be lightly esteemed or set aside without a candid examination. If it can be proved that there is a defect in the chronology of our version of several hundred years, it is manifest that any time argument based upon such defective chronology must mislead and prove to be erroneous, and consequently sadly injurious to the cause of truth. I therefore propose to transcribe the argument, accompanied with Chronologcal tables, of an author, who has given this subject great research, and is entitled to our candid consideration presenting the subject chiefly in his own language, condensing only as much as will suffice to present fairly his chain of evidence, let it be candidly and critically examined by the readers and let the argument stand or fall on its own merits, truth being our only object and aim. W. S. O.

Hartford, Conn.

TABLE NO. 1.

The Generations of the Antediluvian Patriarchs.

Names	Lived before the birth of eldest son.				After the birth of the eldest son.				Total length of life.			
	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.	Jos.
Adam	130	130	230	230	800	800	700	700	930	930	930	930
Seth	105	105	205	205	807	807	707	707	912	912	912	912
Enos	90	90	190	190	815	815	715	715	905	905	905	905
Cainan	70	70	170	170	840	840	740	740	910	910	910	910
Mahalaleel	65	65	165	165	830	830	730	730	895	895	895	895
Jared	162	62	162	162	800	785	800	800	962	847	962	962
Enoch	65	65	165	165	300	300	200	200	365	365	365	365
Methusalah	187	67	187	187	782	653	782	782	969	720	969	969
Lamech	182	53	188	182	595	600	565	595	777	653	753	777
Noah at fl'd	600	600	600	600								
To the flood	1656	1307	2262	2256								

TABLE NO. 2.

The Generations of the Postdiluvian Patriarchs.

Names	Lived before the birth of eldest son.				After the birth of the eldest son.			Total length of life.		
	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.	Heb.	Sam.	Sep.
Shem after flood	2	2	2	12	500	500	500	600	600	600
Arphaxad	35	135	135	135	403	303	403	438	438	538
Cainan			130				330			460
Salah	30	130	130	130	403	303	303	433	433	433
Eber	34	134	134	134	430	270	270	464	404	404
Peleg	30	130	130	130	209	190	209	239	239	339
Reu	32	132	132	130	207	107	207	239	239	339
Serug	30	130	130	132	200	100	200	230	230	330
Nahor	29	79	79	120	119	69	129	148	148	208
Terah	70	70	70	70	135	73	135	205	145	205
To b'rth of Abr'm	292	942	1072	993						

Referring to table No 1, and Gen. v. 2–26, vii. 11, the reader will at once perceive, that, according to the authorized English translation, and the Hebrew text from which it was made, 1656 years elapsed from the creation to the flood; that the Septuagint estimate of this period is greatly extended. From Adam to Mahalaleel, five successive generations, this version makes each Patriarch one hundred years older than the Hebrew. In the case of Enoch, the Septuagint has one hundred years, and in the case of Lamech six years more than the Hebrew; the Septuagint on the whole period, giving us four hundred and six years more than the Hebrew.

In the second table, which illustrates the period after the flood we are first struck by the appearance of Cainan in the Septuagint table, what is not found in either the Hebrew or the Samaritan, and which gives an addition to the period of 130 years. Here we find six successive Patriarchs according to the Hebrew, to whose ages prior to the birth of their eldest sons respectively the Samaritan and the Septuagint agree in adding 100 years each, and to Nahor these two Versions add 50 years.

From this date it appears, that in the postdiluvian period the Hebrew gives us but 292 years, while the Samaritan has nine hundred and forty-two, and the Septuagint one thousand and seventy-two years. Showing a difference from the creation to the birth of Abraham, in the Septuagint more than the Hebrew 1386 years. Then chronological differences are so great, that no historical scheme applicable to one, can be accommodated to the other. They are sufficient to derange the entire scope and connection of the historical record which refer to these times.

To explain this to those who have not studied the subject, it will be necessary to observe, that, for some time before the introduction of Christianity, the professors of the Mosaic religion had been divided into three distinct and independant communities. Each of these had a temple as the centre of their worship: a recognized copy of the Holy Scriptures in their own language: and each regarded the other two with feelings of the most raucorous jealousy. These were:

1. The Hebrew Jews, who worshipped at Jerusalem, and who are generally supposed to have used the square characters of the present Hebrew Bible.

2. The Samaritans, whose temple was situated on Mount Gerizim, who used a Syriac dialect with Phœnecian characters; these received no part of holy writ except the five books of Moses.

3. The Hellenistic Jews of Egypt, whose usual language and characters were Greek. They had their temple at Heliopolis.

The opinions now generally received among critics, respecting the existing HEBREW text, is, that it was written in its present character, which is Chaldean about the time of Ezra, and it is inferred that Ezra, when he reformed the Jewish church, transcribed the ancient characters of the Hebrews into the square letters of the Chaldeans: for the use of those Jews, who, being born during the captivity, knew no other alphabet than that of the people among whom they had been educated. Consequently, the old character, which we call Samaritan, fell into total disuse. Confirmation of this point is to be found in the ancient Hebrew coins, which were struck before the captivity, the characters engraven on all of them are the same as the modern Samaritan. See Horne's introduction. Vol. 1, page 190, Am. Ed.

The text thus produced, remained without material alteration until about the time of Christ; when, in consequence of the prevalence of the Greek language, the Hebrew scriptures were almost entirely neglected.

The SEPTUAGINT, or first Greek version of the Scriptures was made at Alexandria, in Egypt. It was made from the original Hebrew about B. C. 280; it was recognized as a correct version by the highest Jewish authorities, and by their sanction introduced into the Synagogue, and it remained thus unchallenged for nearly four hundred years as a faithful translation of the original scriptures. It is a translation of the Hebrew scriptures as they were held by the Jews who lived under the second temple, and who, at that time, were the trustees to whom were committed the oracles of God.

It is more than this: not only was its original the book of scripture as held by the then existing church of God, but the translation also received the unqualified approbation of the church. The high priest and the Sanhedrim approved the Septuagint, and authorized its use in all the synagogues where the Greek language was spoken.—*Dr. H. Owen's Inquiry, page* 6.

Philo Judaeus, who lived in the the age of the apostles, asserts "that the Hebrews who knew the Greek language, and the Greeks who understood the Hebrew were so struck with admiration at the entire agreement between the original and the translation, that they not only adored them as sisters, but as one and the same, both in word and things; styling the translators not only accurate scholars, but inspired interpreters and prophets, who, with a singular purity of spirit, had entered into the very sentiments of Moses." Let it be remembered that Philo was an eminent literary writer on Sacred history he must, therefore, have been well acquainted with the Hebrew scriptures, and with the Septuagint version. Can we, then, in such circumstances imagine that, either when the translation was made, or in the days of Philo, (in the apostolic age) the Hebrew and Greek numbers differed by one thousand three hundred and eighty-six years? Is it possible that either the Sanhedrim or the historian could have overlooked so important a discrepancy? This improbability amounts almost to an impossibility, when we consider that the Septuagint was not confined to the closets of the learned, but was generally known throughout the length and breadth of Judea, and was publicly read in the synagogues. The Septuagint was the version from which our Saviour quoted, being the only one in common use among the people at large, the Hebrew being confined to the learned. Thus it received his sanction and of the apostles also after his ascension. But there is other evidence which not only goes to prove, that, down to the beginning of the first century, the Hebrew and Septuagint chronologies were identical, but also shows that the numbers then received were the same as are now found in the Septuagint.

[To be continued.]

WORKING CHRISTIANS.—Learn to be workngi Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgivingness; but it is alone, and all for themselves.

Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here you have got work to do. When Christ found you He said, "Go, work in my vineyard." What were you hired for, if not to spread salvation? What blessed for? O, my Christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people! This is not like a servant.—*McCheyne.*

Letters and Extracts.

From Samuel J. Brimhall.

MAPLETON, KANSAS, July 9, 1865.

BR. STORRS:—We are in great need of a Minister in this portion of Kansas. We need a watchman clad with the christian panoply and armed with a whole gospel; able to give it to the people clothed with the spirit and with power. The truth is suffering for want of such a man, and the community in this vicinity and its surroundings are suffering far worse for the need of it. There are four denominations represented in this place (viz) Episcopal, Protestant Methodist, Presbyterian, and Campbellites; and the people listen to the preacher of one denomination one sabbath and another the next, the month round, and then commence again; and with all this spiritual food the people are starving to death; some are dead already, and others twice dead and plucked up by the roots.

My nearest neighbor is an Episcopal Methodist Minister, a good bible historian, and is tenacious for the truth and his way of it. He told me to day that he would sacrifice his life rather than have the doctrine of the immortality of the soul go down; because that, said he, is the foundation of all our doctrine. Another, a Protestant Methodist Minister, whom I invited home with me last Sabbath, stated that this doctrine of soul sleeping unconsciousness in death, and kindred doctrines, got up by Storrs, Miller, Litch, and others, was making more infidels and deists than Paine's "Age of Reason." He said he had read Josiah Litch's works, had them now, and kept them to refer too as a theological curiosity. The mass of the people are fully apprized of the fallacy of the present style of preaching, and the result of it is plain to be seen.

I am confident that the truth would be listened to with the best attention and by good congregations. The doctrine of no future life to the wicked would be entirely new in this place. I had hoped Eld. Thos. W. Smith would have got out here this summer; but I fear he will fail to reach us, and we do want some one to come. If we can't get one of the best preachers we will be thankful for one not so good. Yet we do not want the cause injured nor the way of truth evil spoken of.

If this call should reach any Ministering brother that will come, and wishes to know concerning this country, he may address me at Mapleton, Bourbon Co., Kansas. Yours in belief of the truth.

P. S. As to pay or remuneration for the services of a Minister, his chance in this is just as good as in any other country.

REMARKS BY THE EDITOR.—We wish our neighbors who claim to be "orthodox" on the soul and its destiny, would cease to be unjust to Wm. Miller (who is asleep) and to Josiah Litch, who is now Editor of the Advent Herald, Boston, Mass. Neither of those Ministers ever agreed with us on the state of the dead or the end of the wicked. We have always cleared them of any sympathy with us on those points. Josiah Litch is as "orthodox" on those points as the most "orthodox" Minister in Kansas; and it is wicked to attribute to him views with which he has no sympathy; and we beg the Kansas Minister to cease such wicked insinuations. If we are doing mischief, as the Kansas Preacher thinks, let us bear the blame, and not cast it on Wm. Miller and Josiah Litch. Let them bear their own sins, if they have any; but it is no part of their sins that they have believed in the non-immortality of man. Our Kansas Reproacher, should remember that it is the part of the "Man of Sin" to teach, that "The end justifies the means;" and therefore he should not couple Wm. Miller and Josiah Litch with Geo. Storrs on the immortality question. There is not, and never was, that we know of, any unity between us on that question.

As to our views making "infidels and deists," we are confident there is no truth in that assertion. It is the doctrine of immortal souls and eternal torments that has driven thinking men into infidelity. Such men were made to believe the Bible taught the endless torture of unnumbered beings that God had created immortal. Such a doctrine shocked reason, God's great Sentry against false theories of all sorts; and hence, men who dared to call in question the "orthodox" notion of immortal souls in eternal torture, have been denounced as infidels.

We wish to call the mind off from the traditions of men to the Bible itself; and we affirm, there is no doctrine therein that shocks reason when examined in the light of the known perfections of God, and construed by the general tenor of that blessed volume. Our controversy with deists, in their "Convention" in Hartford, Conn., in 1853, demonstrated the power of the Bible against deism; while the "orthodoxy" of the age was only as so much "rotten wood" in their path. Orthodoxy itself gave us credit of being more than a match for the deists in that Convention. How did we succeed in the work? By demolishing the food supplied by the anti-christian and inhuman notions of immortal souls and endless torments; showing that the Bible taught no such doctrines; and that the God of the bible was as good as the God of Nature. In no other way can infidelity and deism be defeated. In this light many infidels have been turned to the Lord.

From Eld. J. Lewis.

OTTO, ILLS., July 17, 1865.

DEAR BRN. AND SISTERS IN CHRIST OUR LIFE-GIVER:—I have thought that a few lines from the old one armed preacher might be interesting to some if not to all. Well, we have got the tent with an additional expense in consequence of its being sent to Wheaton, nearly 200 miles North of Lewistown, which in all amounts to $11, 95. But we feel to render hearty thanks to the Brethren for their liberality in giving us the "Greenbacks" to pay the expense. May the Lord reward them with eternal life in the kingdom.

Our Grove meeting came off triumphant. Br. Campbell is a workman; and as Br. Mc Cullough remarked, Br. Lewis has sown seed here that cannot be rooted out; so we say, Br. Campbell has done up the work here on the glorious and altogether absorbing truth, life only through Christ. But notwithstanding, Br. Mc Cullough's frank admission, in his winding up discourse, at our previous meeting, at the above named place, he made a strong effort to uproot the tree of no resurrection to the wicked, and to plant in its stead the old rotten tree of a general resurrection of all the old world who were judged, executed and destroyed by water, the Sodomites and all that have died or may die from Adam to the coming of Christ, and all at the same time, good and bad; thus ignoring the thousand years' theory. But still, and strange to tell, after firing his big gun, as he, and a few others that seldom ever read their Bibles called it, he runs off boasting of what he had done; just as though he and nobody else had ever done any thing.

Now, we want no honor that comes from men; neither do we wish to be found ranked with boasters. What we have done has been with an eye single to the glory of God, and we mean to continue by the help of our heavenly Father to sow the seed; and that too, where no one else has sown hoping to reap in due season, if we faint not. It is true that our labor in this vast field is hard, being mostly on foot for the want of means to travel otherwise.

Our next appointment is twelve miles North of Lewistown; and then we expect to start on our tour South, until we arrive at Lebanon, Ill. We shall be under the necessity (if not of choice) of stopping often on our way, whereas, if we had funds we could determine when we could meet with our beloved brethren at Hornby, and in other places. But as it is, we can only say that they may expect us, if the Lord will. If any of the Brethren feel it a duty, as well as a privilege, to help us on our way, they can do so by sending to Ashland, Cass Co., Ills., any time between this and the first of August. We would say, that if we should not get the letters in that time, we shall instruct the Post Master to send them to us.

Br. Campbell is with us, and he is just the man, and ought to be sustained in this Western field; and we feel that the friends of the cause and lovers of truth will see to it, so that his family will be comfortably provided for. Yours in hope of eternal life.

My P. O. Address, till further notice, will be HORNSBY, Macoupin Co., Ills. Those who owe me money, which I have advanced for them, some time since, will do me the justice to remit the amount, as I am in want of it. I hope they will heed this call.

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Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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Children's Department.

LETTERS TO CHILDREN.—NO. 1.

DEAR CHILDREN of the Herald of Life:—Let me introduce myself to you as Uncle Lafe; for although not an old man, yet I am uncle to a great many children; some of them larger than myself. I wish to tell you first of all that I love children very much, and delight in teaching them those things that will be useful to them in this life, and enable them to gain that life which is to come.

But perhaps some little boys and and girls who read this will say, O, if you are going to talk about religion, we don't want to hear you, for it is such dull stuff. To such I would say, listen to me while I tell you some of my experience. When a little boy, I thought religion of all things the dullest. I could not enjoy the society of religious people at all; and I used to think that heaven was a very dull place where none but sour faced and austere people lived, and where no children's plays ever intruded. But when about fifteen years old, I went to live with my youngest sister's husband, who had read our beloved Editor's writings, and he told me a very different story about heaven. From him I learned that heaven, instead of being some far off place that we know nothing about, and cannot comprehend, will be here on this earth, which will be made new and beautiful. There will be hills and valleys, brooks and rivers, trees of most beautiful foliage and lovely flowers, and delicious fruit. Instead of the people being phantoms, or ghosts, they will be literal and tangible beings, just as we are now, only they will never die nor grow old. And instead of the people being morose and austere, all will be love and joy; yes, pleasures greater than we can possibly conceive of, will be enjoyed there. Jesus will be King, then, over all the earth; and he will love his people, and permit them to approach him and receive his blessing.

If you will read the bible, it will tell you all I have written and a great deal more. Two verses I will quote,—"Blessed are the meek, for they shall inherit the earth." Matth. v. 5. "Then the sun shall be confounded, and the moon ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 25.

Now dear children, don't you want to be among the happy number that shall see the "King in his beauty," and walk the broad streets of the New Jerusalem, and live on the earth made new, where all will be beautiful and lovely? If you do, then come to the Saviour now. Be sorry for your sins and try to do right; and in your little prayers ask God to forgive you, and enable you to do as he has commanded in his holy word. O, I do hope I shall meet you all on that glad day, when Jesus comes to make up his jewels.

Iowa. UNCLE LAFE.

"THOU SHALT NOT STEAL."

There once lived a young boy whose name was Billy Jones. But he was not like you, dear children, who can understand what you read, and what you hear. No, poor Billy was foolish. He would, when spoken to, either stare, or laugh in a silly manner, which was very sad to see.

He had a father, a mother, and one sister older than himself. His parents were poor, and had to depend mainly on their daughter Mary, who was at service with a rich lady.

Mr. and Mrs. Graham lived in a fine place called the Grange. They were charitable to the needy, especially to the Jones family, and Billy was allowed to come in at any time to their house, the servants having been told to let him amuse himself around.

But though poor Billy was so ignorant, he would remember most of what he heard about God, about heaven, and about our Lord Jesus Christ; and whenever his mother spoke to him of those things, his face would brighten up with pleasure.

Of all the portions of the Bible which Billy had had explained to him, the Ten Commandments had impressed him the most, and he would be heard again and again repeating to himself the words of the eighth, "Thou shalt not steal."

One day he had been sent to the Grange with a message to his sister. As he passed under the kitchen window he saw in the grass something shining, and picked it up. It was a beautiful silver spoon, such as poor Billy never handled before. He knew little, but enough to see how much richer would his hard-working father be made by this; but this poor lad had in his heart the fear of God, that fear which keeps us from sin.

He put the spoon in his coat-sleeve, for his pocket was not deep enough to hide it entirely, and walked in. After having given his message, he added that he must see the lady. They all were surprised, for he always had seemed afraid of their master and mistress. His look too was so strange, that the good-natured servants gathered around him; but to all their inquiries as to what ailed him, he answered by repeating his request, and as soon as unobserved, he made his way to the parlor, where there was company.

The sight of so many strangers made his poor heart beat fast; but on he went, intent upon returning to its owners what he had found. At last Mrs. Graham saw him, when she exclaimed in astonishment, though kindly, "Well, my boy, what do you want to-day?"

Billy then approached her, and pulling the spoon out of his coat-sleeve, put it in her hands, repeating slowly, "Thou shalt not steal—thou shalt not steal."

You may imagine the surprise, not of the lady only, but of all present. Soon every one in the room had surrounded the lad, who kept saying to himself, "Thou shalt not steal."

Mr. Graham then, kindly taking the child by the hand, asked how he got the spoon. After some time he could pronounce as much as, "Under the kitchen window—Billy found—'thou shalt not steal.'"

All were much moved at this proof of God's fear in the heart of one so young; and Mr. Graham, taking him to the hall where the servants were at their meal, told them what an example of honesty and of regard for the law of God he had just given them; and as soon as he was disengaged, Mr. Graham brought back Billy to his mother.

The good woman was filled with gratitude at finding that the instruction given to her child had not been in vain; and great was her joy when their kind friend promised to place Billy, as a reward for his conduct, in an institution where he would be taken the best care of, and instructed in such a manner that he might regain some clearness of mind.

God had put His blessing on the faithfulness of an idiot boy; and He will certainly, dear children, do the same to you, if you try to love Him with all your heart.

THE USE OF SALT.

"BENJAMIN RIDGE, M. D., F. R. C. S., &c.," published a work in "London, 1858," entitled "Health and Disease: Their Laws, with Plain Practical Prescriptions for the People." DR. RIDGE, it seems, has issued other important works. The work above named is a very learned Medical book of over 600 pages.

As the subject of salt eating has casually been introduced into our columns we have concluded to give the Doctor's remarks on the use of salt. It is a curious production; but as to its value we express no opinion. He is speaking on "Diet as influencing the character of nations and individuals—freedom and the use of salt." He says:

Taking wheaten bread as the basis of a class of diet which characterises the highest type of civilisation, I can aver, without fear of contradiction, that no nation uses it to the extent we do in England,—all other high class diets following, as a matter of course, in like proportion; all of which exercises an influence accordingly on the physical and mental capacities of the Anglo-Saxons, the possession of which has never been doubted, as respects either practical science, commerce, or prowess on the battle-field.

Secondly, as to the love of freedom inherent to the Anglo-Saxon, and his free use of salt;—these, no doubt, seem strange subjects to be commingled and connected; for what can an Anglo Saxon's birthright have to do with a mere necessary of life? The national spirit is expressive of liberty, independence of action, mind, and character; intellectual and moral enfranchisement; exemption from vassalage, serfdom, priestcraft, concordats, conscriptions, or passports—including also freedom to speak or think without permission of its rulers. On the other hand, no matter what the country or climate, wherever any check or drawback on any of these great mental attributes exists, the mind, the thoughts, the ideas, the very springs and emanations of the brain, become warped and morbid; and no nation can rise above a certain level, or beyond a certain greatness, whose powers are contracted, and whose tendencies are constantly to "make mad the guilty and appal the free." In all these latter conditions, nations and people seem made for rulers, and not rulers for *their* free government.

What, then, has salt to do with this? What part does that play? Why, the very same in our material composition individually, as, comparatively speaking, our free institutions do for the elevation and dignity of the national character. Shakspeare, "Nature's sweetest child," must have had some idea of this, when he wrote:—"Is not discourse, manhood, learning, gentleness, virtue, and liberality, the spice and *salt* that seasons a man?" Are not, I add, the very anxieties, troubles, mental efforts, commerce, ambition, glory, renown,—in fact all inducements to worldly advancement, so much salt to the mind?

Now, the very bases of all our substances and secretions are salts. When speaking on the laws of health and disease, I stated the fact of acids and alkalis having their governing proportions in the system; and I may now observe, that their bases are unions in due proportions of a salt,—no matter which may predominate, whether the acid or the alkali,—which cause either an action or a re-action on the system, the one setting the other free. Now I need scarcely say, that there is nothing so wholesome or so necessary for the human frame and animal juices, as salt taken in reasonable proportions with fresh meats and vegetables; whereas, on the other hand, "Salt too little which may season give," begets a lack of all the nobler elements of a healthy, moral, and physical existence.

"The consequence of a lack of salt, in fact, is, that the human frame and *physique* become vitiated and degraded to a state resembling that of the carnivorous animals;—whence they acquire dispositions of revenge, treacherousness, and remorseless cruelty, strangely contrasted with the arrant cowardice, which they display when not under the excitement of their tempers. In fact, if the use of salt be limited, the material and mental powers will be limited in like proportion; while, on the other hand, if the supply of salt be increased, the bodily and intellectual faculties will be proportionately improved. Indeed, strange as the doctrine may appear to some, I cannot avoid the expression of my belief, that the vast strides made in the development of the mental capacities and varied resources of the Anglo-Saxon, as exhibited in the vast improvements this race has made in the arts and sciences during the last half-century, have been in a great measure due to the removal of the formerly most oppressive duty on salt.

In no country whatever of the world has the universality of increase and advance in every class of the community met with any equal to this. In every country where the limitation of the use of salt exists, owing to the absurd duties imposed upon it by a misguided and money-grasping government, no upward movement of the masses or lower orders takes place. The greatest places are filled with those who can afford to use it, and they alone rise who can thus afford to take the most; for *they* only are fitted for such duties. So much do mighty ends depend on small causes, so much do the greatest powers revolve on the smallest pivots.

Again, there is nothing more poisonous or unwholesome to the blood, when long continued or used in excessive quantities, as salt; nor can I too strongly impress this fact on our own Government authorities, whom I would earnestly entreat, in these days of rapid steam communication, to do away, as far as possible, with the demoralising, unwholsome, and cruel system of supplying salt meat to our army and navy. . . . .

There is another Board, too, that deserves strong reprobation on account of its most cruel and pernicious doings;—I mean that of the East India Company, whose continued exactions of a duty on salt in India is one of those things that bring a curse upon their heads, a curse upon their management, a curse upon the native population that they rule. For want of salt thousands die every year. In cursing one another they use this term: "*May you get no salt.*" They are not flesh-eaters, so much as of fruit and rice,—the long-continued use of which, with an inconsiderable proportion of salt, and often none at all, breeds, in some, debility, marasmus, and cholera,—in all, a want of high noble feeling; inasmuch as their blood, unsavored with salt, begets in them the degraded passions and instincts of the carnivora. In short, the very salt with which they are provided, at a cruelly extravagant price, owing to John Company's monopoly, is so bad, as to be little more than a dark saline earth, so sparingly charged with muriate of soda as to require to be taken in large quantities to do any good.

How absurd, then, is it to say, while condemning these cruel, infatuated, and ignorant people, that they have not been "*true to their salt;*" when, in fact, they have never really had that to which they can be true, or for the welfare of their physical and the advancement of their mental health. Neither Providence nor science are heeded by this, I hope not wilfully, ignorant board, who regard a revenue as the one and only thing needful. That they know the extent of injury they do, or the lives lost every year through their misguided policy, I cannot for one moment believe; and what makes the matter far worse, India is the only dependency of the Crown of England in which this most iniquitous tax is levied. Of all the countries in the world, too, to levy it in a rice or grain-eating community, where salt constitutes an absolute indispensable to the health of the people, is to me one of the most extraordinary cruelties and absurdities of legislation that can possibly be imagined in a so-called philanthropic and scientific age like the present.

The sea holds its salt in solution, and its coasts can furnish any amount. It is difficult to get it in cold countries, where there is a want of evaporation by heat; but there is no excuse in India. Moreover, as I have observed before, divine Providence, in its care for the wants of animal life, has willed that thousands of miles up the country there should be salt rocks and mountains.

What avails the wisdom of Providence to native populations starving and perishing for this necessary of life, so distinctly provided for them, which they might gather and use as freely as the air they breathe in their almost barren wilderness? Why should this most necessary element of life be withheld from them by their fellow-men? Why have we, in these plains and deserts, rocks of salt distributed everywhere, and to which animals migrate from distant parts to lick, and then return, when satiated, to their native prairies? Is man, I would ask, of less consideration than the beasts of the forest or field? No!—man should not be in any way restricted in his use of salt; and it should always be the purest that he can get, and taken with all fresh meats and vegetables;—because, thus taken, it is a general purifier and nourisher of his body and blood, influencing also, most beneficially, his every mental faculty. Indeed, his condition without it becomes in every way vitiated.

Providence, be assured, has given this element in most bountiful proportions, corresponding with the requirements of animal life; and what shall we say of him, who would deny salt to his fellow-man, or give it so sparingly, that it should almost amount to a complete withholding thereof? Let such a one be accursed!

Let it be left for foreign kings and emperors to check the free and healthy currents in their subjects' blood;—to be always haunted with treasons, and, if they will, live and reign in doubt of their subjects' fidelity to their thrones and persons, the continuance of their own reign and dynasties, and even feel their crowns tottering on their heads;—to find their subjects for ever breeding rebellions, insurrections, and revolutions through impurities in their blood for lack of salt. Let such nations live and think correspondingly with the laws of despotism, priestcraft, and salt duties, and live, as they are governed, in fear;—but let the Anglo-Saxon be ruled by wisdom and by constitutional laws, based on a sense of duty, both divine and moral, by love and attachment to their sovereign, induced by freedom and the free use of salt.

Whenever salt is denied or sparingly taken, from whatever cause, the worst elements of man's nature are encouraged and induced; and, on the other hand, the more salt is used, the purer is the blood, and the more noble the race, in every bodily as well as mental attribute. Some nations seem never to have advanced, but continue animal, sensual, and cruel.

Will the *Crisis* "please copy?"

ETERNAL TORMENTS.

"No falsehood can last for ever. No! although it be buttressed by power, gilded by genius, sanctioned by success, believed by millions, and covered with the hoar of 1600 years, it must sooner or later die. Men at last discover their delusion, and they rise up to destroy it with a vehemence of indignation proportioned to the length of time it has lasted, and to the depth of the hold it has usurped over their hood-winked minds."—*Geo. Gilfillan.*

In a "Gospel Catechism for Children" by the Rev. J. Morison, we find the following query and reply:—"Why is it that the unholy must abide in the devil's hell for ever and ever? The unholy must abide in the devil's hell for ever and ever, and never be released, because without shedding of blood there is no remission of sins; and for the sins which they commit after they leave the earth, Christ never did, and never will die."—*Ques.* 184.

By "the devil's hell," the reverend author means "the everlasting fire" to which the finally impenitent, along with the devil and his angels, are consigned at the judgment. He *assumes* that the ungodly shall exist hereafter, and that they shall exist forever in these quenchless flames, that instead of being consumed by the fiery element, they shall, while eternity continues its round, be preserved alive amid the most fearful horrors and excruciating pains, for ever tossing on the angry billows of "shoreless woe."

To the inquiry, why is it that the ungodly must abide forever in this awful place, the answer given is substantially this: In an after state, the ungodly will commit sins which God has determined not to forgive. Truly, this is the most extraordinary apology for eternal torments it has been our lot to see or hear. So, then, men are to be punished with everlasting torments, not for transgressions done in the present, but for sins done in a future life; not for crimes on earth, but for sins in hell! Where in all the world did the learned gentleman obtain this information? For our part we know of no passage of Scripture which affirms that the ungodly are to be punished in a future life for sins committed there; and while we have a very high estimate of the learning and ability of the respected individual whose statements we are considering, we are by no means prepared to receive as true, so important a declaration, on any authority short of Scripture testimony; in the absence of such confirmation; we might simply, dismiss the case with a verdict of—not proven.

But we are not disposed so to let the matter pass: we not only want evidence of the statements being true,—we have evidence of its being false. First, The only punishment threatened in Scripture to the ungodly in the future, is for the "deeds done in the body:" the wicked are represented as being sent away to everlasting punishment, for sins they had committed in the present state of being. Secondly, The Bible represents the future punishment of the lost in such terms as "death—destruction—everlasting destruction—perdition—a being burned up like chaff and decayed vine branches—utterly perishing like brute beasts in their own corruption—being consumed, and vanishing into smoke like the fat of lambs," terms which necessarily preclude the idea of eternal preservation.

The argument we are now considering is another clear evidence of the pitiful necessities to which men are driven in their attempts to defend their pet theory of unending suffering,—another of their miserable shifts to make the doctrine of eternal misery appear somewhat compatible with reason and justice. Pressed with the idea that an eternity of suffering is out of all proportion as a punishment for the sins men commit during a lifetime, seldom extending beyond eighty years; that it appears something like cruelty and injustice to inflict unending misery on such a frail being as man is, surrounded from his birth by powerful and too-well adapted temptations to evil, yea, indeed, as the more orthodox affirm, being himself corrupt by nature, born with a bias towards evil; they have endeavored to render their theory somewhat feasible by affirming that the ungodly will be kept in "the devil's hell for ever," not for iniquities done here, but because, while bearing the punishment of sins done on earth, they will continue to transgress, and each new transgression calling for its own punishment, they shall thus go on sinning and suffering forever and evermore. And yet, after all, this view of the case, instead of presenting it as rationally defensible, only, if that were possible, makes the matter worse; for, be it observed, this continual persistance in sin is represented as part of the penal inflictions for sins done on earth, that is, the sinner is judicially sent, for trespasses committed in time, to a place of torment, where all saving and sanctifying influences are denied him; where, thus shut out from all hope and unchangeably surrounded by other beings as wicked, if not more so, than himself, he must remain as vile, nay, from the necessities of his nature, become progressively more corrupt, and thus his everlasting misery is inevitably insured.

How the advocates of this horrid system can represent God as treating his erring creatures thus, and, at the same time, believe him to be "the Lord God merciful and gracious," the God of love and the Creator of the human race, we cannot very well explain. To us and to many others, such dealings have always appeared incompatible with the attributes of Deity. Over such misrepresentations of our Father in heaven many have stumbled into infidelity, and have been thus cast afloat on the flood without an anchor, and without a helm. On many a pious heart has this hideous and execrable doctrine weighed like an incubus. Thanks be to God, thousands are beginning to see him in a new light; and they can exclaim, in reference to his dealings with the incorrigibly impenitent, as well as in regard to the whole circle of his other works, in the presence of the skeptic, "just and true are thy ways, thou King of Saints! Thy tender mercy is over all thy works!"

M.

THE ROMANISTS.

We have stated in our previous issues that the next great conflict in this country, if not through Christendom, is to be with the Romanists. That they seek the civil power in this land is beyond all dispute: that they will ever obtain it we do not believe; but that they will nevertheless struggle for it most vehemently we have no doubt; and Protestantism will be tried as by fire. Let it cast off its Babylonish garments; especially that root of the whole system of Romanism, an immortal entity, called the soul, in man. If that was thoroughly eradicated from the theology of the age, Romanism would be but a dead carcass, and soon perish from off the face of the earth, along with it "Spiritualism" one of the Harlot's last daughters. "*The Little Wanderers' Friend,*" of this city, in its issue for May, speaks of "THE HEATHEN OF NEW YORK" as follows:

How few realize that there are more children in this city that never go to Sabbath School than all the children in the Sandwich Islands—that there are more persons in the city who never go to church than the entire population of those islands—that the population below Canal Street exceeds the entire population of those islands. The little Ward in which we are located contains over 500 rum holes—more than 450 houses of degredation, and about 4000 children of suitable age to go to school. It contains a larger population that the city of Nashville, or any other town or city in Louisiana except New Orleans. The mass of the population consists of the most ignorant, bigoted, degraded, foreign Catholics, who know no higher law than the word of the Priests. Their Christianity is mere baptized heathenism, teaching that "Mass is a sacrament in which sins are forgiven by the Priest's absolution," that "in baptism we are made heirs of heaven and are cleansed from original sin;" that "we must accuse (confess) ourselves to the priest, and if we willfully conceal from him we lie to the Holy Ghost," that making satisfaction for sin consists in "doing the penance given by the Priest."

An indulgence of one hundred days may also be granted by kissing the medal devoutly and saying the prayer: "O Mary, conceived without sin, pray for us who have recourse to thee." Three hundred days indulgence are granted for offering the following: "Sweet heart of Mary, be my salvation." This is the kind of christianity taught by Romanism to the people. We are in the midst of it. Our Mission is in front of one of their large churches—under the shadow of their cross. They listen to our songs, while we witness their idolatry. They curse, while we gather in the children, teach them the truth, feed, clothe and send them to kind Christian homes. But say some very cautious ones "you had better say nothing that will give offence—it will arouse them against you."

We have sought to know our duty and for us the day has past for firing "blank cartridges." Protestantism or the heathenism of Rome must prevail. A more severe conflict is at hand than the one in which we are engaged. We need not look to politicians for aid. If we succeed, it must be by the power of truth, moving each individual heart and mind. If Romanism prevails, what have we left us that is worth having? What has it left to the people of Italy, Spain, Mexico and South America? Let it prevail, and what would become of our Sabbath Schools, Churches, Homes for Little Wanderers, Public Schools, Bibles, Tracts, anything, everything peculiar to us as Protestants and free men. Be still in the face of these dangers—in the beginning of this struggle? Never! "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Every emigrant ship adds to the number of this class, and every train of cars is scattering them all over the land, where they will by every means in their power, advance the interests of Rome. We may reasonably expect the efforts now being made to encourage emigration, will bring to us this year 250,000 to 300,000 of this people. Let us meet them ere they leave the ship and extend to them the kind hand and the word of God. They are our misguided brothers. Let us be kind and teach them the truth. Let us help the needy and teach them the truth. Let us "gather the children in."

THOSE who deprecate the asking or giving a reason for their faith, must not wonder if it be supposed that they have a faith for which there is no reason.—*Whately.*

AGITATION.—Many persons are all the time saying, "These restless men—when will they cease agitating the community?" When God Almighty dethrones himself! When the sun, moon and stars, touched with confusion, crumble and fall headlong, and bring back again the realms of night, and death! There is to be no such thing as quiet. The law of life is a law of progression, evolution, development; and no sooner have you settled one question, than you find right behind it another question to be settled, as, if you watch the stem, you will find, right behind every unfolding leaf, another leaf ready to unfold. If, in a community, you settle the question of conscience in this direction, it only opens the door to settle another question in another direction. There is no such thing as getting rid of agitation. All fundamental questions are to be discussed again and again. You cannot overcome the tendency to evil so that it shall not reassert itself. There is no device that will cure once and for ever the desire of excess. It is a chronic, ever-recurring fact, and there must be a chronic, ever-recurring application of remedy.

We live in a world where the first condition of life is to be alive; where to be alive is to work; and where work is the equivalent which God demands for blessings bestowed. Work is the coin and currency of the realm. A man says, "I cannot bear these eternal agitations. No sooner is one question disposed of than whirl, whiz, comes up another for settlement. What shall I do?" Take a ticket of annihilation—that is your best remedy! Oh that God had made you a stone! Stones do not find any trouble in their dreams, or in their waking hours—*H. W. Beecher.*

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The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

EXPOSITION OF 1 COR. XV.

BY ELD. F. H. BURBANK.

Attempts have been made, to prove from this chapter that the wicked shall be raised from the dead. I have studied the chapter prayerfully, and am satisfied that the righteous only are spoken of by Paul, and will now produce my reasons for thus believing.

ATONEMENT and JUSTIFICATION.

"I delivered unto you first of all, that which I also received, how that Christ died for our sins, according the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures."

In Rom. iv. 25, Paul writes that "Christ was delivered for our offences, and was raised again for our justification." The word *"our"* can have reference to none but Christians, for, while it is true that Christ "is the propitiation....for the sins of the whole world," it is equally as true that "justification without faith" is not a Bible doctrine. That precious Book teaches that there is "justification by *faith,*" which excludes all unbelievers. I will give some examples. Rom. iii. 21–26, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Rom. v. 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Thus we prove that none can be justified without faith.

"Now if Christ be preached that he rose from the dead, how say some (brethren) among you that there is no resurrection of the dead....For if the dead rise not, then is Christ not raised; and if Christ be not raised, *your faith is vain;* ye are yet *in your sins.* Then they also which are fallen asleep in Christ are perished."

Here we learn that great truth, that our justification depends upon the resurrection of Jesus Christ from the dead; for, "he was delivered for our offences, and was raised again for our justification." Those Corinthians who denied the resurrection of the dead, believed that Christ was raised, but Paul shows them that "if the dead rise not, then is Christ not raised;" etc. The result would then be, "your faith is *vain;* ye are yet in your *sins* Then they which are fallen asleep in Christ are *perished.*" How plain then, that "if Christ be not raised," there can be no such thing as justification; and as we are "justified by faith," our faith would then be "vain." "Then they also which are fallen asleep in Christ are *perished.*" Yes, absolutely perished; beyond the possibility of a resurrection. Paul has laid down the premises, and it is plain, reasoning upon such premises, that the ungodly will not be raised from the dead. For, the unrepenting sinner occupies precisely the same position that the saint would occupy if Christ had not risen from the dead. The unbeliever does not exercise faith in Jesus Christ, hence he cannot be justified, and not being justified, he must "die in his sins," and all who have died in that condition, "are *perished.*"

WITH WHAT BODY DO THEY COME?

"But some man (among you) will say, How are the dead raised up? and with what body do they come?" Upon examining all the passages in the chapter where the phrase *"the dead"* occurs, we have still farther evidence that the question is asked concerning the righteous:—"With what BODY do they come?" Certainly they speak of but one class when they say, "With what body, *(not bodies)* do they come?" The texts where the phrase *"the dead"* occurs are as follow: Ver. 12, "How say some among you that there is no resurrection of *the dead.*" Ver. 13, "But if there be no resurrection of *the dead.*" Ver. 16, "For if *the dead* rise not." Ver. 21, "By man came also the resurrection of *the dead.*" Ver. 29, "Else what shall they do which are baptized for *the dead* if *the dead* rise not at all? Why are they then baptize for *the dead?*" Ver. 42, "So also is the resurrection of *the dead.*" Ver. 52, "And *the dead* shall be raised incorrubtible."

Thus we find the phrase *the dead* throughout the chapter, and nothing to intimate that the wicked are included. Now we will notice the questions and answers:—

Question:—"How are the dead raised up?"

Answer:—"The dead are raised incorruptible."

Ques:—"With what body do they come?"

Ans:—"It is sown a *natural* BODY, it is raised a *spiritual* BODY."

An objection to this position is urged by some from the words, "And to every seed his own body." The objector ought to notice that Paul is there talking, not about men, but about seeds of grain. Hear Paul: "That which thou sowest, thou sowest *not* that body that *shall* be, but (a) bare grain, it may chance of wheat, or of some *other* grain, but God giveth *it* (the bare grain) a body (i. e., plant) as it hath pleased him, and to every seed his own body." Paul reasons analogically, bringing to their attention the sowing of grain. No matter what kind of grain they sowed, those kernels did not come up again, but bodies, or plants came up from them. Hence if they sowed wheat, wheat would come up, but not the grains that were sowed. If they planted, or sowed barley, the kernel sown would not come up, but something would come from it, a plant, bearing barley. Thus every seed had its own body. All that Paul attempts to prove by this analogy, is, that if we sow a body, a body will be raised; and, secondly, that the body raised is not the same kind of body that was buried. Hear Paul's statement of the case:—

"So also is the resurrection of *the dead.* It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory: it sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." Thus Paul has reasoned, and thus he has led me to believe.

Some declare that Paul asserts that there will be two kinds of bodies in the resurrection when he says, "There is a natural body, and there is a spiritual body." The entire verse with the one following, annihilates such a position. They read as follows:—"It is sown a natural body, it is raised a spiritual body. And so IT IS WRITTEN, The first man Adam was made a living soul (lit., living animal); the last Adam (was made) a quickening spirit." Paul has not contradicted himself. He nowhere intimates that "it is sown a natural body," and raised both natural and spiritual bodies. We now bear the image of the earthy. *That* is the natural body. We shall bear the image of the heavenly, at which time we shall have a "spiritual body." Christ is the "first fruits" of the great harvest, thereby we know what the harvest will be.

Strange as it may appear, there are a number who hold the following view: that, "being 'raised incorruptible' means, not the coming out of the grave, but the *ascension* into the air." I think that such a position is *not* sustained by the teachings of Christ and his apostles. When Christ said, "And as touching the dead that they *rise,*" did he try to prove the *ascension* of the Patriarchs from the earth to heaven? When Christ sent word to John the Baptist that "the dead are *raised up,*" did he inform him of their ascent into the air? When he said *he* should "be *raised* again the third day," did he teach that he should go to his Father on that morning? When we read that "the God of our fathers raised up Jesus," did Peter refer to his ascension? Such theology, I cannot conscientiously believe. I will remain in the old paths, for they declare that "the dead in Christ *shall rise first,* then we which are alive, and remain unto his coming shall be caught up together with them in the clouds, to meet the Lord in the air." If that *"rise first"* means as our friends teach, then we cannot go "up together with them," for *they* will *ascend first,* and we will ascend *afterwards.*

IN CHRIST ALL MADE ALIVE.

"As in Adam all die, even so in Christ shall all be made alive." This text has been quoted as teaching the resurrection of the wicked and righteous; but I am certain, if that is the correct exposition, that nobody will be lost, and the doctrine of "universal salvation" is proved to be truth. It is clear to my mind that the text no more teaches the resurrection of the ungodly, than "For one man's disobedience *many* were made sinners, even so, by the obedience of one shall *many* be made righteous," teaches that all mankind will be saved. Compare the two texts, and it will be evident that the apostle speaks only of Christians. If that does not convince, perhaps the phrase *"made alive"* will. By citing the various texts where the original word for "made alive" occurs, we can understand its use and application. The texts are as follows:—

John v. 21, "For as the Father raiseth up the dead, and *quickeneth* (them); even so the Son quickeneth whom he will." John vi. 63, "It is the spirit that quickeneth." Rom. iv. 17, "God who quickeneth the dead." Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also *quicken* your mortal bodies by (mar. because of) his Spirit that dwelleth in you." 1 Cor. xv. 22, "Even so in Christ shall all be made alive." 1 Cor. xv. 36, "That which thou sowest is not quickened, except it die." 1 Cor. xv. 45, "The last Adam (was made) a quickening spirit." 2 Cor. iii. 6, "The letter killeth, but the spirit *giveth life.* (Mar,, quickeneth)." Gal. iii. 21, "If there had been a law which could *have given life,* verily righteousness should have been by the law." 1 Tim. vi. 13, "I charge thee in the sight of God who quickeneth all things." 1 Pet. iii. 18, "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Thus Jesus, who is "resurrection and the life" "quickeneth whom he will." He will "quicken your mortal bodies by (because of) his Spirit that dwelleth in you" "If any man have not the Spirit of Christ, he is none of his." That man is in a *lost* condition. "And this is the Father's will which hath sent me, that of *all which he hath given me* I should *lose* NOTHING, but should raise it up again at the last day." "Those that thou gavest me I have kept, and none of them is *lost,* but (Judas) the son of perdition." *He,* went to "his *own* place."

The righteous are quickened, (made alive) because of (for this reason) his Spirit that dwelleth in them. The ungodly do not have the Spirit of Christ, hence they, if they do not repent, must die in their sins, without hope of being "made alive."

EVERY MAN IN HIS OWN ORDER.

"Even so in Christ shall all be made alive, but every man in his own order," rank, band, division, company. We have already shown that "made alive" means quickened, and that that quickening is accomplished by Jesus, who "quickeneth whom he will," and, that *the dead* are quickened "because of his Spirit that dwelleth in" them. This "order" must refer to Christians. Paul gives the order in the following words: "Christ the first fruits, afterwards they that are Christ's at his coming." It is possible that the *order* may refer chiefly to them "that are Christ's." Christ in all things must "have the pre-eminence." He is "the first-born from the dead." Then, the saints of God arise, each in his own order, or band.

Referring to John the Baptist, Christ says, "he that is *least* in the kingdom of heaven is greater that he." He says to the twelve, "In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." Eternal life is the "free gift" which God bestows upon all saints; but it seems to be a Bible doctrine that all will not occupy the same position in the kingdom, for "he that is LEAST in the kingdom is greater than," John the Baptist.

THEN THE END.

"Then (cometh) the end, when he shall have delivered up the kingdom to God." Some think *"the end"* means the wicked. The verses preceding show plainly that such cannot be the case, but rather "the end" spoken of, is the end of Christ's reign, "for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The orignal word for *"end"* in the text is *Telos.* It occurs forty-one times, and is rendered "end" thirty-five times. Eighteen times it refers to "the end of all things," which I believe to be the meaning in the text. It is rendered "custom" three times, "uttermost" once. In the other instances it is never used for the wicked, except to speak of their end, as, "whose end is destruction." To say that it means, "then cometh the wicked," I think is putting a strange interpretation to the text, which cannot be sustained by the context, or a single passage of scripture where the original word occurs. *Togma,* means "order, band, division;" but *Telos* does not mean "order," etc., but, "the end, custom, termination," etc.

Thus I have endeavored to give a general exposition of the chapter, and have written not to please men, but God, who trieth the heart. I love the doctrine of the resurrection, and hope to "attain unto the resurrection of the dead." Therefore, I seek grace from the Lord that I may be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as (I) know that (my) labor is not in vain in the Lord." Yours in Christ.

Philadelphia, July 24, 1865.

MORE QUESTIONS.

BOSTON, July 5, 1865.

BR. CURRY:—Will you please answer a few more questions? In answer to the fourth question proposed by R. Cadwell you mention the whole creation as meaning all who have lived since Adam, or will live, (if I understood you rightly). Then you afterwards say that "Christ on the throne of David will be the guarantee of mercy to the whole creation." How can that be when, according to your belief, a portion of the whole creation have already perished? Then you mention the "rest of the dead." Who are they if not wicked dead? For it appears to me that all who have died in Christ are to be raised when he comes. Those who have died not in Christ have perished and can have no resurrection to life. Then again, you say the race of men shall be delivered ultimately. Does not the race of man include all mankind? We read that as it was in the days of Noah, so shall it be when the Son of man is revealed. They were eating and drinking, and knew not till the flood came and swept them all away. Now I have always supposed that with Christ's advent, his people both living and dead are rescued, and destruction comes upon all else.

One of the Readers of the Herald.

RESPONSE.—In looking over the article criticised, we fail to perceive that we made the phrase "whole creature" cover "all who have lived and will live" from Adam down. It is true that the phrase in itself implies as much and more; but we did not use it in its absolute sense: we gave it the qualified import demanded by the connection in which it occurs. When Paul declares that "the earnest expectation of the creation waiteth for the manifestation of the sons of God" he refers to that great mass of living humanity who are to be benefited by the "manifestation." He parallels the prediction in Genesis—"In thee shall all the families of the earth be blessed." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations.*" Does this mean that every one that has lived will be gathered before the Son of man? Not at all. No more than Nebuchadnezzar did, when he issued his decrees unto "all people, nations, and languages." When Jesus comes as the heir of David's throne, there will be "given him dominion, and glory, and a kingdom, that all peoples, nations, and languages shall serve him." The "whole creation" will be blessed when "the desire of all nations shall come."

In his remarks on the phrase "rest of the dead," our friend occupies the ground which we formerly held that all the dead who are to be saved will be raised at Christ's coming. We now make a distinction between those who "are Christ's *at his coming*" and the great body of the resurrected dead. As there is a distinction among the living at Christ's coming, so that a part are translated to sit with Christ on his throne, and another part become the happy subjects of the kingdom in their present mortal life; so we believe there is a corresponding distinction among the dead: one class are raised to sit with Christ at his throne, while the other more numerous body are saved in the final consummation of God's plan of redemption. We think that the Apostle Paul makes such a distinction in 1 Cor. xv. 22–24. "In Christ shall all be made alive; but every one in his own order: Christ the first fruits; afterward they that are Christ's at his coming; then the end, when he shall have delivered up the kingdom to God." "The end" here agrees with "rest of the dead" in the Apocalypse. But says our friend, "Who are the rest of the dead if not the wicked dead?" Let him first prove that the wicked dead are to be raised at all, before he expects an answer. We should as soon think of asking, "Who are the rest of 'the dead' if not 'the beasts that perish'?"

Our friend remarks: "You say that the race of man shall be delivered ultimately. Does not the race of man include all mankind?" After what we have said on "the whole creation" it is unnecessary to add more. When we say that the race of man will ultimately be delivered, we mean that the time will come when the earth will be filled by an immortalized race. When Christ comes his kingdom will be made up of immortals and mortals, but ultimately the latter will be made immortal and thus "the race" will be saved. As for all who have perished in their sins and all who shall in the future perish, they go back to mingle with the elements. They are cut off from the people. Having no longer an individuality, they are no more counted in the constituents of the race than if they had never been born. The good seed springs up to the harvest, leaving the bad seed "rotten under the clods," Joel; i. 17. "So may all thine enemies perish, O YAHVEH!"

J. T. C.

THE BONAPARTEAN MESSIAH.

The *Methodist Quarterly* for July, in noticing the French Emperor's History of Julius Cæsar quotes the following from the preface:

"When Providence raises up such men as Cæsar, Charlemagne, and Napoleon, it is to trace out to peoples the path they ought to follow; to stamp with the seal of their genius a new era, and to accomplish in a few years the labor of many centuries. Happy the peoples who comprehend and follow them! woe to those who misunderstand and combat them! They do as the Jews did, they crucify their Messiah."

The Quarterly then says: "Our respectable author here precisely reverses our own version of the Gospel history. The Jews would have joyfully accepted a Bonapartean Messiah. Such a Messiah it is, that, when Satan says, 'All these things will I give thee if—' drops instantly upon a worshipping knee. And it is precisely because the man of Nazareth preferred to be God's Messiah, and not Satan's Messiah—that is, the Bonapartean Messiah—that the Jews rejected him. We suppose that few of the 'peoples' will deny to our present Napoleon a true Messiahship after the Satanic model. But our recognition of his high 'mission' in that line of transcendent but questionable characters, strangely permitted in the providential plan for good results, does not at all brighten the ethical estimate of his character. Men are not to be morally estimated by the good which Providence overrules their Satanic qualities to eventuate. God often damns 'his workmen, but carries on his work.'"

If any thing were needed to strengthen our conviction of the substantial accuracy of the belief that the Anti-Christ is yet to arise in the person of Louis Napoleon, it would be furnished by the comments, secular and religious, which appear from time to time in relation to the Emperor. (And here let us say, once for all, that when we mention the name of Louis Napoleon, it is always with a mental inclusion of the infant Prince of Algeria—Napoleon Louis Jean Joseph Bonaparte. If anything should happen in the future, which is scarcely probable, to remove the father from the world-stage on which he is the leading actor, the fact that the son bears the same fatal name, Louis Napoleon Bonaparte, would be a full warrant to look for the fulfilment of Scripture in his person). There never was a better elucidation, as far as it goes, of Rev. xvii. 8 than was unwittingly given in the *N. Y. Tribune,* March 29, 1856.

"It is but a little more than forty years since Walter Scott, expressing the intensity of the dread and hatred Napoleon had excited in the British heart, said in his haste that he should have been put to death as a noxious animal or a felon. For more than twenty years England had bent all her corporal and mental energies to the task of defeating and chastising the French Revolution. Hundreds of millions of money, and tens of thousands of lives had been lavished in the crusade, and seemed at last successful. The wicked Genius had been seized. imprisoned in the fatal casket, sealed with the signet of Solomon, and cast into the sea, to trouble the world no more. And lo! the casket has been fished up and opened, and the Imperial Shadow rules over Europe from behind the throne which owes all its pageantry and power to the magic of his name."

The text reads,—"The beast that thou sawest was, and is not; and shall ascend out of the abyss, [See Rev. xiii. 1. The LXX. render *abussos* for *tehom,* great deep, in Gen. i. 2; ii. 7.] and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

The foregoing extract from the *Methodist Quarterly* is another remarkable instance of unwitting exposition of the Scriptures. "The Jews would have joyfully accepted a Bonapartean Messiah." Yes, and it is just that Messiah that they will accept. The infidel Jews of the present day are prepared to hail Louis Napoleon as their Messiah. When "he confirms a covenant with many for one week" the prediction of Jesus will be fulfilled: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The *Quarterly* could not have brought out the truth any clearer if it had known that this is the very man to whom "Satan says, 'All these things will I give thee, if thou wilt fall down and worship me.'" The Emperor has entered into a solemn covenant with the devil, who has carefully educated his Messiah for the coming work. That close observer of men and nations—Theodore Parker—uttered a truly Christian sentiment when he remarked,—"I hold Louis Napoleon in loathing, and count him a Beelzebub." Even that scoffer against Christianity, the *Atlantic Monthly,* bears witness to the Imperial pursuit of the Satanic gift. "No one can study him in the light of the past and not see that his is no ordinary ambition. To be the ruler of one kingdom does not fill out its measure. To be the arbiter of the fortunes of states, the genius who shall change the current of affairs and shape the destiny of the future—to exercise a power in every part of the globe, and to have a name familiar in every land and beneath every sun,—this is his ambition."—*Atlantic Monthly, March,* 1863.

Says the *Quarterly*: "It is precisely because the man of Nazareth preferred to be God's Messiah, and not Satan's Messiah—that is, the Bonapartean Messiah—that the Jews rejected him." The antithesis is obvious: "It is precisely because the man of" Strasburg and Boulogne "prefers to be Satan's Messiah—that is the Bonapartean Messiah—that the Jews" will receive him. Truly we are living in startling times, solemn times—too solemn for us to trifle with God's truth.

When unenlightened orthodoxy declares "that few of our peoples will deny to our present Napoleon a true Messiahship after the Satanic model," it behoves us to give heed to the significant announcement of the Apocalypse: "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man." L. N. KALONMEROS. "His number is six hundred three score and six."

"World, do thou the signal dread,
We exalt the drooping head,
We uplift the expectant eye—
Our redemption draweth nigh."

J. T. C.

TRADITION AND CHRONOLOGY.

[Continued from last week.]

Demetrius, who lived about B. C. 220, wrote a history of the Jewish kings. In this work the author follows the chronology of the LXX. which, there is no doubt, was, at that time, the same with the Hebrew; stating, that from Adam to the migration of Jacob's family into Egypt there elapsed a period of 3624 years; and that from the flood to the same migration the number of years was 1360. This statement agrees very nearly with that of the Greek version; for, according to it,

From the Creation to the deluge were 2226 years.
From the deluge to the birth of Abraham, 1092 years.
From the birth of Abraham to his leaving Haran, 75 years.
From thence to the migration of Jacob's family, 215 years.
3608 years.

This agreement is very remarkable; and as Demetrius wrote only about sixty years after the Septuagint translation was made, it is not to be supposed that, at so early a period, any material difference between the Greek and the Hebrew Scriptures could have taken place. (See *Russell's Connection, Vol.* i., *p.* 66.)

Eupolemus also, who wrote about fifty years after the last mentioned author, states, that it was 5149 years from Adam to the fifth year of Demetrius, king of Syria. This agrees exactly with the reckoning of Demetrius and the chronology of the Septuagint.

Still more important is the testimony of Josephus. This author, who was himself of the family of the priests, was perfectly acquainted with the Scriptures, as well as with the Septuagint, of which version he has given us an account. He published his great work on Jewish history and antiquities A. D. 90; and assures us, not only that the Septuagint was carefully examined and publicly approved, but also that he had translated the substance of his history from the Hebrew Scriptures. Yet, with few and unimportant exceptions, his chronology agrees with the Septuagint, as may be seen by a reference to the tables.

The foregoing testimonies, extending down to near the close of the first century, warrant the conclusion that to that time the discrepancies which harrass us had no existence, and that both versions agreed in teaching the chronology of the modern Septuagint.

There is another branch of evidence which is of the greatest importance. During the first century, the New Testament Scriptures were written under the plenary inspiration of the Holy Ghost. The authors of these books frequently refer to the Old Testament writings; and we may reasonably conclude that, in regard to chronology, and every other subject, they would certainly quote from the purest text of Moses and the prophets; yet, when we examine such quotations, as far as they relate to the subject under consideration, we find them uniformly at variance with the Hebrew text, and in agreement with the LXX.

The first text to which we refer is in Luke iii. 35, 36: "Sala, which was the Son of Cainan, which was the son of Arphaxad." The corresponding passage, in Gen. xi. 12, is thus given in the Hebrew Bible: "And Arphaxad lived five and thirty years, and begat Salah;" omitting entirely the name and generation of Cainan. The Septuagint, however, renders the passage thus: "And Arphaxad lived a hundred and thirty-five years, and begat Cainan....and Cainan lived a hundred and thirty years and begat Sala." The Septuagint, therefore, is found in perfect agreement with the Gospel, while the Hebrew and Samaritan omit the generation. Although this one circumstance does not invest the Septuagint generally with an authentic character, yet on this authority of Luke, who under the divine inspiration of the Holy Ghost this particular point of chronology is proved to be an omission in our authorized version of the Hebrew Scriptures.

We next turn to Exodus xii. 40, which according to the present Hebrew, reads: "Now the sojouring of the children of Israel, who dwelt in Egypt was four hundred and thirty years." This is clearly contrary to fact, as they dwelt in Egypt but two hundred and fifteen years. The Septuagint supplies an omission in the text: it reads, "And the sojourning of the children of Israel, while they sojourned in the land of Egypt *and the land of Canaan,* was four hundred and thirty years." This true and consistent sense is confirmed by apostolic authority; for St. Paul makes this period extend from the promise made to Abraham until the exodus. Gal. iii. 17.

There is another passage which, in fact, contains the only chronological statement found in the New Testament, and corresponds with the numbers of the Septuagint, while it is directly at variance with those of the modern Hebrew. We allude to the narative of St. Paul in Acts xiii. This holy man, when addressing the Jews at Antioch, reminded them, that God had brought their fathers out of Egypt with a high hand, and about the time of 40 years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave them judges about the space of four hundred and fifty years, until Samuel the prophet; and afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years. And when he had removed him, he raised up David to be their king."

The apostle here declares, that from the division of the land 'until Samuel the prophet, was about the space of 450 years.' If to that sum we add the years that passed be-

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR.

EXPOSITION OF 1 COR. XV.

BY ELD. F. H. BURBANK.

Attempts have been made, to prove from this chapter that the wicked shall be raised from the dead. I have studied the chapter prayerfully, and am satisfied that the righteous only are spoken of by Paul, and will now produce my reasons for thus believing.

ATONEMENT and JUSTIFICATION.

"I delivered unto you first of all, that which I also received, how that Christ died for our sins, according the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures."

In Rom. iv. 25, Paul writes that "Christ was delivered for our offences, and was raised again for our justification." The word "*our*" can have reference to none but Christians, for, while it is true that Christ "is the propitiation....for the sins of the whole world," it is equally as true that "justification without faith" is not a Bible doctrine. That precious Book teaches that there is "justification by *faith*," which excludes all unbelievers. I will give some examples. Rom. iii. 21–26, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Rom. v. 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Thus we prove that none can be justified without faith.

"Now if Christ be preached that he rose from the dead, how say some (brethren) among you that there is no resurrection of the dead....For if the dead rise not, then is Christ not raised; and if Christ be not raised, *your faith is vain;* ye are yet *in your sins.* Then they also which are fallen asleep in Christ are perished."

Here we learn that great truth, that our justification depends upon the resurrection of Jesus Christ from the dead; for, "he was delivered for our offences, and was raised again for our justification." Those Corinthians who denied the resurrection of the dead, believed that Christ was raised, but Paul shows them that "if the dead rise not, then is Christ not raised;" etc. The result would then be, "your faith is *vain*; ye are yet in your *sins* Then they which are fallen asleep in Christ are *perished.*" How plain then, that "if Christ be not raised," there can be no such thing as justification; and as we are "justified by faith," our faith would then be "vain." "Then they also which are fallen asleep in Christ are *perished.*" Yes, absolutely perished; beyond the possibility of a resurrection. Paul has laid down the premises, and it is plain, reasoning upon such premises, that the ungodly will not be raised from the dead. For, the unrepenting sinner occupies precisely the same position that the saint would occupy if Christ had not risen from the dead. The unbeliever does not exercise faith in Jesus Christ, hence he cannot be justified, and not being justified, he must "die in his sins," and all who have died in that condition, "are *perished.*"

WITH WHAT BODY DO THEY COME?

"But some man (among you) will say, How are the dead raised up? and with what body do they come?" Upon examining all the passages in the chapter where the phrase "*the dead*" occurs, we have still farther evidence that the question is asked concerning the righteous:—"With what BODY do they come?" Certainly they speak of but one class when they say, "With what body, (*not bodies*) do they come?" The texts where the phrase "*the dead*" occurs are as follow: Ver. 12, "How say some among you that there is no resurrection of *the dead.*" Ver. 13, "But if there be no resurrection of *the dead.*" Ver. 16, "For if *the dead* rise not." Ver. 21, "By man came also the resurrection of *the dead.*" Ver. 29, "Else what shall they do which are baptized for *the dead* if *the dead* rise not at all? Why are they then baptize for *the dead?*" Ver. 42, "So also is the resurrection of *the dead.*" Ver. 52, "And *the dead* shall be raised incorrubtible."

Thus we find the phrase *the dead* throughout the chapter, and nothing to intimate that the wicked are included. Now we will notice the questions and answers:—

Question:—"How are the dead raised up?"

Answer:—"The dead are raised incorruptible."

Ques:—"With what body do they come?"

Ans:—"It is sown a *natural* BODY, it is raised a *spiritual* BODY"

An objection to this position is urged by some from the words, "And to every seed his own body." The objector ought to notice that Paul is there talking, not about men, but about seeds of grain. Hear Paul: "That which thou sowest, thou sowest *not* that body that *shall* be, but (a) bare grain, it may chance of wheat, or of some *other* grain, but God giveth *it* (the bare grain) a body (i. e., plant) as it hath pleased him, and to every seed his own body." Paul reasons analogically, bringing to their attention the sowing of grain. No matter what kind of grain they sowed, those kernels did not come up again, but bodies, or plants came up from them. Hence if they sowed wheat, wheat would come up, but not the grains that were sowed. If they planted, or sowed barley, the kernel sown would not come up, but something would come from it, a plant, bearing barley. Thus every seed had its own body. All that Paul attempts to prove by this analogy, is, that if we sow a body, a body will be raised; and, secondly, that the body raised is not the same kind of body that was buried. Hear Paul's statement of the case:—

"So also is the resurrection of *the dead.* It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory: it sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." Thus Paul has reasoned, and thus he has led me to believe.

Some declare that Paul asserts that there will be two kinds of bodies in the resurrection when he says, "There is a natural body, and there is a spiritual body." The entire verse with the one following, annihilates such a position. They read as follows:—"It is sown a natural body, it is raised a spiritual body. And so IT IS WRITTEN, The first man Adam was made a living soul (lit., living animal); the last Adam (was made) a quickening spirit." Paul has not contradicted himself. He nowhere intimates that "it is sown a natural body," and raised both natural and spiritual bodies. We now bear the image of the earthy. *That* is the natural body. We shall bear the image of the heavenly, at which time we shall have a "spiritual body." Christ is the "first fruits" of the great harvest, thereby we know what the harvest will be.

Strange as it may appear, there are a number who hold the following view: that, "being 'raised incorruptible' means, not the coming out of the grave, but the *ascension* into the air." I think that such a position is *not* sustained by the teachings of Christ and his apostles. When Christ said, "And as touching the dead that they *rise,*" did he try to prove the *ascension* of the Patriarchs from the earth to heaven? When Christ sent word to John the Baptist that "the dead are *raised up,*" did he inform him of their ascent into the air? When he said *he* should "be *raised* again the third day," did he teach that he should go to his Father on that morning? When we read that "the God of our fathers raised up Jesus," did Peter refer to his ascension? Such theology, I cannot conscientiously believe. I will remain in the old paths, for they declare that "the dead in Christ *shall rise first,* then we which are alive, and remain unto his coming shall be caught up together with them in the clouds, to meet the Lord in the air." If that "*rise first*" means as our friends teach, then we cannot go "up together with them," for *they* will *ascend first,* and we will ascend *afterwards.*

IN CHRIST ALL MADE ALIVE.

"As in Adam all die, even so in Christ shall all be made alive." This text has been quoted as teaching the resurrection of the wicked and righteous; but I am certain, if that is the correct exposition, that nobody will be lost, and the doctrine of "universal salvation" is proved to be truth. It is clear to my mind that the text no more teaches the resurrection of the ungodly, than "For one man's disobedience *many* were made sinners, even so, by the obedience of one shall *many* be made righteous," teaches that all mankind will be saved. Compare the two texts, and it will be evident that the apostle speaks only of Christians. If that does not convince, perhaps the phrase "*made alive*" will. By citing the various texts where the original word for "made alive" occurs, we can understand its use and application. The texts are as follows:—

John v. 21, "For as the Father raiseth up the dead, and *quickeneth* (them); even so the Son quickeneth whom he will." John vi. 63, "It is the spirit that quickeneth." Rom. iv. 17, "God who quickeneth the dead." Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also *quicken* your mortal bodies by (mar. because of) his Spirit that dwelleth in you." 1 Cor. xv. 22, "Even so in Christ shall all be made alive." 1 Cor. xv. 36, "That which thou sowest is not quickened, except it die." 1 Cor. xv. 45, "The last Adam (was made) a quickening spirit." 2 Cor. iii. 6, "The letter killeth, but the spirit *giveth life.* (Mar,, quickeneth)." Gal. iii. 21, "If there had been a law which could *have given life,* verily righteousness should have been by the law." 1 Tim. vi. 13, "I charge thee in the sight of God who quickeneth all things." 1 Pet. iii. 18, "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Thus Jesus, who is "resurrection and the life" "quickeneth whom he will." He will "quicken your mortal bodies by (because of) his Spirit that dwelleth in you" "If any man have not the Spirit of Christ, he is none of his." That man is in a *lost* condition. "And this is the Father's will which hath sent me, that of *all which he hath given me* I should *lose* NOTHING, but should raise it up again at the last day." "Those that thou gavest me I have kept, and none of them is *lost,* but (Judas) the son of perdition." *He,* went to "his *own* place."

The righteous are quickened, (made alive) because of (for this reason) his Spirit that dwelleth in them. The ungodly do not have the Spirit of Christ, hence they, if they do not repent, must die in their sins, without hope of being "made alive."

EVERY MAN IN HIS OWN ORDER.

"Even so in Christ shall all be made alive, but every man in his own order," rank, band, division, company. We have already shown that "made alive" means quickened, and that that quickening is accomplished by Jesus, who "quickeneth whom he will," and, that *the dead* are quickened "because of his Spirit that dwelleth in" them. This "order" must refer to Christians. Paul gives the order in the following words: "Christ the first fruits, afterwards they that are Christ's at his coming." It is possible that the *order* may refer chiefly to them "that are Christ's." Christ in all things must "have the pre-eminence." He is "the first-born from the dead." Then, the saints of God arise, each in his own order, or band.

Referring to John the Baptist, Christ says, "he that is *least* in the kingdom of heaven is greater that he." He says to the twelve, "In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." Eternal life is the "free gift" which God bestows upon all saints; but it seems to be a Bible doctrine that all will not occupy the same position in the kingdom, for "he that is LEAST in the kingdom is greater than," John the Baptist.

THEN THE END.

"Then (cometh) the end, when he shall have delivered up the kingdom to God." Some think "*the end*" means the wicked. The verses preceding show plainly that such cannot be the case, but rather "the end" spoken of, is the end of Christ's reign, "for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The orignal word for "*end*" in the text is *Telos.* It occurs forty-one times, and is rendered "end" thirty-five times. Eighteen times it refers to "the end of all things," which I believe to be the meaning in the text. It is rendered "custom" three times, "uttermost" once. In the other instances it is never used for the wicked, except to speak of their end, as, "whose end is destruction." To say that it means, "then cometh the wicked," I think is putting a strange interpretation to the text, which cannot be sustained by the context, or a single passage of scripture where the original word occurs. *Togma,* means "order, band, division;" but *Telos* does not mean "order," etc., but, "the end, custom, termination," etc.

Thus I have endeavored to give a general exposition of the chapter, and have written not to please men, but God, who trieth the heart. I love the doctrine of the resurrection, and hope to "attain unto the resurrection of the dead." Therefore, I seek grace from the Lord that I may be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as (I) know that (my) labor is not in vain in the Lord." Yours in Christ.

Philadelphia, July 24, 1865.

MORE QUESTIONS.

BOSTON, July 5, 1865.

BR. CURRY:—Will you please answer a few more questions? In answer to the fourth question proposed by R. Cadwell you mention the whole creation as meaning all who have lived since Adam, or will live, (if I understood you rightly). Then you afterwards say that "Christ on the throne of David will be the guarantee of mercy to the whole creation." How can that be when, according to your belief, a portion of the whole creation have already perished? Then you mention the "rest of the dead." Who are they if not wicked dead? For it appears to me that all who have died in Christ are to be raised when he comes. Those who have died not in Christ have perished and can have no resurrection to life. Then again, you say the race of men shall be delivered ultimately. Does not the race of man include all mankind? We read that as it was in the days of Noah, so shall it be when the Son of man is revealed. They were eating and drinking, and knew not till the flood came and swept them all away. Now I have always supposed that with Christ's advent, his people both living and dead are rescued, and destruction comes upon all else.

One of the Readers of the Herald.

RESPONSE.—In looking over the article criticised, we fail to perceive that we made the phrase "whole creature" cover "all who have lived and will live" from Adam down. It is true that the phrase in itself implies as much and more; but we did not use it in its absolute sense: we gave it the qualified import demanded by the connection in which it occurs. When Paul declares that "the earnest expectation of the creation waiteth for the manifestation of the sons of God" he refers to that great mass of living humanity who are to be benefited by the "manifestation." He parallells the prediction in Genesis—"In thee shall all the families of the earth be blessed." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations.*" Does this mean that every one that has lived will be gathered before the Son of man? Not at all. No more than Nebuchadnezzar did, when he issued his decrees unto "all people, nations, and languages." When Jesus comes as the heir of David's throne, there will be "given him dominion, and glory, and a kingdom, that all peoples, nations, and languages shall serve him." The "whole creation" will be blessed when "the desire of all nations shall come."

In his remarks on the phrase "rest of the dead," our friend occupies the ground which we formerly held that all the dead who are to be saved will be raised at Christ's coming. We now make a distinction between those who "are Christ's *at his coming*" and the great body of the resurrected dead. As there is a distinction among the living at Christ's coming, so that a part are translated to sit with Christ on his throne, and another part become the happy subjects of the kingdom in their present mortal life; so we believe there is a corresponding distinction among the dead: one class are raised to sit with Christ at his throne, while the other more numerous body are saved in the final consummation of God's plan of redemption. We think that the Apostle Paul makes such a distinction in 1 Cor. xv. 22–24. "In Christ shall all be made alive; but every one in his own order: Christ the first fruits; afterward they that are Christ's at his coming; then the end, when he shall have delivered up the kingdom to God." "The end" here agrees with "rest of the dead" in the Aposcalypse. But says our friend, "Who are the rest of the dead if not the wicked dead?" Let him first prove that the wicked dead are to be raised at all, before he expects an answer. We should as soon think of asking, "Who are the rest of 'the dead' if not 'the beasts that perish'?"

Our friend remarks: "You say that the race of man shall be delivered ultimately. Does not the race of man include all mankind?" After what we have said on "the whole creation" it is unnecessary to add more. When we say that the race of man will ultimately be delivered, we mean that the time will come when the earth will be filled by an immortalized race. When Christ comes his kingdom will be made up of immortals and mortals, but ultimately the latter will be made immortal and thus "the race" will be saved. As for all who have perished in their sins and all who shall in the future perish, they go back to mingle with the elements. They are cut off from the people. Having no longer an individuality, they are no more counted in the constituents of the race than if they had never been born. The good seed springs up to the harvest, leaving the bad seed "rotten under the clods," Joel; i. 17. "So may all thine enemies perish, O YAHVEH!"

J. T. C.

THE BONAPARTEAN MESSIAH.

The *Methodist Quarterly* for July, in noticing the French Emperor's History of Julius Cæsar quotes the following from the preface:

"When Providence raises up such men as Cæsar, Charlemagne, and Napoleon, it is to trace out to peoples the path they ought to follow; to stamp with the seal of their genius a new era, and to accomplish in a few years the labor of many centuries. Happy the peoples who comprehend and follow them! woe to those who misunderstand and combat them! They do as the Jews did, they crucify their Messiah."

The Quarterly then says: "Our respectable author here precisely reverses our own version of the Gospel history. The Jews would have joyfully accepted a Bonapartean Messiah. Such a Messiah it is, that, when Satan says, 'All these things will I give thee if—' drops instantly upon a worshipping knee. And it is precisely because the man of Nazareth preferred to be God's Messiah, and not Satan's Messiah—that is, the Bonapartean Messiah—that the Jews rejected him. We suppose that few of the 'peoples' will deny to our present Napoleon a true Messiahship after the Satanic model. But our recognition of his high 'mission' in that line of transcendent but questionable characters, strangely permitted in the providential plan for good results, does not at all brighten the ethical estimate of his character. Men are not to be morally estimated by the good which Providence overrules their Satanic qualities to eventuate. God often damns 'his workmen, but carries on his work.'"

If any thing were needed to strengthen our conviction of the substantial accuracy of the belief that the Anti-Christ is yet to arise in the person of Louis Napoleon, it would be furnished by the comments, secular and religious, which appear from time to time in relation to the Emperor. (And here let us say, once for all, that when we mention the name of Louis Napoleon, it is always with a mental inclusion of the infant Prince of Algeria—Napoleon Louis Jean Joseph Bonaparte. If anything should happen in the future, which is scarcely probable, to remove the father from the world-stage on which he is the leading actor, the fact that the son bears the same fatal name, Louis Napoleon Bonaparte, would be a full warrant to look for the fulfilment of Scripture in his person). There never was a better elucidation, as far as it goes, of Rev. xvii. 8 than was unwittingly given in the *N. Y. Tribune,* March 29, 1856.

"It is but a little more than forty years since Walter Scott, expressing the intensity of the dread and hatred Napoleon had excited in the British heart, said in his haste that he should have been put to death as a noxious animal or a felon. For more than twenty years England had bent all her corporal and mental energies to the task of defeating and chastising the French Revolution. Hundreds of millions of money, and tens of thousands of lives had been lavished in the crusade, and seemed at last successful. The wicked Genius had been seized. imprisoned in the fatal casket, sealed with the signet of Solomon, and cast into the sea, to trouble the world no more. And lo! the casket has been fished up and opened, and the Imperial Shadow rules over Europe from behind the throne which owes all its pageantry and power to the magic of his name."

The text reads,—"The beast that thou sawest was, and is not; and shall ascend out of the abyss, [See Rev. xiii. 1. The LXX. render *abussos* for *tehom,* great deep, in Gen. i. 2; ii. 7.] and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

The foregoing extract from the *Methodist Quarterly* is another remarkable instance of unwitting exposition of the Scriptures. "The Jews would have joyfully accepted a Bonapartean Messiah." Yes, and it is just that Messiah that they will accept. The infidel Jews of the present day are prepared to hail Louis Napoleon as their Messiah. When "he confirms a covenant with many for one week" the prediction of Jesus will be fulfilled: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The *Quarterly* could not have brought out the truth any clearer if it had known that this is the very man to whom "Satan says, 'All these things will I give thee, if thou wilt fall down and worship me.'" The Emperor has entered into a solemn covenant with the devil, who has carefully educated his Messiah for the coming work. That close observer of men and nations—Theodore Parker—uttered a truly Christian sentiment when he remarked,—"I hold Louis Napoleon in loathing, and count him a Beelzebub." Even that scoffer against Christianity, the *Atlantic Monthly,* bears witness to the Imperial pursuit of the Satanic gift. "No one can study him in the light of the past and not see that his is no ordinary ambition. To be the ruler of one kingdom does not fill out its measure. To be the arbiter of the fortunes of states, the genius who shall change the current of affairs and shape the destiny of the future—to exercise a power in every part of the globe, and to have a name familiar in every land and beneath every sun,—this is his ambition."—*Atlantic Monthly, March,* 1863.

Says the *Quarterly*: "It is precisely because the man of Nazareth preferred to be God's Messiah, and not Satan's Messiah—that is, the Bonapartean Messiah—that the Jews rejected him." The antithesis is obvious: "It is precisely because the man of" Strasburg and Boulogne "prefers to be Satan's Messiah—that is the Bonapartean Messiah—that the Jews" will receive him. Truly we are living in startling times, solemn times—too solemn for us to trifle with God's truth.

When unenlightened orthodoxy declares "that few of our peoples will deny to our present Napoleon a true Messiahship after the Satanic model," it behoves us to give heed to the significant announcement of the Apocalypse: "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man." L. N. KALONMEROS. "His number is six hundred three score and six."

"World, do thou the signal dread,
We exalt the drooping head,
We uplift the expectant eye—
Our redemption draweth nigh."

J. T. C.

TRADITION AND CHRONOLOGY.

[Continued from last week.]

Demetrius, who lived about B. C. 220, wrote a history of the Jewish kings. In this work the author follows the chronology of the LXX. which, there is no doubt, was, at that time, the same with the Hebrew; stating, that from Adam to the migration of Jacob's family into Egypt there elapsed a period of 3624 years; and that from the flood to the same migration the number of years was 1360. This statement agrees very nearly with that of the Greek version; for, according to it,

From the Creation to the deluge were	2226 years.
From the deluge to the birth of Abraham,	1092 years.
From the birth of Abraham to his leaving Haran,	75 years.
From thence to the migration of Jacob's family,	215 years.
	3608 years.

This agreement is very remarkable; and as Demetrius wrote only about sixty years after the Septuagint translation was made, it is not to be supposed that, at so early a period, any material difference between the Greek and the Hebrew Scriptures could have taken place. (See *Russell's Connection, Vol.* i., *p.* 66.)

Eupolemus also, who wrote about fifty years after the last mentioned author, states, that it was 5149 years from Adam to the fifth year of Demetrius, king of Syria. This agrees exactly with the reckoning of Demetrius and the chronology of the Septuagint.

Still more important is the testimony of Josephus. This author, who was himself of the family of the priests, was perfectly acquainted with the Scriptures, as well as with the Septuagint, of which version he has given us an account. He published his great work on Jewish history and antiquities A. D. 90; and assures us, not only that the Septuagint was carefully examined and publicly approved, but also that he had translated the substance of his history from the Hebrew Scriptures Yet, with few and unimportant exceptions, his chronology agrees with the Septuagint, as may be seen by a reference to the tables.

"The foregoing testimonies, extending down to near the close of the first century, warrant the conclusion that to that time the discrepancies which harrass us had no existence, and that both versions agreed in teaching the chronology of the modern Septuagint.

There is another branch of evidence which is of the greatest importance. During the first century, the New Testament Scriptures were written under the plenary inspiration of the Holy Ghost. The authors of these books frequently refer to the Old Testament writings; and we may reasonably conclude that, in regard to chronology, and every other subject, they would certainly quote from the purest text of Moses and the prophets; yet, when we examine such quotations, as far as they relate to the subject under consideration, we find them uniformly at variance with the Hebrew text, and in agreement with the LXX.

The first text to which we refer is in Luke iii. 35, 36: "Sala, which was the Son of Cainan, which was the son of Arphaxad." The corresponding passage, in Gen. xi. 12, is thus given in the Hebrew Bible: "And Arphaxad lived five and thirty years, and begat Salah;" omitting entirely the name and generation of Cainan. The Septuagint, however, renders the passage thus: "And Arphaxad lived a hundred and thirty-five years, and begat Cainan....and Cainan lived a hundred and thirty years and begat Sala." The Septuagint, therefore, is found in perfect agreement with the Gospel, while the Hebrew and Samaritan omit the generation. Although this one circumstance does not invest the Septuagint generally with an authentic character, yet on this authority of Luke, who under the divine inspiration of the Holy Ghost this particular point of chronology is proved to be an omission in our authorized version of the Hebrew Scriptures.

We next turn to Exodus xii. 40, which according to the present Hebrew, reads: "Now the sojouring of the children of Israel, who dwelt in Egypt was four hundred and thirty years." This is clearly contrary to fact, as they dwelt in Egypt but two hundred and fifteen years. The Septuagint supplies an omission in the text: it reads, "And the sojourning of the children of Israel, while they sojourned in the land of Egypt *and the land of Canaan,* was four hundred and thirty years." This true and consistent sense is confirmed by apostolic authority; for St. Paul makes this period extend from the promise made to Abraham until the exodus. Gal. iii. 17.

There is another passage which, in fact, contains the only chronological statement found in the New Testament, and corresponds with the numbers of the Septuagint, while it is directly at variance with those of the modern Hebrew. We allude to the narative of St. Paul in Acts xiii. This holy man, when addressing the Jews at Antioch, reminded them, that God had brought their fathers out of Egypt with a high hand, and about the time of 40 years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave them judges about the space of four hundred and fifty years, until Samuel the prophet; and afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years. And when he had removed him, he raised up David to be their king."

The apostle here declares, that from the division of the land 'until Samuel the prophet, was about the space of 450 years.' If to that sum we add the years that passed be-

tween the exode and the partition of the promised inheritance, and also the time that the government of the Hebrews was exercised by Samuel, Saul, and David, with the first three years of Solomon, we shall find that, in extending the period from the departure of the children of Israel out of Egypt to the foundation of the temple, the historical outline given by St. Paul accords precisely with the numbers of Josephus, and consequently with the numbers contained in the Greek and Hebrew Scriptures, as they existed in his days.

From Exode to the division of lands,	46 years.
From division to Samuel,	450 years.
From government of Samuel,	12 years.
From reign of Saul,	40 years.
From reign of David,	40 years.
From first three years of Solomon,	3 years.
	591. years.

Yet Archbishop Usher, following the modern Hebrew, makes this period but 480 years.

Now Josephus relates, that the temple was begun in the fourth year of Solomon, 592 years after the people were delivered from Egyptian bondage: and it is worthy of especial remark, that, in regard to the dates of these memorable occurrences, we have found the judgment of this historian confirmed by the narative of an inspired apostle. Such a complete agreement in regard to very ancient epochs is hardly to be expected; but when it does occur, it leaves no room for doubt that the several writers must have followed an authority essentially the same; and that the archives whence they derived their materials had not yet been tampered with by the deceitful genius of hypothesis and controversy.—*Russell's Connection, Vol.* i. *p.* 67. We might add to this evidence but forbear.

What are the facts which we have elicited? That the Hebrew Scriptures, as they were held by the Jewish church, were translated into Greek about 280 years before the Christian era; that the translation obtained the universal approbation of the Jewish authorities; that for nearly 400 years no whisper of complaint at unfaithfulness in the translators, or discrepancy in the chronological numbers, was heard from any quarter; and that the most eminent historians living in different parts of this period, and the inspired writers of the New Testament canon, unite in adopting a scheme of chronology, as then authorized, which is found to differ entirely from the present Hebrew computation, and to be in exact agreement with the Septuagint numbers. From such facts, what is the inevitable conclusion? Is it not that, during the time in question, the Hebrew and Greek copies must have taught the same chronology, and that, since then, the Hebrew has been altered to its present state?

We are now prepared to state, that, from 280 B. C. to the end of the first century, the Hebrew and Greek numbers were identical, and that both were the same as we have them now in the Septuagint. We are led therefore to the enquiry, When, by whom, and for what purpose, could this alteration have been made?

Before we enter upon this question, we may observe, that, whatever answer may ultimately be given to these queries, it is certain the alteration must have been intentional and systematic: it is absolutely impossible that the change could have been the result of accident or error. We mention this that objections raised may possess full strength.

[To be continued.]

Extracts of Letters.

James H. Wiggins, Factoryville, Pa., writes:—Is your paper the Herald of Life still published? If so, I want it. I have read several volumes of the *Bible Examiner*, and some of your books and papers. I now have your book, "Life only in Christ." I am a member of the M. E. Chsrch, and a Superintendent of a Sabbath School, yet am a firm believer in the doctrine of Life only in Christ. The subject was first introduced to me by Br. Collamore, of the 57th Penn. Regt., in 1862. I studied for a year diligently, and made up my mind that "Life only in Christ" is the true theory of the Bible. If your paper is still published, please let me know, and I will send the money. I was mustered out of the United States service Dec. 8, 1864, I have been waiting for spare money to send for the Herald of Life; that time has come.

Note by Editor,—Br. Wiggins is one of those in the army who had access to the many works we sent to Br. Collamore while in the U. S. service. The seed then sown, we have always believed would spring up. We sent thousands of odd numbers of the Bible Examiner, and thousands of the Herald of Life, as well as many books, pamplets, and tracts, to the army; thus casting bread on the waters, and we are sure the harvest will yet come, and the Lord will be glorified in the spread of truth and the removal of error.

Geo. Atkinson, North Attleboro; Mass., writes:—I have never expressed to you my estimation of the Herald of Life. It suits me well. Not to please the flesh; but it gives strong and true food to a truth lover. My Bible is more full of light and comfort than ever. Some twenty years ago your Six Sermons let day-light into me, but my previous teachings were so deeply rooted that it took some fifteen years to get away from them: but I swing clear now.

Joseph T. Curry will preach at New Salem, Ulster Co., N. Y., each evening this week and next Lord's day.

The Herald of Life.

NEW YORK, AUGUST 2, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Our Annual Meeting.

The annual meeting of the "Life and Advent Union" will be held in Rice's Hall, Springfield, Mass., August 25, 1865, at 2 P. M. We trust that all who can, will come and show by their presence their interest in the cause of truth. Never was there a greater need for honest, earnest, persevering effort than at the present moment. The Gospel of our Lord Jesus Christ is now, as it ever has been, the great panacea for earthly ills, the great antidote to the poison of Satanic error, the great key to the purposes of God, the great expositor of man's destiny, the great light that pierces the darkness of the valley of the shadow of death and enables us to see our path to a future and eternal life. Can we be too earnest in carrying these glad tidings to our fellow-men? Can we be too anxious that the thousands of our fellow Christians who are led astray by the serpent lie should learn "a more excellent way"? Can we be too uncompromising in our active opposition to that last trick of the devil, which falsely names itself Spiritualism? Let our answer be emphatic. Let all who can, come to our annual meeting, prepared to show their estimation of their responsibility by united action for the systematic spread of the truth.

We have a suggestion to make to those who will not find it practicable to attend the meeting. Let all such who feel disposed write their sentiments, at length or in brief, as the case may be, and send their communications to be read before the meeting. Direct to Joseph T. Curry, Box 393, Springfield, Mass. There is no reason that we should not have a gathering in spirit of every friend of the Life theme. Let us have a load of letters.

And now we commend this and all other schemes for the spread of the Gospel to the prayers of the saints every where. "The fervent prayer of a righteous man availeth much."

Joseph T. Curry.
Sec'y L. & A. Union.

August 2d, 1865.

The Western Mission.

The time for which Br. Campbell went West to labor has fully expired, yet he is still in the work there. Shall this Mission be sustained and continued? We are satisfied it should be, and hope all the friends will be of the same mind. In order for it to be continued, we need more funds. The least we can do is to support Br. Campbell's family, if he is is to remain absent from them. But besides this, he must have papers and tracts to distribute, and he will have other unavoidable expenses in getting over the country. We earnestly appeal, therefore, to all the lovers of the life theme to come forward with their free-will offerings for this special object. We are quite sure the appeal will not be in vain. Let us hear from the willing hearted at once; as it is important to know soon what we can do further for this mission.

Our Paper.

FROM LEONARD C. THORNE.

Granville, N. Y., July 28, 1865.

Br. Storrs:—Since our conversation, a few days ago, during which the prospects of the "Herald of Life" was briefly alluded to, I have thought much upon the matter; have viewed it in its different aspects, have weighed it as carefully as I am capable of doing, and all my reasonings upon the subject centre in the one conclusion that its circulation as a weekly should be both sustained and increased. Nor have I much fear that any considerable number of its supporters—if in fact any at all—will view the subject differently; for I have not the faintest shadow of a doubt that the work was instituted in the wise ordering of Divine Providence and that a vigorous prosecution of it is equally in accordance with his most holy will.

With what sublime, crowning and eternal truths does the paper go forth freighted to its readers. It glows with the marvelous light that is now shining through the sacred Scriptures upon the world's pathway. In oppsition to the greatest doctrinal error of the age, and to which Satan's first lie gave birth, it fearlessly maintains the great fact that man is a unit, wholly mortal, hastening unto death; and if he fails to form a union with Jesus the "Life-giver" he sinks down to destruction, is utterly extinguished, "quenched as tow." It proclaims the great truth of man's unconsciousness, between death and the resurrection.

But, say some, what a terrible thought. With what coldness and cheerlessness does it invest death! Yes, that is just what God intended it should be invested with. He never introduced it as a thing to be desired. The ridiculous idea that it is only "the gate to heaven" is purely an invention of man, contradicted alike by reason and the word of God.

"Death the gate to glory!" Not so thought good Hezekiah, when with face turned to the wall and eye streaming with tears he prayed so fervently to the Lord to revoke that fearful mandate given through the Prophet Isaiah—"Set thine house in order for thou shalt die and not live." One advocating the popular theory might imagine that Hezekiah was so happily situated at the head of his government that he did not want to go where he would be eternally happy! But not so. Hezekiah was afflicted like other men. That old Assyrian king Sennacherib worried him terribly; and as for glory, he probably *longed* for that, but did not care to go there that way.

"Death the gate glory!" Not so spake the Lord through his servant Jeremiah, when he foretells the fulfilment of Herod's bloody infant-slaying decree and comforts those bereaved mothers with the assurance that their loved, but slaughtered ones "shall come again from the land of the enemy." Not so thought Paul and his fellow-laborers, when sorely persecuted in Asia, "pressed out of measure, beyond strength, insomuch that" they "despaired even of life;" but says he, "we trusted in God," who takes saints to glory when they die? No, no: but "which raiseth the dead."

Our paper proclaims the coming of Jesus nigh, and the approach of the saints' deliverance; both those who wake and those who sleep. It echoes the prophetic assurance that they have not long to wait. Not many days to suffer, nor many nights to watch. What consolation to those who fall asleep in Jesus. What consolation to us all. With those who die in Christ, in these last days, it is the lying down to sleep in the third and fourth watches of the night; for soon the morning dawns. The Lord is near and a reunion not far off. Soon we may catch the first notes of the mighty, mighty trumpet sound. Already we see Satan marshaling his hosts for a final conflict; and soon we may hear the distant roaring of the great battle that is to sweep in vengeance over the plains of Armageddon.

These are a few of the many and kindred truths to the spreading of which the paper devotes its strength. They are glorious truths and truth ever sanctifies.

Why not then an effort be made to raise a sum sufficient to guarantee the gratuitous circulation of some hundreds of copies of the paper, or a corresponding quantity fo tracts, weekly? It will require an effort and a sacrifice; but who can better afford to labor and make sacrifices than they who have received so much truth? Nay, of whom is it so imperatively required?

Often when looking over the various religious denominations, and have considered the slight advancement they have made in the great truths that are being unfolded to the world, having far less of truth than error incorporated in their faith, I have been filled with both joy and surprise at the vast amount of good they are accomplishing in winning sinners unto Christ, in elevating the morals and alleviating the sufferings of poor fallen humanity. May not then the very important query be put to ourselves, how are we discharging the responsibilities that rest upon us and, necessarily growing out of the bestowal of those choice blessings that truth ever imparts? Let us not in any degree prove recreant to the trust confided to us, but be equal to the emergency. Let us cry out mightily unto God, that he pour forth *abundantly* of his Holy Spirit upon us. That Spirit without which our labor will be in vain and we shall hold the truth in righteousness.

May God help us all at all times, to seek his glory and not our own; striving always to exalt the great name of Jesus Christ in an ungodly world. The time is short. A few more days shall come and go, marking the progress of time, and then shall be ushered in the never-ending day. A few more joys with which to be blessed, and we shall come to the fountain of everlasting joy. A few more sorrows to be endured, and we "shall enter in through the gate into the City" where sorrow cometh not. A few more meetings and a few more partings, a few more ties formed, and a few more bonds severed, and the long dark night of sorrow will have ended and the morning, bright and glorious, will appear. May we all hold fast unto the end, laboring diligently to secure the inestimable prize, eternal life through Jesus Christ at his appearing and kingdom.

Yours in hope.

Remarks on Rom. viii.—1—8.

Introductory Remark.—Man is dying, perishing—i. e., the whole man. In this dying state, he is called "flesh,"—which is but another word for animal—the whole man is called so; because he is corruptible—not immortal—and is under the government of animal appetites.

"There is therefore now no condemnation to those who are in Christ;" [in him is eternal life,] "who" [being in him, i. e., having eternal life] "walk not after the flesh," [the dying animal man who has not eternal life] "but after the Spirit" [the spiritual, or eternal life that he has by being in Christ.]

"For the law of the Spirit of life" [the law or power of this spiritual, or eternal life] "in Christ hath made me free from the law" [the power,—for where the word of a king is there is power] "of sin and death." [He was dying—under the power of death, but by being in Christ he is made free from that law, or power, and has eternal life.]

"For what the law could not do, in that it was weak through the flesh" [i. e., the law had not power to give man life—man was perishing—the law could only show its claims, but could impart no power to obey—so man must perish for all the law could do to help him. In this situation] "God sending His own Son in the likeness of sinful flesh," [in the likeness of man] "and for sin, condemned sin in the flesh;" [took away its binding, destroying power] "that the righteousness of the law" [the righteous claims of the law] "might be fulfilled in us, who walk not after the flesh" [the dying, perishing, animal man] "but after the Spirit," [after the spiritual or eternal life he has by being in Christ Jesus.]

"For they that are after the flesh" [living after the perishing, animal man] "do mind the things of the flesh;" [corruptible things] "but they that are after the Spirit" [spiritual, or eternal life] "the things of the Spirit," [the things of that life. How true is this, that they who are after eternal life mind the things of that life. While they that are after the corruptible, dying man, are engrossed with such things as please a dying corruptible, animal, and perishing man.] "For to be carnally minded" [to have the mind taken up with perishing objects, as all men do who are not made alive to God] "is death;" [is evidence that the man is not alive to God—and that the result will be death] "but to be spiritually minded" [the opposite of carnally minded] "is life and peace," [is evidence that he is made alive, or has passed from a state of condemnation to death, to justification of life; and the consequence is peace with God.]

"Because the carnal mind," [the fleshly, perishing mind,] "is enmity against God:" [God is life, man with a carnal mind is dead—dying; and thus is in perfect hostility to God, or the opposite of God:] "for it is not subject to the law of God, neither indeed can be." [Under the control of the animal and no power to obey: their guilt does not consist in the fact that they find themselves in that state, but that they refuse to come to Christ that they may have life. "This is their condemnation, that light has come into the world," &c. So that by refusing life, they refuse power to obey the law of God, or become subject to it. Hence when that eternal life is refused they become justly held to be guilty of all the transgressions of the law which they commit.] "So then they that are in the flesh" [in the animal and dying state, and persist in refusing life] "cannot please God." [No matter what they do, so long as they refuse to take the only course that God requires of them, viz., to come to Christ that they may have life. We say, so long as they refuse to do this, it is utterly impossible for them to do anything that is acceptable to God; because, God requires of the sinner, the very first thing he does, to come to Christ for life; and for a soul to think to please God by doing something else, first, is but to insult his Maker.]

The Fire of Gehenna.

The texts which speak of the punishment of the wicked in hell fire, where the worm dieth not and the fire is not quenched, are supposed by some to form an insurmountable objection to the doctrine of the final and utter destruction of the wicked. So far from that being the case, however, we conceive those very texts prove in the most conclusive manner that the wicked are "to be punished with everlasting destruction," so that "they shall be as though they had not been."

The original word in these texts translated hell, is *Gehenna*; a word, says Dr. Geo. Campbell, that "never occurs in Septuagint Greek, nor in any classic author in the world." It was never employed by our Lord nor any of his apostles in addressing Gentiles—it was confined alone to the Jews—hence we are to look to that source only for the meaning of the phrase.

The word is derived from "*Ge*," which signifies a "valley," and "*Hinnom*," a man's name: "The Valley of Hinnom," south of Jerusalem, "once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." —*Greek Lexicon*.

Whatever was cast into this fire was to be destroyed, not preserved: utterly destroyed. If any flesh should fall outside of the fire the worms devoured it, so that nothing there escaped utter destruction. In the time of our Lord's minstry the Pharisees used these circumstances to denote the punishment of the wicked. Does any one believe that their original design in doing so could be any other than to express an entire extermination of the wicked. We doubt not, at first, that was the only idea that could enter their minds, whatever idea might afterwards have been attached to it by perverted imaginations. We conclude our Lord used the word only in its primary signification, which was that of utter destruction, and not preservation; and we do not see how a Jew could understand him in any other sense. This being the case it is one of the strongest texts in the Bible to disprove the common theory of the eternal preservation of the wicked in undescribable torments. The impenitent and incorrigible sinner, like the filth about Jerusalem, and the dead bodies of animals and men, if not entirely consumed and destroyed, would keep alive the plague in the universe; hence, they shall be "cast into the fire of *Gehenna*—hell fire;" or be utterly and totally destroyed: therefore, "fear him who is able to destroy both soul and body in gehenna—hell"—Matt. x. 28. Just so certain as the filth about Jerusalem, and dead carcasses were utterly consumed in the burning fire of the Valley of Hinnom, so certainly will God destroy the entire being of the incorrigible sinner, so that the universe shall be clear of these plague spots: then shall be fulfilled that which is written Rev. v. 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Not a creature shall be left in conscious existence but what shall join in ascriptions of praise to God and the Lamb. Glorious time—happy hour. May you and I, dear reader, be of that happy number. If we would be, let us seek holiness of heart and life; for all others will be utterly destroyed. In Christ alone is life: know him—love him—obey him, and then we shall join the blessed company John heard praising in the strains just described, which may the Lord grant us throngh Jesus Christ our Saviour.

Western Mission.—No. 9.

FROM W. S. CAMPBELL.

Lewistown, Ills., July 24, 1865.

We have closed our Tent meeting at Milton. We have succeded much better than we expected. We had some serious inconveniences in getting up the tent and starting our labors; but the people came out well, listened with attention and interest, and preserved very good order. There was much conviction on the minds of all; whether those who professed faith in Christ, or the unconverted, some of whom became earnestly anxious to understand fully the way of salvation.

We endeavored to present the divine plan as a perfect system; the whole of the truth as it is in Jesus Christ; and never did it seem so beautiful. Many had never heard on this subject sufficiently to form any conception of the true grounds of our hope. The old objections of a community but little enlightened upon our views, were taken up and removed: and thus many persons who had heard that we believed man is nothing but a *beast*, and had *no soul*, were enabled to see the scriptural and philosophical platform which we present. And some men of very good understanding are among those who believe. We expect more good will follow. The inquiry into the real Bible position upon man is becoming general. Ignorance of the Bible on the question of immortality has reigned over the hearts of every class—the darkness perfect and entirely unbroken, through the influence of theological dogmas, swallowed down because taught by the authority of the Church, and believed in without the trouble of thinking that a doubt could be raised or different theory could be offered.

It is proverbial, that the people of the West are indolent. I do not thus accuse them; but I find many have been altogether too lazy in the matter of study upon the principles of the gospel, and indeed, lack all learning upon the nature of man. The clergy, no doubt, wish them to remain so. If not, they are completely in the dark, and not only will not inquire themselves, but lead the flock in the same path they have selected. What is the consequence? We are accounted infidels and disturbers of the quiet faith of the elect, who are content to expect that if they comply with the terms dictated by the church, in other words, the decisions of the Ministers, they will, at last, "save" their "never dying souls" in heaven; of which they have as little conception as the ancient heathen. But they could not keep us out of the community! We came, and, as the apostles were accused of doing, have in some sense "turned" things "upside down".

The people are all talking, and wishing we should hold more meetings. The papers and tracts are read with avidity. They are doing a good work. Some are beginning to feel the importance of confessing the truth; and taking the cross of Christ. They wish to feel the justifying power of faith and lead a life of devotion to the cause of our Lord. Many of the members of different sects are much concerned with these things.

There is quite a company present where I am writing. To hear them talk would remind any of our old brethren and sisters, of by-gone days, when we were so earnest to ascertain and promote the truth. The poor blind teachers will not deter these honest souls from the course of Bible reading we recommend and the analysis of the great doctrines we lay in the foundation of the faith, nor from acknowledging the beauty of the superstructure which we raise. They begin to see that there is a "slough" into which both the teacher of the old mythological inculcations of man's existence and destiny, and the passive, unreflecting adherent of his "vain and deceitful philosophy" will tumble, and flounder at last.

It is earnestly requested that we hold a Tent meeting at Totten Prairie, five miles west of here. We have not, at this moment, determined what is duty in the matter: most likely, we shall go.

To have seen the Tent by the side of a beautiful grove, but alone, would not have impressed a stranger with the idea of much of a meeting; but we knew that people lived all over the region, and would come. We could not but feel that our brethren in the East were giving us good christian remembrance, and putting up prayers to God in our behalf.

Services usually commence at 11 o'clock A. M., in this county; hence, owing to the difference in time, the friends East will have gone home from morning service and can engage in prayer for us, especially while we are in the midst of a discourse. Will they do it? To me, this is the Minister's Monday. I labored very hard yesterday, and will need a little recuperation; after which, we will strike some other blows, trusting that God will make them effectual. We have to work on the whole grand scheme—The coming of Christ; His kingdom; the resurrection; immortality; the sleep of the dead; destruction of the wicked; no life out of Christ; justification; judgment; atonement; the reliving, and incorruptibility of the children of God.

And these things, we so urge, that we can call them practical truths. It is then practical preaching, is it not? The seed we are throwing in broadcast; may the great husbandman cause much fruit to come in due time.

P. S. We have determined to hold a meeting at Totten Prairie.

A Stormy-day Reflection.

BY W. S. CAMPBELL.

What are a few personal inconveniences in view of the magnitude of the work to be done? What are the incessant labors which we have to perform, the trials we pass through, the privations which we endure?

Some must always be taking upon themselves the responsibility of the success of a great cause, and its interests must seem, in some sense to depend upon them. But this will apply mainly to such as really love that cause, and consequently are willing to take hold of the work in earnest, which may be found necessary to its promotion.

Such will not be backward to seize and use the laboring oar. They will bear a hand with a will, and manfully contend with opposing elements, overcoming difficulties, removing obstructions, grasping with avidity each favorable moment, and turn that events may take, pressing on to new grounds, embracing every new opening, making every sacrifice; and finally, with dilligence, and perseverance with wisdom and ever enduring strength, be cause of everlasting application.

Such men might naturally become leaders; they would not at the same time be found managers. It is common for this latter class to wait till success already begins to crown the efforts of the patient and faithful laborer, the bold and self-sacrificing pioneer; then, with love of the cause, at least in profession, they will connect themselves with it, patronizingly indorse it, and are ready to adopt measures, propose plans, organize action, and, having attained position, engage in expelling heretics (those who differ on points they judge will become unpopular) and become the dictators of terms to the body. Some will arise who were never known in any good cause, and never would have been, had it not been for the progress of this very work which they now change and nullify, being made the tools of the designing, and sure to be found on the side that would stand still.

Now we are referring to the trial which some have experienced, and are still passing through; we have spoken of the true course of some others, by this hint; and we have at the same time intimated what is, we trust, the steady, constant, onward course of those laborers who have, and will act in the real cause of truth; which will ever advance, and consequently require progressive minds, and the study and labor, with the self-denial which are adapted to so grand a work.

The truth is progressive. The church should take a firm and decided position far in advance of what she has held; then may the bold uncompromising defenders of the gospel be prepared to grapple with error, whether the old and long-fought works of the enemy, or the newer and more subtle position of modern infidelity, which the cunning skepticism of our time has developed. How can the advocate of Bible truth expect to succeed, if he does not and will not employ the light of divine truth which God has caused to develop, that the most palpable infidel conclusions, arising from long established theological premises, may be refuted?

Much of the speculation and skeptical systems of the present day may be traced to long admitted, but unsound position taken on bible points, which the various sects have not waited to question. Shall we by expositions, some of which have been abandoned by others as uuteuable, or by new and unphilosophical as well as unscriptural interpretations, encourage such aberations from the blessed divine plan?

There are men who, "without the hope of fee or reward in this world, still persist in preaching—preaching the word; unpopular doctrines; and have been devoting youth and manhood, and are consecrating their last years to the same noble work, and will trust to God for the result. We, brethren, cannot return to the grounds of doctrine which we have proved unsound, and are as far at least from being acceptable to the bible student as they ever were. We have sacrificed, and we do sacrifice earthly hopes; all expectation of wordly promotion or wealth. Opportunities for honor and ease have been neglected. We have received the commission to "go into the world"—the field; whether it be far or near—East or West. We cannot take this sacrifice from the altar. We must proceed. We are few. We may stand alone. We can, by the grace of God, live and act on the same grand principle of trust, in declaring the advanced views of the glorious revelation of God. Shall we not be found like the "old Guard," who aswered the demand to surrender—"The Guard dies—it never surrenders"?

Then let us consider, whether we are the more public laborers or the members, that the struggle, the battle, the loss of all things, the long journey, to the end, the hope of the sweet response, the expected rest, the constant campaign, the victory, Christ and the kingdom forever are ours. All these will be, must be ours, if we are faithful, even with persecution, "oppositions of science, falsely so called," all the more tenaciously hold from being received at second hand, with perils among

the brethren, and every where else. We have need to control our own spirit, to endure hardships as good soldiers, and follow the leader. The sun, betimes, breaks through the clouds; it will dispel their dark shadows; it will clear the sky. The dawn appears beyond the receding gloom of night; the day is surely coming; and the light of life, immortal, shines out upon an eternal day.

Lewistown, Ills., July 20, 1865.

Highways and Hedges.

BY ELD. F. H. BURBANK.

It has been remarked, that "one half of the world does not know how the other half live." Being engaged in a missionary work among the degraded of this great city, I have an opportunity of seeing how "the other half live," and pen this article for the readers of the Herald, that they may know something of the scenes of degradation and poverty, of which I have been an eye-witness for several months. At best, I can give you but a feeble description of the state of things, and to many it will seem almost incredible that human beings could be sunken so low in the scale of humanity in a christian land. Even thousands in this city (Philadelphia), are in utter ignorance of the existence in their midst of such awful abodes of crime, filth, and misery.

THE LOCALITY.

The district which has been our "battle ground" is bounded by Pine and Shippen, Fourth and Eighth streets. Gaskill, Lombard, Sixth, Seventh, St. Mary's, and Bedford Sts., within the bounds I have mentioned, together with innumerable courts and alleys, is the field, where a few of us are at work for our Msater, chiefly among the colored population, to persuade them to be reconciled to God. The houses are generally of brick, with the exception of the tenements on Bedford street with its alleys, and literally *filled* with colored persons, and Irish Catholics. On Gaskill street we find a more respectable class than in the others, yet there is quite a "sprinkling" of "hard cases" to be found there also.

SCENES ON SEVENTH STREET.

On this street are a number of rum shops, some patronized by the blacks, some by the Irish, and others by both classes. We find some "well disposed" families on this street, but *many* that are exceedingly wicked. I will give a description of one of the "dens of hell" that are found on this street, below South St. Picture to yourselves a low, "two story" wooden house, or block, with the lower windows of ground glass, to let in daylight, and keep off "gazers." We enter one of the doors, and find ourselves in a room twelve feet square, and about eight feet in heigth. In the back part of the room is the counter where liquors are sold. Back of the counter are bottles, jugs, demijohns, kegs, and barrels, filled with "Death." The atmosphere of the room is completely saturated with the fumes of the various "brands," and tobacco. The bar-keeper and ourselves are the only sober persons in the room, for in that apartment we shall see ten, fifteen, and even twenty men and women in a state of beastly intoxication. What a scene! On two sides of the room are benched filled with degraded ones. First in order is a large woman, almost nude, lying upon that hard bench. Her face is cut, and swoolen, her eyes bloodshot, hair matted, and as we look upon her shudderingly, she heaps upon our heads the most awful oaths and curses. We can hardly call her a woman. She resembles more the fierce Tiger or Hyena. All is harsh and forbidding. Next to, and resting upon her, is another woman, then another, then a man, then a woman, then a man, and so on around the room. We look upon the floor, and there behold a spectacle which makes us sick at heart. A dozen men and women are lying there in all kinds of positions, with out regard to sex, or decency. As we look upon them, we are saluted with curses, and the declaration, "I am a Catholic, and mean to die a Catholic." We shudder as we pass across the room among those wicked beings, and leave a few tracts, then leave that place, and visit the next, where the same scenes are repeated.

At the street corners we find the blacks gathered, some with bruised, cut, and swoolen heads; others half clad, barefooted, and repulsive in their appearance. They drink their liquor at the bar, then go home and "have their drunk out." They appear to realize their degraded condition, but are destitute of power to reform. Naught but the grace of God can reach their case.

BEDFORD STREET.

We now come to the "Five Points" of Philadelphia. The scenes we have witnessed have been awful, but now we shall see an accumalation of horrors. God alone knows the entire history of this street with its courts and alleys. Houses of bad repute, rumshops, and eating houses are abundant, especially the two former. A few lovers of Christ are to be found, but there are *many* desperate characters, who make the street hideous with their oaths, curses, and obscene language. Street fights are common. We think that "Satan's seat" is an appropriate name for this locality.

The houses are chiefly wooden structures, low, rickety, filthy places. All these houses, together with sheds, shanties, and dens, are filled with tenants, black and white, who frequently live in the same house; one party occupying one room, and the other party another. There are an infinite number of "free" tenants who, in order to be removed, bring into service the Apothecary's art, and the waters of the Schuylkill river, but which however, are seldom applied. All kinds of inventions for stoves appear, in the shape of piles of bricks, iron kettles, tin ones, etc., etc.

Once in a while we find a tenement furnished "after a fashion;" a very palace, to what others are. Garrets and Cellars are alike occupied. To get up into the one, we frequently go up dark stairways, with our bodies and limbs in imminent peril on account of large holes, worn through every step. Many of these garrets are destitute of furniture of any kind whatever. The tenants eat from, live on, and sleep on the bare floor. Big holes in the roof let in daylight and air, also rain and snow. In some garrets we can stand erect only where the ridge pole is laid.

We get down into the cellars from the streets or yards, sometimes by means of stone steps, or wooden ones, and sometimes by coarsely built and almost perpendicular ladders, down which we go backwards to insure a safe descent. Scores of damp cellars are occupied by families, some with furniture and bedding, some with neither. The door ways furnish light and air. Some are fortunate enough to get scraps of carpet to lay upon the damp floor. If any of the readers of the Herald are discontented with their own homes, a visit to this locality will produce a radical change, if their cases are not hopeless. Many of the families occupy but one room, garret, or cellar. The greater part of these places are small and poorly ventilated. Some rooms contain eight, ten, and twelve persons, who, living in places begrimmed with smoke and dirt, present a very uninviting appearance.

WHYS AND WHERFORES.

The question is often asked me, "Why are these persons so degraded?" My answer is, rumshops, and pawnshops. It is true that all the misery is not occasioned by them, but the greater part is. Some have been brought to extreme poverty through sickness and other misfortunes. There are others who are lazy, and prefer their present condition, than to work more and be better off. We labor chiefly among those who are deserving of help, and do what we can to lead them and all others to Christ.

LANDLORDS AND RENTS.

Many of these tenements are rented by Irish and other parties, who sub-rent them, and in this way they "increase in riches." These "subs" charge from two to four dollars a month for a single room. In many instances, the rent is paid nightly. If not, "leave" is the peremptory order of the "sub." Some of these tenements are hardly fit for animals to live in, yet these enormous rents are charged, and paid in advance.

THE HARVEST OF DEATH.

From what I have written, the sanitary condition of this localiiy can easily be determined. When we take into the account the condition of the tenements, the filthiness of the tenants, their manner of living, the food they eat, and their want of clothing, we must know that sickness and death must do a fearful work there. I have seen boys and girls, large and small, shoeless, and nearly destitute of clothing, and the men and women in rags. All kinds of fevers, together with Small Pox and Varioloid have prevailed to an alarming extent. Hundreds have died. I have witnessed scenes of horror in these cellars, garrets, and dens. It has caused me to cry, "Lord Jesus, come quickly." With two of our missionaries, I have spent many hours, for weeks and months, in laboring among those distressed ones. Our lives and health were spared, and we expect in the resurrection at the last day, to meet with many, who found peace in Christ before they died.

PAWN SHOPS.

Three gilt balls are to be seen in every square. It is the pawn-broker's sign. Hither the denizens of these localities resort, and pawn clothing, knives, plates, and in fact everything but the rags they have upon them, which would be received by none but rag-pickers. The proceeds are swallowed in the shape of poisoned liquors. I have visited those shops, and seen scores of miserable beings, pawning away articles for about one quarter their value, to the Jews who are the presiding geniuses of these establishments. But few of the articles thus pawned are redeemed, and at stated periods are sold at auction. I have an idea that the brokers and rumsellers are fast friends. They are mutually dependent, and their business is sustained by the ruin of thousands.

EATING HOUSES.

There are eating houses on this street that are sustained, or furnished by the good people of this city. Beggars go out with baskets and pitiful tales, and speedily "load up," then return with the spoils to this locality, where they spread out the bread, bones, and pieces of meat, to tempt the appetites of those who are too poor to buy at regular prices, and too proud to beg. They get a part of a loaf for two or three cents, or a scrap of meat, or cold potatoes. Thus they, the purchasers, live, and thus the eating house keepers live, and finally after accumulating a little property, move into more respectable quarters.

To many, these things will appear incredible; but I know them to be facts. If any one of our readers was to visit these localities with me, he would say, "the half was not told me." I am glad that a better day is dawning, when righteousness shall fill the earth. At some future time I may give some interesting recitals of conversions among these children of crime. From your brother in Christ.

Philadelphia, July, 26, 1865.

APPOINTMENTS.

There will be a Second Advent Conference held in NORTHWOOD NARROWS, N. H., to commence Aug. 16th, and hold over the following Sunday. All, both saints and sinners, are invited to attend.

S. W. BISHOP,
D. S. HOLT.

Letters and Extracts.

From Jonathan the Aged.

It is fifty-eight years to day—July 1, 1865, 2 P.M.—since I drew my first spiritual breath. I am now in the eighty-ninth year of my natural life. Strange that my harp should keep in tune so long. Enjoying as good health as sinful mortality can admit of, and at any time ready to quit all for a sleep in Christ or a translation into his kingdom. I feel safe in either case. Amen.

To celebrate my birth-day, I will now lead off from Paul's first letter to the Thesolonians, ch. iv. 13—written fifty-eight years after the birth of Christ. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope." Namely, Adam and Eve, Cain, and all the old world that was drowned; Sodom that died condemned in their sins, which will live no more. "For if we believe"—a condition—"that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."—"If any man be in Christ he is a new creature; old things are passed away, behold,"—note of admiration—"all things are become new. And all things are of God, who hath reconciled us to himself." 2 Cor. v.. 17, 18. These are the only characters that ever sleep and awake in Jesus. These will God bring with him, Jesus. From heaven? No; from the dead. Heb. xiii. 20—"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep."—Such, Paul says, shall not die, but shall be changed from mortal to immortality. In the twinkling of an eye, changed, and caught up in the clouds of heaven, with those Christians that are raised from the dead, and so are ever with the Lord.—"For the Lord himself shall descend from heaven with a shout,"—shake the earth and heaven also—"with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:"—that is, before the living are changed, to rise to meet their living brethren. What a meeting this will be! They have never seen each other in full-grown immortality before, nor embraced each other in immortal love. Paul says, "Comfort one another with these words."

God is to judge the world; that is, every one of his creation of intelligent beings, on two general principles—Right and Wrong, truth and falsehood, loyalty and unloyalty to the laws of God. The Infinite, Immortal judge is capable of judging motives as well as actions. He knows the end from the beginning, and things that are to come as though they were already past. He is no respecter of persons, but in every nation he that does or would serve God has his name written in the Lamb's book of life. Amen.

JONATHAN WILSON *the old Pilgrim.*

From Helen Robertson.

UTICA, N. Y., July 23, 1865.

BR. STORRS:—The doctrine of the immortality of the soul, with its baneful consequences, has been on my mind considerable for some time; and reading "Bishop Newton on Future Torment," in the last Herald, has made the doctrine appear like a hydraheaded monster. Many powerful minds as well as his have been thrown into inextricable dilemmas by believing this false doctrine; some ignorantly supposing it is taught in the Scriptures, while others who have found out that it is not, still cling to the doctrine, and reject the bible.

One of the latter class I talked with a few days ago; a minister of rare intelligence and education, who can read the Hebrew and Greek as readily as the English. He said he believed in the immortality of the soul. I asked if he believed the doctrine was taught in the bible? He said, No. How did he get it then? He believed because all men desired it. God had implanted that desire, and he would not have done so had there been no immortality for man. I told him that I too believed that God had implanted that desire in man, and had also made provision for its gratification, but it would be attainable at the resurrection, through Christ, the LIFE-GIVER, and only to those who are connected to him as the branch is to the vine, referring him at the same time to 1 Cor. xv.

Another minister I asked, Did you ever preach a sermon on the soul's immortality? He answered, Yes, once. What was your text? "Having a desire to depart and to be with Christ." Well, that don't teach the immortality. Did you use any other texts of Scripture? Yes, one or two. Do you honestly believe that doctrine is taught in the bible? He very hesitatingly answered, No.

Thus the teachers believe, and the people don't "search the Scriptures" for themselves; consequently, they hardly know what they believe. But truth will stand; thank God for it. Our believing or not believing won't alter that one iota. With God there is neither variableness nor shadow of turning. What a rock is this for the Christian heart to rest upon!

Don't let any of us say, We have all the truth and none else have it. These are the ones that are most apt to be wrong. But do let us have love one to another; that charity that suffereth long and is kind. "For now we see through a glass darkly; then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity; these three; but the greatest of these is charity."

Many of God's own children differ very widely on doctrinal points; but let us remember to follow peace with all men, and holiness, without which no man shall see the Lord.

From Wm. Lucas.

PEEKSKILL, N. Y., July 23, 1865.

This evening ended one of the most singular meetings I have ever seen. The meeting it seems was started by a colored woman; it was called a Convention for the purpose of founding an African Female Mission. This Convention was held a full week; most of the time on a hill in the eastern part of this village, one of the most lovely spots to be found among the rocks and trees, and in full view of Peekskill bay on the Hudson river.

We had preaching four, five, and six times a day in the woods, and in the evening they withdrew to a small hall in the centre of the village and there carried on their meetings nearly all night long. There was much, to be sure, of what some call the ludicrous, but even that seemed to call out the white population, and many with white faces seemed to be profited. This Convention was not carried on by the learned and rich. The preachers were three or four colored women and two white women, all of Philadelphia; and one afternoon our old friend Samuel Curry, of New York, said some good things to us; to me they always seem good when they come from him. There were none of our preachers in this place that came up to see or help these weak females; and what is the best of it, they or we did not want them.

It was truly surprising to see some of these colored women, from sixty to seventy-five years of age, stand up, without education, and preach Christ and the resurrection for an hour and a half without stopping. There were some who condemned the two white women for mixing in with the blacks; and talked a little about tar and feathers; but they had many friends among us, and I do not wish to condemn them. I hope they do really enjoy what they appeared to.

Our young men, God bless them, as a whole, behaved well; and I am heartily glad that they did get some good preaching. They had a Love-feast which ended the meeting in the woods; and as to talk about mixing, and tar and feathers, why, it did not seem as if they thought of either; and it really looked good to see the old colored women hand around the bread and water to the whites, in place of sitting back in the last seat and partaking last. There was much said that did not agree with my views; but it was preaching from the lowly, and I was pleased and profited, and say, God bless them.

From Mrs. N. M. Henry.

BUNKER HILL, ILLS, July 22, 1865.

BR STORRS.—Once more, by the goodness of God, I am permitted to take my pen, to talk to you and your readers, but with poor white trembling fingers. My severe illness of last winter in Iowa, and distressing sickness of the past few weeks, when the "death Angel" seemed hovering about, to consign me to a home with the slumbering millions, have left me *very* feeble.

Speaking of Iowa, makes me think of Br. T. W. Smith's horse. I am so glad the good Lord put it in your kind heart to get him that horse; it is indeed a great kindness to him. I was in his little home last winter, of *one room*, neat and snug, it was too, in every corner; kept so by his good little wife. I had a taste of traveling over those prairies, lovely in their summer beauty, but terrible in winter. Think of going fifteen or twenty miles without a solitary house. If ever any one *needed* a horse, Br. Smith did, and a buggy for summer and sleigh for winter.

You preachers of the cities, and the East generally, know nothing of the hardships of us, western missionaries. Alone and unprotected, save by God and the "good angels." I have been as far west as Fort Dodge; and then the calls came from still farther, Fort Randal, Spirit Lake, &c. &c.; not from "believers," either; but from people hungry for the Bible; and I am not sent off with a "God bless you; come again," only; but the blessings are accompanied with the "needful" and the "come again," too. There are noble hearts in Iowa; and I find them every where. But says one, "Why don't your husband go with you? it would *look* so much better." For the same reason that Noah did not go from the Ark with his dove; because he could not. But Noah's dove went and returned *safe*. So have I. Noah's dove was *trusted*; *so am I.* Noah's dove brought the Olive branch, and good tidings. Please God, so will I. I do not need him for a protector. God does that; and he *is needed* at home to work for an honest living, to take care of the old Father and Mother, and Children.

But whether I leave the sheltering Ark again, to preach, seems at present *very doubtful.* The pain in my side, cough, night-chills, with my other complaints, makes the future look dark.

I have been advised to go to the St. Anthony's "House" at the Falls of that name, Minn. I should indeed be glad to go, but where is the means? You say, "knock on the dear Lord," and the money will come. But if I should ask assistance of my many friends, that man, (or some other man or woman,) that called me "a beggar," to my face, at Wilbraham, last summer, he would jump up horrified at my audacity. Yet a little *now* from each would probably save a *life.* Those that know me, know its worth. I want to go once more into the "harvest field" to gather "sheaves." Shall I be helped to regain my strength that I may? Our circumstances are such that it is utterly *impossible* for me to go to the Hygenian Cure without assistance. If I *can go*, I want tracts to scatter; as it is *my* way to sow the seed by *all waters.*

To Sister L. J. B. 2 Pet. ii. and Jude, are the same class, viz., Modern Spiritualists. The "unjust" who are "reserved *unto* the day of judgment," are the "Angels which kept not their *first estate*;" *not* wicked dead, as some say; but are the demons cast down to Tartarus, in chains under darkness *unto* the day of judgment, &c.

Who are the Angels that sinned? Ans. The "Sons of God" that saw the daughters of men &c. Gen. vi. They despised the government of Heaven; and they teach it in these "last days." They (the Sons of God) *practised* "Free Loveism" in those days. They teach it now. They spake evil of things that they understand not, (that is, salvation by the blood of Christ), "denying the Lord that bought them," (by his *blood*).

Said one of their great ones to me, at one time, Mrs. Henry upon whom do you depend for salvation? Upon Jesus Christ, Sir, if I am ever saved. I shall never forget the look of contempt and derision that passed over his face as he replied, in tones that chilled my blood, "I pity you, if you depend for salvation upon the old, rotten, stinking body, BLOOD and bones of that JESUS CHRIST." Was not that "denying the Lord that bought him," truly? That man was once a Methodist preacher. "These be they, (the last day mockers) sensual, having not the Spirit:" "Anti-Christ."

A word or two about eternal fire, and I've done. Eternity is simply the name of God's habitation; or, in other words, "the high and lofty place," or set dwelling. The word eternity, has no reference to time, whatever. Consequently "eternal fire" is fire that comes from "eternity." We say, "French goods." Why? They come from, or are manufactured in France. Do you get my meaning? It is an idea of my own, but looks, to me at least, sensible, and clears up all the mystery about "eternal fire." But I am so weary I will close by saying, Br. W. S. Campbell, write to us. Our address is still, Bunker Hill, Ill., Box 97.

LA FAYETTE NORRIS, Campton, Iowa, writes:—My friend Dr. Louden, I see is writing for your paper. This will furnish a good chance to spread the truth in this vicinity. I wish you would send me seven copies each of the numbers containing his articles and the replies. I have had several friendly interviews with the Doctor, who is a Preacher in the Protestant Methodist Church. He lives but two miles from me. He seems very candid, and has read some of your works. The Preacher whose sermon I reviewed has borrowed one of your Examiners on purpose to fight the doctrine. Of this I have pretty good evidence. I hope no Preacher of life through Christ will go through on the Dubuque and Sioux City R. R., without giving me a call.

REMARKS BY THE EDITOR.—We have not a copy left of the No, June 14, containing Dr. Louden's first article. We will send you the desired number, hereafter, if we can spare them. Let the Preacher who has borrowed the Examiner to find weapons to "fight" us, borrow more and read them thoroughly. He will not be the first that has tried a similiar course and found himselt disarmed. The main thing wanting, to an honest mind, is thorough examination of the whole subject. As soon as old prejudices give way the case is hopeful, if the person is not at once converted. The time has come that the old theory of immortality, and hopeless suffering in another life, must give way, or its advocates be overwhelmed by the swelling floods of "Spiritualism," which is the offspring of inherent immortality. But the Spirit of God is lifting up a standard against that abomination; and its proud waves foam in vain against "NO LIFE OUT OF CHRIST."

Obituary.

Fell asleep in Jesus, near the village of Decatur, Mich., May 20, 1865, WM. DUTTON, aged seventy-nine years.

Father Dutton was formerly of Castle, Vt., who was one among the first that embraced the doctrine of the second personal coming of our blessed Lord in that vicinity, and ever since then, down to the close of his last day with us, has been a devoted and an exemplary christian always, and under all circumstances evinced a devotional spirit. He left an aged widow of the same faith, and a large number of relatives and friends to lament his loss.

A. B. SWIFT.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

DR. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

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No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

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All Letters in relation to any of these works must be addressed,

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Box 4658, New York.

the brethren, and every where else. We have need to control our own spirit, to endure hardships as good soldiers, and follow the leader. The sun, betimes, breaks through the clouds; it will dispel their dark shadows; it will clear the sky. The dawn appears beyond the receding gloom of night; the day is surely coming; and the light of life, immortal, shines out upon an eternal day.

Lewistown, Ills., July 20, 1865.

Highways and Hedges.

BY ELD. F. H. BURBANK.

It has been remarked, that "one half of the world does not know how the other half live." Being engaged in a missionary work among the degraded of this great city, I have an opportunity of seeing how "the other half live," and pen this article for the readers of the Herald, that they may know something of the scenes of degradation and poverty, of which I have been an eye-witness for several months. At best, I can give you but a feeble description of the state of things, and to many it will seem almost incredible that human beings could be sunken so low in the scale of humanity in a christian land. Even thousands in this city (Philadelphia), are in utter ignorance of the existence in their midst of such awful abodes of crime, filth, and misery.

THE LOCALITY.

The district which has been our "battle ground" is bounded by Pine and Shippen, Fourth and Eighth streets. Gaskill, Lombard, Sixth, Seventh, St. Mary's, and Bedford Sts., within the bounds I have mentioned, together with innumerable courts and alleys, is the field, where a few of us are at work for our Msater, chiefly among the colored population, to persuade them to be reconciled to God. The houses are generally of brick, with the exception of the tenements on Bedford street with its alleys, and literally *filled* with colored persons, and Irish Catholics. On Gaskill street we find a more respectable class than in the others, yet there is quite a "sprinkling" of "hard cases" to be found there also.

SCENES ON SEVENTH STREET.

On this street are a number of rum shops, some patronized by the blacks, some by the Irish, and others by both classes. We find some "well disposed" families on this street, but *many* that are exceedingly wicked. I will give a description of one of the "dens of hell" that are found on this street, below South St. Picture to yourselves a low, "two story" wooden house, or block, with the lower windows of ground glass, to let in daylight, and keep off "gazers." We enter one of the doors, and find ourselves in a room twelve feet square, and about eight feet in heigth. In the back part of the room is the counter where liquors are sold. Back of the counter are bottles, jugs, demijohns, kegs, and barrels, filled with "Death." The atmosphere of the room is completely saturated with the fumes of the various "brands," and tobacco. The bar-keeper and ourselves are the only sober persons in the room, for in that apartment we shall see ten, fifteen, and even twenty men and women in a state of beastly intoxication. What a scene! On two sides of the room are benched filled with degraded ones. First in order is a large woman, almost nude, lying upon that hard bench. Her face is cut, and swoolen, her eyes bloodshot, hair matted, and as we look upon her shudderingly, she heaps upon our heads the most awful oaths and curses. We can hardly call her a woman. She resembles more the fierce Tiger or Hyena. All is harsh and forbidding. Next to, and resting upon her, is another woman, then another, then a man, then a woman, then a man, and so on around the room. We look upon the floor, and there behold a spectacle which makes us sick at heart. A dozen men and women are lying there in all kinds of positions, with out regard to sex, or decency. As we look upon them, we are saluted with curses, and the declaration, "I am a Catholic, and mean to die a Catholic." We shudder as we pass across the room among those wicked beings, and leave a few tracts, then leave that place, and visit the next, where the same scenes are repeated.

At the street corners we find the blacks gathered, some with bruised, cut, and swoolen heads; others half clad, barefooted, and repulsive in their appearance. They drink their liquor at the bar, then go home and "have their drunk out." They appear to realize their degraded condition, but are destitute of power to reform. Naught but the grace of God can reach their case.

BEDFORD STREET.

We now come to the "Five Points" of Philadelphia. The scenes we have witnessed have been awful, but now we shall see an accumalation of horrors. God alone knows the entire history of this street with its courts and alleys. Houses of bad repute, rumshops, and eating houses are abundant, especially the two former. A few lovers of Christ are to be found, but there are *many* desperate characters, who make the street hideous with their oaths, curses, and obscene language. Street fights are common. We think that "Satan's seat" is an appropriate name for this locality.

The houses are chiefly wooden structures, low, rickety, filthy places. All these houses, together with sheds, shanties, and dens, are filled with tenants, black and white, who frequently live in the same house; one party occupying one room, and the other party another. There are an infinite number of "free" tenants who, in order to be removed, bring into service the Apothecary's art, and the waters of the Schuylkill river, but which however, are seldom applied. All kinds of inventions for stoves appear, in the shape of piles of bricks, iron kettles, tin ones, etc., etc. Once in a while we find a tenement furnished "after a fashion;" a very palace, to what others are. Garrets and Cellars are alike occupied. To get up into the one, we frequently go up dark stairways, with our bodies and limbs in imminent peril on account of large holes, worn through every step. Many of these garrets are destitute of furniture of any kind whatever. The tenants eat from, live on, and sleep on the bare floor. Big holes in the roof let in daylight and air, also rain and snow. In some garrets we can stand erect only where the ridge pole is laid.

We get down into the cellars from the streets or yards, sometimes by means of stone steps, or wooden ones, and sometimes by coarsely built and almost perpendicular ladders, down which we go backwards to insure a safe descent. Scores of damp cellars are occupied by families, some with furniture and bedding, some with neither. The door ways furnish light and air. Some are fortunate enough to get scraps of carpet to lay upon the damp floor. If any of the readers of the Herald are discontented with their own homes, a visit to this locality will produce a radical change, if their cases are not hopeless. Many of the families occupy but one room, garret, or cellar. The greater part of these places are small and poorly ventilated. Some rooms contain eight, ten, and twelve persons, who, living in places begrimmed with smoke and dirt, present a very uninviting appearance.

WHYS AND WHERFORES.

The question is often asked me, "Why are these persons so degraded?" My answer is, rumshops, and pawnshops. It is true that all the misery is not occasioned by them, but the greater part is. Some have been brought to extreme poverty through sickness and other misfortunes. There are others who are lazy, and prefer their present condition, than to work more and be better off. We labor chiefly among those who are deserving of help, and do what we can to lead them and all others to Christ.

LANDLORDS AND RENTS.

Many of these tenements are rented by Irish and other parties, who sub-rent them, and in this way they "increase in riches." These "subs" charge from two to four dollars a month for a single room. In many instances, the rent is paid nightly. If not, "leave" is the peremptory order of the "sub." Some of these tenements are hardly fit for animals to live in, yet these enormous rents are charged, and paid in advance.

THE HARVEST OF DEATH.

From what I have written, the sanitary condition of this localiiy can easily be determined. When we take into the account the condition of the tenements, the filthiness of the tenants, their manner of living, the food they eat, and their want of clothing, we must know that sickness and death must do a fearful work there. I have seen boys and girls, large and small, shoeless, and nearly destitute of clothing, and the men and women in rags. All kinds of fevers, together with Small Pox and Varioloid have prevailed to an alarming extent. Hundreds have died. I have witnessed scenes of horror in these cellars, garrets, and dens. It has caused me to cry, "Lord Jesus, come quickly." With two of our missionaries, I have spent many hours, for weeks and months, in laboring among those distressed ones. Our lives and health were spared, and we expect in the resurrection at the last day, to meet with many, who found peace in Christ before they died.

PAWN SHOPS.

Three gilt balls are to be seen in every square. It is the pawn-broker's sign. Hither the denizens of these localities resort, and pawn clothing, knives, plates, and in fact everything but the rags they have upon them, which would be received by none but rag-pickers. The proceeds are swallowed in the shape of poisoned liquors. I have visited those shops, and seen scores of miserable beings, pawning away articles for about one quarter their value, to the Jews who are the presiding geniuses of these establishments. But few of the articles thus pawned are redeemed, and at stated periods are sold at auction. I have an idea that the brokers and rumsellers are fast friends. They are mutually dependent, and their business is sustained by the ruin of thousands.

EATING HOUSES.

There are eating houses on this street that are sustained, or furnished by the good people of this city. Beggars go out with baskets and pitiful tales, and speedily "load up," then return with the spoils to this locality, where they spread out the bread, bones, and pieces of meat, to tempt the appetites of those who are too poor to buy at regular prices, and too proud to beg. They get a part of a loaf for two or three cents, or a scrap of meat, or cold potatoes. Thus they, the purchasers, live, and thus the eating house keepers live, and finally after accumulating a little property, move into more respectable quarters.

To many, these things will appear incredible; but I know them to be facts. If any one of our readers was to visit these localities with me, he would say, "the half was not told me." I am glad that a better day is dawning, when righteousness shall fill the earth. At some future time I may give some interesting recitals of conversions among these children of crime. From your brother in Christ.

Philadelphia, July, 26, 1865.

APPOINTMENTS.

There will be a Second Advent Conference held in NORTHWOOD NARROWS, N. H., to commence Aug. 16th, and hold over the following Sunday. All, both saints and sinners, are invited to attend.

S. W. BISHOP,
D. S. HOLT.

Letters and Extracts.

From Jonathan the Aged.

It is fifty-eight years to day—July 1, 1865, 2 P. M.—since I drew my first spiritual breath. I am now in the eighty-ninth year of my natural life. Strange that my harp should keep in tune so long. Enjoying as good health as sinful mortality can admit of, and at any time ready to quit all for a sleep in Christ or a translation into his kingdom. I feel safe in either case. Amen.

To celebrate my birth-day, I will now lead off from Paul's first letter to the Thesolonians, ch. iv. 13—written fifty-eight years after the birth of Christ. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope." Namely, Adam and Eve, Cain, and all the old world that was drowned; Sodom that died condemned in their sins, which will live no more. "For if we believe"—a condition—"that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."—"If any man be in Christ he is a new creature; old things are passed away, behold,"—note of admiration—"all things are become new. And all things are of God, who hath reconciled us to himself." 2 Cor. v. 17, 18. These are the only characters that ever sleep and awake in Jesus. These will God bring with him, Jesus. From heaven? No; from the dead. Heb. xiii. 20—"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep."—Such, Paul says, shall not die, but shall be changed from mortal to immortality. In the twinkling of an eye, changed, and caught up in the clouds of heaven, with those Christians that are raised from the dead, and so are ever with the Lord.—"For the Lord himself shall descend from heaven with a shout,"—shake the earth and heaven also—"with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first:"—that is, before the living are changed, to rise to meet their living brethren. What a meeting this will be! They have never seen each other in full-grown immortality before, nor embraced each other in immortal love. Paul says, "Comfort one another with these words."

God is to judge the world; that is, every one of his creation of intelligent beings, on two general principles—Right and Wrong, truth and falsehood, loyalty and unloyalty to the laws of God. The Infinite, Immortal judge is capable of judging motives, as well as actions. He knows the end from the beginning, and things that are to come as though they were already past. He is no respecter of persons, but in every nation he that does or would serve God has his name written in the Lamb's book of life. Amen.

JONATHAN WILSON *the old Pilgrim.*

From Helen Robertson.

UTICA, N. Y., July 23, 1865.

BR. STORRS:—The doctrine of the immortality of the soul, with its baneful consequences, has been on my mind considerable for some time; and reading "Bishop Newton on Future Torment," in the last Herald, has made the doctrine appear like a hydraheaded monster. Many powerful minds as well as his have been thrown into inextricable dilemmas by believing this false doctrine; some ignorantly supposing it is taught in the Scriptures, while others who have found out that it is not, still cling to the doctrine, and reject the bible.

One of the latter class I talked with a few days ago; a minister of rare intelligence and education, who can read the Hebrew and Greek as readily as the English. He said he believed in the immortality of the soul. I asked if he believed the doctrine was taught in the bible? He said, No. How did he get it then? He believed because all men desired it. God had implanted that desire, and he would not have done so had there been no immortality for man. I told him that I too believed that God had implanted that desire in man, and had also made provision for its gratification, but it would be attainable at the resurrection, through Christ, the LIFE-GIVER, and only to those who are connected to him as the branch is to the vine, referring him at the same time to 1 Cor. xv.

Another minister I asked, Did you ever preach a sermon on the soul's immortality? He answered, Yes, once. What was your text? "Having a desire to depart and to be with Christ." Well, that don't teach the immortality. Did you use any other texts of Scripture? Yes, one or two. Do you honestly believe that doctrine is taught in the bible? He very hesitatingly answered, No.

Thus the teachers believe, and the people don't "search the Scriptures" for themselves; consequently, they hardly know what they believe. But truth will stand; thank God for it. Our believing or not believing won't alter that one iota. With God there is neither variableness nor shadow of turning. What a rock is this for the Christian heart to rest upon!

Don't let any of us say, We have all the truth and none else have it. These are the ones that are most apt to be wrong. But do let us have love one to another; that charity that suffereth long and is kind. "For now we see through a glass darkly; then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity; these three; but the greatest of these is charity."

Many of God's own children differ very widely on doctrinal points; but let us remember to follow peace with all men, and holiness, without which no man shall see the Lord.

From Wm. Lucas.

PEEKSKILL, N. Y., July 23, 1865.

This evening ended one of the most singular meetings I have ever seen. The meeting it seems was started by a colored woman; it was called a Convention for the purpose of founding an African Female Mission. This Convention was held a full week; most of the time on a hill in the eastern part of this village, one of the most lovely spots to be found among the rocks and trees, and in full view of Peekskill bay on the Hudson river.

We had preaching four, five, and six times a day in the woods, and in the evening they withdrew to a small hall in the centre of the village and there carried on their meetings nearly all night long. There was much, to be sure, of what some call the ludicrous, but even that seemed to call out the white population, and many with white faces seemed to be profited. This Convention was not carried on by the learned and rich. The preachers were three or four colored women and two white women, all of Philadelphia; and one afternoon our old friend Samuel Curry, of New York, said some good things to us; to me they always seem good when they come from him. There were none of our preachers in this place that came up to see or help these weak females; and what is the best of it, they or we did not want them.

It was truly surprising to see some of these colored women, from sixty to seventy-five years of age, stand up, without education, and preach Christ and the resurrection for an hour and a half without stopping. There were some who condemned the two white women for mixing in with the blacks; and talked a little about tar and feathers; but they had many friends among us, and I do not wish to condemn them. I hope they do really enjoy what they appeared to.

Our young men, God bless them, as a whole, behaved well; and I am heartily glad that they did get some good preaching. They had a Love-feast which ended the meeting in the woods; and as to talk about mixing, and tar and feathers, why, it did not seem as if they thought of either; and it really looked good to see the old colored women hand around the bread and water to the whites, in place of sitting back in the last seat and partaking last. There was much said that did not agree with my views; but it was preaching from the lowly, and I was pleased and profited, and say, God bless them.

From Mrs. N. M. Henry.

BUNKER HILL, ILLS., July 22, 1865.

BR STORRS.—Once more, by the goodness of God, I am permitted to take my pen, to talk to you and your readers, but with poor white trembling fingers. My severe illness of last winter in Iowa, and distressing sickness of the past few weeks, when the "death Angel" seemed hovering about, to consign me to a home with the slumbering millions, have left me *very* feeble.

Speaking of Iowa, makes me think of Br. T. W. Smith's horse. I am so glad the good Lord put it in your kind heart to get him that horse; it is indeed a great kindness to him. I was in his little home last winter, of *one room*, neat and snug, it was too, in every corner; kept so by his good little wife. I had a taste of traveling over those prairies, lovely in their summer beauty, but terrible in winter. Think of going fifteen or twenty miles without a solitary house. If ever any one *needed* a horse, Br. Smith did, and a buggy for summer and sleigh for winter.

You preachers of the cities, and the East generally, know nothing of the hardships of us, western missionaries. Alone and unprotected, save by God and the "good angels." I have been as far west as Fort Dodge; and then the calls came from still farther, Fort Randal, Spirit Lake, &c. &c.; not from "believers," either; but from people hungry for the Bible; and I am not sent off with a "God bless you; come again," only; but the blessings are accompanied with the "needful" and the "come again," too. There are noble hearts in Iowa; and I find them every where. But says one, "Why don't your husband go with you? it would *look* so much better." For the same reason that Noah did not go from the Ark with his dove; because he could not. But Noah's dove went and returned *safe*. So have I. Noah's dove was *trusted*; *so am I*. Noah's dove brought the Olive branch, and good tidings. Please God, so will I. I do not need him for a protector. God does that; and he *is needed* at home to work for an honest living, to take care of the old Father and Mother, and Children.

But whether I leave the sheltering Ark again, to preach, seems at present *very doubtful*. The pain in my side, cough, night-chills, with my other complaints, makes the future look dark.

I have been advised to go to the St. Anthony's "House" at the Falls of that name, Minn. I should indeed be glad to go, but where is the means? You say, "knock on the dear Lord," and the money will come. But if I should ask assistance of my many friends, that man, (or some other man or woman,) that called me "a beggar," to my face, at Wilbraham, last summer, he would jump up horrified at my audacity. Yet a little *now* from each would probably save a *life*. Those that know me, know its worth. I want to go once more into the "harvest field" to gather "sheaves." Shall I be helped to regain my strength that I may? Our circumstances are such that it is utterly *impossible* for me to go to the Hygenian Cure without assistance. If I *can* go, I want tracts to scatter; as it is *my* way to sow the seed by *all waters*.

To Sister L. J. B. 2 Pet. ii. and Jude, are the same, class, viz., Modern Spiritualists. The "unjust" who are "reserved *unto* the day of judgment," are the "Angels which kept not their *first* estate;" *not* wicked dead, as some say; but are the demons cast down to Tartarus, in chains under darkness *unto* the day of judgment, &c.

Who are the Angels that sinned? Ans. The "Sons of God" that saw the daughters of men &c. Gen. vi. They despised the government of Heaven; and they teach it in these "last days." They (the Sons of God) *practised* "Free Loveism" in those days. They teach it now. They spake evil of things that they understand not, (that is, salvation by the blood of Christ), "denying the Lord that bought them," (by his *blood*).

Said one of their great ones to me, at one time, Mrs. Henry upon whom do you depend for salvation? Upon Jesus Christ, Sir, if I am ever saved. I shall never forget the look of contempt and derision that passed over his face as he replied, in tones that chilled my blood, "I pity you, if you depend for salvation upon the old, rotten, stinking body, BLOOD and bones of that JESUS CHRIST." Was not that "denying the Lord that bought him," truly? That man was once a Methodist preacher. "These be they, (the last day mockers) sensual, having not the Spirit:" "Anti-Christ."

A word or two about eternal fire, and I've done. Eternity is simply the name of God's habitation; or, in other words, "the high and lofty place," or set dwelling. The word eternity, has no reference to time, whatever. Consequently "eternal fire" is fire that comes from "eternity." We say, "French goods." Why? They come from, or are manufactured in France. Do you get my meaning? It is an idea of my own, but looks, to me at least, sensible, and clears up all the mystery about "eternal fire." But I am so weary I will close by saying, Br. W. S. Campbell, write to us. Our address is still, Bunker Hill, Ill., Box 97.

LA FAYETTE NORRIS, Campton; Iowa, writes:—My friend Dr. Louden, I see is writing for your paper. This will furnish a good chance to spread the truth in this vicinity. I wish you would send me seven copies each of the numbers containing his articles and the replies. I have had several friendly interviews with the Doctor, who is a Preacher in the Protestant Methodist Church. He lives but two miles from me. He seems very candid, and has read some of your works. The Preacher whose sermon I reviewed has borrowed one of your Examiners on purpose to fight the doctrine. Of this I have pretty good evidence. I hope no Preacher of life through Christ will go through on the Dubuque and Sioux City R. R., without giving me a call.

REMARKS BY THE EDITOR.—We have not a copy left of the No, June 14, containing Dr. Louden's first article. We will send you the desired number, hereafter, if we can spare them. Let the Preacher who has borrowed the Examiner to find weapons to "fight" us, borrow more and read them thoroughly. He will not be the first that has tried a similiar course and found himself disarmed. The main thing wanting, to an honest mind, is thorough examination of the whole subject. As soon as old prejudices give way the case is hopeful, if the person is not at once converted. The time has come that the old theory of immortality, and hopeless suffering in another life, must give way, or its advocates be overwhelmed by the swelling floods of "Spiritualism," which is the offspring of inherent immortality. But the Spirit of God is lifting up a standard against that abomination; and its proud waves foam in vain against "NO LIFE OUT OF CHRIST."

Obituary.

Fell asleep in Jesus, near the village of Decatur, Mich., May 20, 1865, WM. DUTTON, aged seventy-nine years.

Father Dutton was formerly of Castle, Vt., who was one among the first that embraced the doctrine of the second personal coming of our blessed Lord in that vicinity, and ever since then, down to the close of his last day with us, has been a devoted and an exemplary christian always, and under all circumstances evinced a devotional spirit. He left an aged widow of the same faith, and a large number of relatives and friends to lament his loss.

A. B. SWIFT.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

Advertisements.

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" 1 to 2, P. M.
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Books and Pamphlets

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On all books and pamphlets sent by mail the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

DR. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York.

Poetry.

GOD'S WAYS NOT OUR WAYS.

Were I the sun—What then, my child?
  Were you the sun,—what then?
I ne'er would shine so warm and mild
  Upon such wicked men.
I'd wither up their budding grain
  Just when it leaves the earth,
And they might sow their seed in vain:—
For never, *never* would I deign
  To warm it into birth.

Were I the rain—What then, my child?
  Were you the rain,—what then?
I ne'er would fall so still and mild
  Upon such wicked men.
I'd drench their fields till not a root
  Could find a place to cling;
And every young and tender shoot
Should float before the careless foot—
  A drenched and worthless thing.

Were I the wind—What then, my child?
  Were you the wind,—what then?
I ne'er would breathe so soft and mild
  Upon such wicked men.
I'd sweep with wild and fearful blast—
  More fierce than rain or sun—
Their fruitful trees should be o'ercast,
And all their toil and labor past,
  Should be at once undone.

Not so, my child, doth God bestow
  His blessings on mankind:
He treats alike both friend and foe,
  His love is unconfined.
He sends his rain upon the just
  And on the unjust too:
The wicked in his love may trust
Nor are they from his bounties thrust,
  For all the wrong they do.

Selected by MARIE S.

Children's Department.

THE BIBLE IN THE FOOTSTOOL.

There was a family in France, long, long ago, who had a footstool of which they took particular care, and which they used in a singular manner. When strangers were present, the footstool was set aside in some out of the way place, where it would not attract attention; but when the family were alone, it was sure to be brought into notice again. Sometimes the father would take it on his knee, and, turning it upside down, bend over it with the deepest interest. Sometimes it was the mother who held it on her lap, and gazed at it as tenderly as if it were her youngest babe.

What was there about that footstool that made it so precious?

Under the footstool a book was fastened, where it was out of sight, and yet its pages could be turned, and it could be read from beginning to end.

This book was the treasure and comfort of the family. It told them of a friend who was near them at all times, and who was able and willing to save them in every danger. It told them of a beautiful land where sin and sorrow cannot come, and where there shall be no more sickness, and no more death. It taught them how to act at all times and in all circumstances. It gave them comfort in every trouble, and cheered them in the hours of the greatest misfortune. More than all this, it told them of a Saviour, for whose sake the sinner may be forgiven, and received into an eternal home of joy.

I hardly need to tell you the name of this book, for the Bible alone contains such good news, such words of comfort and gladness. But why was this precious book kept in such a strange hiding-place? Why was it read secretly and with trembling?

Alas! in that day the Bible was a forbidden book in France; and those who dared to read it were threatened with punishment, and even with death.

That French family loved their country and their home; but there was something which they loved better—that was, liberty to read God's book openly, and to worship him truly. —*Selected by* AUNT NELLIE.

"NOT YET."

"Not yet," said the little boy, as he was busy with his trap and ball. "When I grow older I will think about religion."

The little boy grew to be a young man.

"Not yet," said the young man. "I am about to enter into trade. When I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business. "My children must have my care. When they are settled in life, I shall be better able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried. "I shall soon retire from trade, and *then* I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God and died without hope.

Dear children, seek Jesus now, while you are a child, or you never may, even if you live long.

A FACT FOR LITTLE BOYS.

In one of the agricultural counties of this country a very rich gentleman lived, and occupied a mansion, with all, or nearly all, the land in the parish. But he had one very bad fault—he was very passionate; and when riding about his farm, if he saw anything contrary to his wish, he would swear very badly; so that his wife was very unhappy, and used to tremble when he came home, lest he should be in a passion. After harvest a poor little boy, who used to go out in the field attending the pigs, one day made a mistake and took his pigs into the wrong field. After a time his master as usual on his rounds, went into the field, and began to swear at the little boy for taking his pigs into the wrong field, and sitting on his horse, was about to flog him with his whip; when the poor lad, looking steadily at his master, said: "Pray sir, do not swear at me so; I will do anything you wish me, but do not swear so, for I cannot bear it!" The simplicity in which the words were spoken so struck the master that he saw his sin, and from that time left off swearing. When he came home he called his children, and told them, that if he ever heard any one of them use bad words he would severely punish them. From that day the wife was cheerful and happy, as her husband no longer used profane language, but always returned home with a smile and kind words. To mark her estimation of the good boy's conduct, she gave him a new suit of clothes.

Boys, beware of anger and improper words. Take care of your lips and your temper. Even *rude* words are displeasing to God.

THE NEGRO HATING SPIRIT.

We regret to learn that the spirit of negro hatred, which is so full of the venom of satan, has developed itself in Tenn., by burning the Chapel of the Missionaries sent there by the "Freedmen's Mission" under the auspices of the friends of the *Advent Herald*, Boston, Mass.

The following is the account of this satanic work, given by the Missionaries in the last Advent Herald. We hope and trust God will overrule this manifestation of negro hating malice to the crushing out of this virus of the slaveholding spirit which has so long cursed this land. It is the same spirit that murdered ABRAHAM LINCOLN, and would murder every friend of the colored race, if not restrained by "God's Ministers" (Civil Rulers), who are to "execute wrath upon him that doeth evil."

EDGEFIELD, NEAR NASHVILLE,
July, 13, 1865.

Dear Friends of the Freedmen's Mission:—We have to tell you that our School-house and Chapel were last night set on fire and burned. It was fired about midnight, and was entirely consumed. It was undoubtedly the work of one or more of the citizens, who hate us and our work, and will do more than this to prevent our going on, if the Government does not extend to us its protection. One week ago last Sabbath evening an anonymous note was brought to us by a little colored boy, who said a white man sent it, threatening us with the direst consequences if we did not desist from teaching and otherwise laboring for the colored people. Vengeance was to come down upon us by the fourth of July if we persisted in our work. We took no notice of the threat, and the fourth passed by without any act of violence being done. Yesterday the military camp which has for some time, been stationed near us, and Gen. Upton's headquarters close at hand, all left, exposing us to the fury of the enemies of our work around us; and so they began their work, which we suppose they intend to continue if more is found by their master for them to do.

Our personal loss is not far from one hundred dollars. The settees in the house were hired by us, and belonged to a church in Nashville. We gave security for them and must pay for their loss. These will cost here, if we replace them, at least seventy-five dollars. There were also in the house the following articles belonging to us: books, charts, clock, desk, table, chairs, pails, &c. Nothing was saved. We have just returned from Nashville, where we have been to see the military department. It promises us an investigation as to the authors of the fire, and protection from further damage or injury. This must be extended to us at once or our stay here will be impossible. We are not safe an hour without it.

In relation to our future work, we will say that we hope to go on by being able to build a house. We shall immediately start a subscription for that purpose and see how much we can raise among this people, and then call upon the friends of the mission everywhere to help make up the deficiency. The colored people will do all they can, and we feel that in God's name much can be done. We are not cast down nor discouraged. God is for us and so we shall go on. By his help we shall "build the house of the Lord." Brethren and sisters everywhere, give us your prayers, give us your alms, and let us unite all for the honor of Christ, the enlightenment and salvation of this poor people.

I. I. LESLIE,
GEO. H. CHILD,
E. A. CHILD.

The following is a letter from I. I. LESLIE to the *Chairman* of the Freedmen's Mission. It will be read with interest.

Dear Brother Pearson:—The enemy has come upon us with fire, not boldly, but stealthily—not in manly contest for right—not while we were awake, but while good men slept. He has in the darkness of the night applied the torch to our humble house of learning and worship, and it to-day lies in ashes. Our scholars are surrounding the smouldering ruins with sad countenances and aching hearts. They are wandering here and there getting comfort as they can. A silent grief is within every dark breast, and none know what the next thing may be. A general gloom has settled down over every dark countenance, while every white face is lighted up with smiles and joy. We meet them all. You can well imagine our feelings—surrounded by friends who are helpless, and enemies who are powerful. As sheep among wolves are we, liable to be rent in pieces, if God extends not his hand to keep back our enemies. This we believe he will do, and not only this but help us to go on, pressing still more and harder the enemies of truth and righteousness. Our work here is now fairly begun, the good fight commenced, and in God's strength we shall battle until we fail or the enemy gives way. The crisis in this work is upon us. The supporters of slavery are in secret conclave devising means and measures to stop our labors among this people. If we yield one foot of ground, they gain so much. If we become frightened they will take courage. If our hands fall the hearts of this poor people fall with them. But how can we hold our ground without help or reinforcements? The enemy is coming in like a flood; but will the Lord raise up the standard against him without the means to keep it borne aloft? Mighty is he, but he works by means.

We have now no house for school or worship, and none can be had except the wide house of nature, with the heavens for its roofing. This we shall take for our worship, but it is too large for the school.

But as our enemies are not idle, neither are we. Already we have started a subscription among these poor injured ones, fixing the amount which each is to give towards building a house, and not one has yet refused his name. The sum fixed is three dollars for each man, and one dollar for each woman. This we think will be what most of them can give. Some can give more, others can give nothing; but every man's and every woman's name is to go on to the list. We hope to raise six or seven hundred dollars. This we know will not be more than half the money required to build the house, but we will do what we can and leave the rest for God to provide. What way he will take we know not, but that the house will be built we believe, and so go on, trusting the way will be opened as we advance.

We are now beneath the blessing which rests upon those against whom all manner of evil is spoken falsely for Christ's sake. That we rejoice under it I assure you, feeling, however, unworthy of the increased reward. We are happier than our enemies and persecutors; even though they take our lives, our condition is better than theirs. God forgive them if they repent, for I think they know what they do. Inasmuch as they have done it to these poor ones, they have done it to him. This blow fell upon Christ, and they who inflicted it will be judged by him and rewarded.

Pray for us dear brother, and remember us to all the friends of this great and good work. Yours truly and ever.

PROPHECY.

"JERUSALEM IN GLOOM AND GLORY; with a review of Rev. G. B. Bucher's 'objections to error:' By J. M. Orrock, Pastor of the Advent Church, Waterloo, C. E."

Such is the "title page" of a Pamplet of 46 pages, sent us by the Author. The first part of the work, embracing the predictions of Christ concerning his Church, the Jews and Jerusalem is a series of items designed for the use of a class of several ladies to be used at a Sunday school concert. One of those ladies was a member of the Congregationalist church in Granby C. E. The Pastor, Mr. Bucher, presented ten objections to the premillennial views; to which Mr. Orrock has responded very effectually in the work before us.

The items presented for the consideration of the class of ladies were the following, and are worthy of the consideration of all:

1. Jerusalem, as it existed at the first Advent of Jesus Christ, was built on several hills,—the two principal of which were Zion and Acra. It was surrounded by three walls on every side, except where it was inclosed with deep valleys which were deemed inaccessible—and in such places it had but one wall. Each wall was fortified by high towers. The temple, so often mentioned in the Bible, was on the east side of the city, and directly opposite the mount of Olives.

2. The doom of the city was pronounced with tears by the prophet like unto Moses: "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—Luke xix. 42–44. This took place under Titus, the Roman General, A. D. 70,—or less than 40 years after the prophecy was uttered. To "cast a trench" means to throw up earth as a fortification, and Josephus informs us that Titus, in order to force the people to surrender by famine built a wall around the city and fortified it with thirteen towers.

3. The destruction of the temple was distinctly announced thus: "O, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.... And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."—Matt. xxiii. 37, 38; xxiv. 1, 2. Titus, though anxious to save the temple, was unable to do so: it was burnt and destroyed, and a plough-share drawn over the sacred spot.

4. Christ foretold that previous to the overthrow of the city and temple the Jews would persecute Christians: "But before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake; and ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death."—Luke xxi. 12, 16. The book of Acts shows that this was literally fulfilled.

5. Strange sights were to be seen before the destruction of Jerusalem: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." —Luke xxi. 11. Josephus who lived at the time, and was connected with the war, mentions among other things that a star resembling a sword stood over the city, and a comet continued a whole year; that at the feast of unleavened bread, during the night a light shone around the altar and temple, so great that it seemed to be bright day-time for half an hour;—that the eastern gate of the temple which was made of brass and secured by strong bolts and bars, and which had been shut with difficulty by twenty men, opened in the night of its own accord;—that a few days after the feast, "before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds and surrounding of cities;"—and that at another time a great noise, as the sound of a multitude, was heard in the temple, saying, "let us remove hence."

6. Christ foretold that the Jews, having despised the true Prophet, would be abused and deluded by false ones: "And many false prophets shall rise, and shall deceive many." —Matt. 24. 11. Josephus testifies that "a great number of false prophets imposed upon the people;" and that "the country was filled with robbers and imposters, who deluded the multitude."

7. Christ taught that after the siege of Jerusalem had commenced there would be an opportunity for Christians to escape from it, and commanded them to do so: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto; for these be the days of vengence, that all things which are written may be fulfilled."—Luke xxi. 20–22. Accordingly, when the Romans under Cestius Gallus made their first advance toward Jerusalem, Josephus says that Cestius, despairing of success, "retired from the city without any reason in the world;" and that "if he had but continued the siege a little longer, he would certainly have taken it." This withdrawal of the army, however, gave the Jewish Christians an opportunity to flee to Pella in Persia, and to the mountains of Perea, which they did, and escaped the destruction.

8. Christ foretold that there would "be great distress in the land and wrath upon this people," and that they would "fall by the edge of the sword." Their sufferings from famine were horrible; and it is estimated that not fewer than eleven hundred thousand perished by the sword and otherwise during the five months that the siege lasted, besides tens of thousands were slain in the adjacent provinces. Many hundreds of them were whipped and tortured and then crucified; so terribly was their imprecation fulfilled—"His blood be on us and on our children"

9. "They shall be led away captive into all nations"— was another prediction of Christ; and Josephus reckons that the captives taken during the whole war—which lasted seven years—amounted to 97,000. The tall and handsome young men were reserved by Titus to grace his triumphal entry into Rome; many were destroyed by wild beasts in the theatres; many were sold as slaves, and multitudes were sent to Egypt to work in the mines,—thereby fulfilling the prediction of Moses also: "And the Lord shall bring thee into Egypt again with ships: by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."—Deut. xxviii. 68.

10. Of the continued subjection of the city our Saviour said: "And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." This wonderful prophecy is still in the course of fulfilment. Since the destruction of Jerusalem by the Romans under Titus the Jews have made several attempts to recover their city and to rebuild the temple, but have signally failed. The Romans, Grecians, Persians, Saracens, Mamelukes of Egypt, French English, Arabs and Turks have successively trodden it down. The times of the Gentiles have not yet expired; and the feet of Gentile masters still press the sacred soil.

11. During the long period of Gentile rule false Christs were to arise and successfully practice deception: "Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, saying, I am Christ, and shall deceive many."—Matt; xxiv. 4, 5. The names of twenty-four false Messiahs are recorded as having appeared between the time of the emperor Adrian—fifty years after the destruction of the city by Titus—and the year 1682, when Rabbi Mordecai of Germany—the last of any note—appeared. Thousands were deceived by them; but it is worthy of observation that no one appeared claiming to be the Messiah till the true Christ had come, and had been rejected by the nation.

12. Our Saviour having announced the destruction and down-treading of Jerusalem for successive centuries, proceeded to state that in connection with the termination of the times of the Gentiles "there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." "And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Luke xxi. 25–27; Matt. xxiv. 31. Immanuel's land will therefore be trodden down of the Gentiles

"Till o'er our ransomed nature
The Lamb for sinners slain,—
Redeemer, King, Creator,—
Returns, in bliss to reign."

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 10.

13. The time of Gentile supremacy on earth was symbolized by the four great beasts which the prophet Daniel saw in vision rise out of a stormy sea,—and by the great image which Nebuchadnezzar beheld in his dream; and is now so far expired in the history of Babylon, Medo-Persia, Grecia and Rome, that we feel warranted in saying, with the late John King Lord—a Congregational minister of Cincinnati,—that "we stand on the threshold of the millennium," and "relieved against the back-ground of history stands the great image of gold, and silver, and brass, and iron, —looming up like a mighty pillar between us and the sky from which the sun has just descended. Right opposite, with beams of the morning just reddening the summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living stone. It trembles on its poise, and in the pathway along which it must speedily rush, that monument of the empires is reared. Who can conceive or describe the terrors of the collision! The solid earth will shake. The sea shall depart from its place, and unwrap itself from its dead. The heavens shall be rolled together as a scroll, and the stars shall fall from their places. The beast and the false prophet shall be thurst into the bottomless pit, and the angel shall lock them in. And Christ shall come. Already he makes ready his coming. The chariots of salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming."—*Sermons, pp.* 182–3.

14. Prophecy is history in advance; and it seems next to impossible that any man should duly consider the predictions to which your attention has been called, and the exact fulfilment of them, and if he is a believer, not be confirmed in the faith, and if a skeptic not be convinced that Christianity is of God. The literal fulfilment of these prophecies in the past is a pledge of the accomplishment of those that remain. False Christs have arisen as predicted—and we wait for the coming again of the true Christ. "For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of Man be." Matt. xxiv. 27. We have witnessed the desolations of Jerusalem, and now wait for it to "be made an eternal excellency, the joy of many generations." The "times of the Gentiles" have lasted long, but they will surely be succeeded by the times of the Messiah.

THE WORLD ON FIRE.

The day had been fine with a moderate wind from the northwest. When the sun went down behind the ridge of mountains limiting the bay, a perfect calm followed, with a sky absolutely cloudless. At 4 P. M. there had been seen one solitary and peculiar cloud hanging in the heavens to the north about 15 degrees above the horizon. This cloud was a deep, dark blue, looking much like the capital letter S. This at last disappeared, and the night set in, still, beautiful and mild, with myriads of stars shining with apparently greater brilliancy than ever.

I had gone on deck several times to look at the beauteous scene, and at nine o'clock was below in my cabin, going to bed, when the captain hailed me with the words, "Come above, Hall, at once! The world is on fire!"

I knew his meaning, and, quick as thought, I re-dressed myself, scrambled over several sleeping Innuits close to my berth and rushed to the companion stairs. In another moment I reached the deck, and, as the cabin door swung open, a dazzling, overpowering light as if the world was really ablaze under the agency of some gorgeously-colored fires burst upon my startled senses! How can I describe it? Again, I say, no mortal hand can truthfully do so. Let me, however, in feeble, broken words, put down, my thoughts at the time, and try to give some faint idea of what I saw.

My first thought was, "Among the gods there is none like unto thee, O Lord! neither are there any works like unto thy works!" Then I tried to picture the scenes before me. Piles of golden light and rainbow light, scattered along the azure vault, extended from behind the western horizon to the zenith, thence down to the eastern, within a belt of space 20 degrees in width, were the fountains of *beams* like fire threads, that shot with the rapidity of lightning hither and and thither, upward and athwart the great pathway indicated. No sun, no moon, yet the heavens were a glorious sight, flooded with light. Even ordinary print could have been easily read on deck.

Flooded with rivers of light. Yes, flooded with light; and such light! Light all but inconceivable. The golden hues predominated: but, in rapid succession, prismatic colors leaped forth.

We, looked, we saw, we trembled; for even as we gazed, the whole belt of aurora began to be alive with flashes. Then each bank of light became myriads; some now drooping down the great pathway or belt, others springing up, others leaping with lightning flash from one side, while more as quickly passed into the vacated space; some twisting themselves into folds, entwining with others like enormous serpents, and all these movements as quick as the eye could follow. It seemed as if there was a struggle with these heavenly lights to reach and occupy the dome above our heads. Then the whole arch above became crowded. Down, down it came; nearer and nearer it approached us. Sheets of golden flame, coruscating while leaping from the auroral belt, seemed as if met in their course by some mighty agency that turned them into the colors of the rainbow, each of the seven primary, 3 degrees in width sheeted out to 21 degrees—the prismatic bows at right angles with the belt.

While the auroral fires seemed to be descending upon us, one of our number could not help exclaiming,

"Hark! hark! such a wonderful display! almost as if a warfare was going on among the beauteous lights above—so palpable—so near —seems impossible without noise."

But no noise accompanied the wondrous display. All was silence.

After we had again descended into our cabin, so strong was the impression of awe left upon us that the captain said to me,

"Well, during the last eleven years I have spent mostly in these northern regions, I never have seen anything of the aurora to approach that glorious vivid display just witnessed. And to tell you the truth, friend Hall, I do not care to see the like ever again.—*Hall's Arctic Researches*.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

The Herald of Life

AND OF THE COMING KINGDOM.

TERMS:—Two Dollars a Year; or, 48 numbers; One Dollar FOR SIX MONTHS; or, 24 numbers; invariably in *advance*. When served by Carrier in New York city, 48 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage at his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here. It is far less trouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be remembered.

TO CORRESPONDENTS.

ALL LETTERS relating to the HERALD OF LIFE, whether on *business* or other matter, must invariably be addressed—

"Geo. Storrs,
Box 4658,
NEW YORK."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out Also, in ordering papers sent, the name of the *Post Office, County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

HERALD OF LIFE
And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR

THE WAY INTO CHRIST.

BY W. S. CAMPBELL.

I am more and more astonished at the discovery of the ignorance of the great proportion of those professing to indorse the gospel, upon the question of justification by faith. Practically ignoring the position of Christ, in our salvation, it is assumed that what we perform, as I have stated in a former number, secures our connection with the Redeemer, and an escape from hell fire. They most stoutly claim that they are evangelical. It is only obedience, they teach, and we must obey! Even, some sects, who have boasted so much of the doctrines of grace, fall into this terrible condemnation of urging specific works, (such as are very easily performed, when men are in fear of eternal torment) pertaining to the church, as ordinances, on which ground the "immortal soul" shall be received into paradise, when *the man* dies.

We cannot observe any more evangelism in them than in or Jew a papist. They can boast of accessions. Then, evangelical or not, each one in looking "for his gain from his quarter;" for each is making all haste to add the largest number, by means of the enforcement of their own ground of acceptance with God. Even some of the Adventists can make a very considerable splarge over the calling of a negative proposition, a doctrine of the Gospel, (which is admissible, using language by accommodation, as we all do), and yet one *doctrine*, which must become an essential and saving *act*, is all that would be found necessary if his position be correct; for if a man believe enough to be *immersed*, it is no matter what else he believes, or whether he concedes the truth of what the Almighty has declared, by Jesus Christ, either by negative or affirmative propositions, or otherwise.

To get into Christ, they tell us, a man must be immersed—for immersion is the door into the Church, and they tell us it is the Church of Christ, whether he is washed from sin, or yet an unbeliever. But he will be washed when he gets into Christ. Then if baptism, by immersion, brings him to Christ, this washes him, does it not? If so, as this is his own act, does he not wash himself? And here is the great dishonor to Christ. No need of the Spirit here; and what wonder if it is rejected? No need of faith, only apprehend your duty! And yet one apostle who learned to worship God, by faith in Christ, by his commission saw the error of his exclusive ground of acceptance, the ground of an act, which had been positively enjoined, (circumcision) said, "it (baptism) is not the putting away of the filth of the flesh, but the answer of a good conscience toward God." "Oh, well, it is the answer of a good conscience!" A good conscience! Does that make a good Christian? Did not Paul have a good conscience before God while he was an unconverted Pharisee? And why? because he was destitute of faith. Being destitute, at first, of all true conception of the evidences on which faith rests. Doubtless, Mohamedans, Jews, and Heathen have good consciences. It does not make gospel Christians, by any means. But the reply is that it is *necessary*, because we without it cannot be justified. Did you ever think it was necessary to have the good conscience first? If the man, with a renewed heart, having put off the old man with his deed, being in Christ, a new creature, with old things (the works and filth of the flesh) put away, or passed away, and all things become new, has such a conscience, let him answer it. If he is in Christ his conscience is new and good: having his "heart sprinkled from an evil conscience" he will have a *good* conscience if he has any. And there is reference in the sprinkling to the blood of Christ. It is the blood of sprinkling. By connection with that blood, his conscience is "purged from *dead works;*" consequently, he does not *immerse* his conscience clean, nor go into the water to get an answer before he has the good state of heart, (conscience,) the state of justification, concerning which thousands deceive themselves; for they have been to the water and brought back the *answer*; yet the conscience, (state of the heart) is just what it was before. Why? They acted without faith. It is sin.

This presuming to make a good conscience, by making an *answer* to whatever impulse of duty a man may have, is worse, if possible, than the Jewish ground of justification; for God told them precisely what to do; and when they had done it, they knew they had the conscience, though they were filled with an evil heart of unbelief; just as men are now who trust to *acts*: and should they not trust to them, if they have this essential character?

"They were immersed into Christ." There is an assumption in this position (I hope they do not call it a doctrine) which strikes at the whole plan of God, in saving sinners, and would unsettle the entire arrangement of the atonement, washing of regeneration and renewing of the Holy Ghost! "Other foundation can no man lay." Yet this mode of teaching Christ, neglects it, altogether, except in name and an outward ordinance, which, if binding, is *in* him, and not before him. That baptism puts him in Christ, does it? Who did it? The minister. Are you certain that he was a man of God? "Oh that makes no difference; it was my duty, and he led me to Christ." Who was it? The man who professed a wish to be found in Christ, or who wished to be baptised unto repentance, i. e., he had made up his mind to repent, and took this way to get the condition; to get repentance! Why. does he not do that which God enjoins? Have they faith before repentance? Such as they teach!

Oh Bellamy! New Divinity! Palmiest days of New England Calvinism! Ye all did not, in your arduous zeal to ensure the calling of the elect, so disparage and displace the Son of God. Here, in the prairie soil of the West, have the anti-gospel principles ye enunciated, which would not root along the Atlantic coast, and among the granite hills of the East, grown rank, as weeds of sin and error, and borne luxuriantly the fruit of unbelief and death!

The candidate is taken to Christ through (under) the water, whatever agent takes him. I will not say what one might do it. He comes, let him be what he may, Infidel or Jew, rejector of the truth as it is in Jesus, or the truth of Jesus. He is not refused! Why should he be? this takes him *into* Christ! He is sincere! What of that? So were the Jews who crucified Christ: so have been the Papists, exclusives, and unbelievers who were not enlightened by the Spirit of God.

It is the *water* then, that effects the change of relation, and consequently the union to Christ. Nay, they immerse them *into* him. It is then, essential, is it not? Safe plan that! In Christ! How can they get out? Can they become unregenerate? Can they obliterate the fact and destroy the *act* of their immersion? They have done something that will "answer"! The divine exhibition, where is that?

If this mode of securing a relation to Christ, being, as it manifestly is, independent, of the new, regenerate nature, the state of the heart which is obtained by the blood of Christ, through the influence of the Holy Spirit—if this is salvation by grace through faith, then "grace is no more grace." But my opponent replies, "It is duty." The first duty of the convicted mind is to believe on Jesus Christ, with the heart unto righteousness, which of consequence embraces the state of the affections; next to confess him with your mouth unto salvation. Then, profess your faith in him; and baptism may be an effectual way of declaring, by an outward sign or act, what you have inwardly received, and you may manifest thus to the world your faith in the resurrection of the dead in Christ, as this may signify that we are planted in the likeness of his death (not by *it*), by dying to the world daily, as Paul did; being crucified with Christ. You will thus express your hope of being found in the likeness of his resurrection, which, by the way, cannot embrace sinners; for they are not in his likeness, and his resurrection is the example and power of all that follow.

There is still the proposition of obedience to be noticed. We are told that this is a simple question of obedience. Well them, obey! Do what you are told, and do it in the spirit of obedience; for observe, under the new dispensation, the spirit you are of, is a very important consideration. There will be some working *in* the heart while you are working out," if your obedience is accepted.

Christ, in his position, makes all our performance, that God enjoins, acceptable; hence, all are said to be wrought in or by faith. It is Christ who becomes our wisdom and righteousness. Does not that embrace obedience, duty, all that you ought to, or can do? Out of him, away from him, working will not secure righteousness; else "work is no more work." To *do* a commanded *act* outside of this relation, be it what it may, (good even in itself) will not make you righteous, or justify you; for that would deprive him of his honor. He has assured us that his merit and grace are the basis of our justification. A minister, not far from here, declared that the blood of Christ was not efficacious to save us until it was brought into connection with the water. Well, the idea is novel! Diluted blood of Christ! It cannot wash away sins till water is applied to it! Is it too powerful? Or is the sinner too weak—too slight and feeble a trasgressor to bear it? Give it weakened! Aye, often neutralized. It is none too mighty, or pure, to effect the cleansing. It is sufficient, and all-powerful. Reduced, it may produce changes, in the patient, but never recovery. But this position of a man who was carried away in his zeal by baptism, as a saving *act* of justification, while it staggered some people, is only the natural outgrowth of believing that baptism is the essential door into Christ; which, by the way, is really set forth in every instance of and advertised sect-milled converts, in the terms, "baptised into the Christ." Only ignorance or want of reflection, 'saves this from the charge of blasphemy. Does it not reject the Holy Ghost? And then, if *the blood* does not cleanse us, from all unrighteousness, how shall the praise be given to him who, by his blood, hath cleansed, redeemed, and saved us? Here is a divided power. Will the result be divided? Or will the honor and praise arise in two departments? Do they think the resurrection of the "unjust" (such as have heard *their* gospel and have not become "just," by doing the *act* they were told to) will be secured by the operation? Shall God and Christ, and the Holy Ghost fail; then the sinner help himself into Christ? Shade of Bellamy! Prometheus of metaphysical exegesis; enlighten us! "Conversion before conviction." "Faith before repentance." More Anon. (*New Divinity.*)

OUR STRANGER FRIEND ONCE MORE.

TO THE EDITOR OF HERALD OF LIFE: *Sir,*—Since I last wrote, some tracts of your scame to my hands. The subjects on which they treat are of very great interest, even to those who hold the old views. I would therefore with your permission take them up *seriatim.* Truth can stand examination. If to many of your readers the subjects are not new, they will not be losers by being put in remembrance; while to many no doubt the solution of the difficulties which present themselves to my mind will be very welcome.

In the tract entitled "Man's Nature and Destiny" is the statement that man in his composition is no more than other animals. He is made of flesh and breath: when the latter is exhausted or stopped, he dies and is no more; except in the case when one believes in the Lord of Life, he receives a new nature, which goes on developing all his life, and will arrive at maturity on the last day. *Query:*

1. If the "breath of life" breathed into man, is nothing more than the breath common to beasts, how is it that this particular is omitted in the narration of the creation of the lower animals? If it is because it is a self evident fact, why is it superfluously added in the account of man's creation? That man has breath, is at least as evident as that the lower animals possess it.

2. The Scripture declaration that "death entered by sin" proves that the constitution of man was not subject to decay, but was made so "by the offence of one."

3. As no "nature" can exist independent of a "being," the new nature received by man when he believes in Christ, must be either a transmutation of the "unit" man into a spiritual from a carnal being, or an addition of a new being called soul, or spirit, given to the believer only, and to this addenda a spiritual nature is attached. If the former is the case, then it is impossible for the transformed unit to act, or strive against carnal propensities which it longer possesseth, having become a spiritual unit, as it formerly was an animal one. If the latter is the case, and the believer becomes "a dual," then, the language of the apostle Rom. vii. 22, is indeed intelligible. and we comprehend what "the inward man" is: but how can this be called "born again"? the old unit, the flesh which was once born, is not born again when it receives the new lodger within it. Let this suffice for the present. PHILALETHES.

REMARKS BY J. T. C.—We hope that Philalethes will be true to his name, and be a *friend of truth* indeed, "in whom there is no guile." We are glad that "some tracts" on the sublime and inspiring theme of Future and Eternal Life through Jesus Christ alone, have flown to rescue him from "oppositions of science, falsely so called." We rejoice that he acknowledges them to be "of very great interest," and trust that many "who hold the old views" will be brought to the same admission. May "the Spirit of truth" lead all the Philalethean brotherhood "into all truth."

We congratulate our friend that he has made such a happy choice from among the tracts that have come to him, and has taken up for first consideration "Man's Nature and Destiny." It is a masterly statement of the pith of the Gospel. Plain, direct, irresistible is the argument. Its brevity is a fit comment on the simplicity of the plan of salvation through Christ. The orthodoxy of the nineteenth century are lost in a wilderness of words, and suppose that the doctrines of the New Testament cannot be thoroughly comprehended without great learning, both philological and metaphysical. But let any person become acquainted with the argument set forth in this tract, no matter how "poor" he may be, he will be able to say that "the Gospel is preached unto him." We would have more confidence in such a person's conceptions than in all the husks that have been gathered from the brains of Fathers, Professors, and D. D.'s, since the church backslid to the serpent's lie. The Atonement by Christ has been buried out of sight by the veriest twaddle, and it is high time that the simplicity of the truth were made known to the famishing Church.

We think that Philalethes would have done better if he had quoted such portions of the tract as he has noticed. We should then have been able to distinguish between what the tract *says*, and what Philalethes makes it say. When, for example, it is said that man "is made of flesh and breath," readers should understand that this is the statement, not of the tract, but of Philalethes. The tract says, "Man by his natural birth is a *unit*, and is *flesh.*" After quoting some proof texts, the tract further says,—"Here we see that man is distinctly called flesh; and, so far as his nature is concerned, he is placed on a level with the animals around, and is subjected to the same destiny. Nothing is said of his possessing a nature differing from theirs, or of an end, or doom, that is different: both live by the breath in their 'nostrils;' and both men and beasts are subjected to the same death, and by the same means: all are FLESH; all have 'the breath of the spirit of life' [margin]; all are *destroyed*, or *died*. Such is inspired testimony; and no word is uttered indicating a spiritual nature in men, that would survive in death, any more than in beasts." No such composition as "flesh and breath" is mentioned in the tract. Man is flesh, and lives by the breath in his nostrils. This is Bible truth; will Philalethes deny it? We pass to the first query.

"If the 'breath of life' breathed into man, is nothing more than the breath common to beasts, how is it that this particular is omitted in the narration of the creation of the lower animals?" Does Philalethes really mean that because the record uses a form of words in relation to man which it does not in relation to the beasts, therefore the latter are necessarily excluded from participating in the particular spoken of? God said unto Noah,—"Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and every thing that is in the earth shall die." According to Philalethes' argument, there is nothing referred to here but *man*; for he is the only thing of all flesh of whom it is said, "God breathed into his nostrils the breath of life." Because the same thing is not said of the beasts, therefore they are without the breath of life. What is this but bondage to the letter? It is enough to know that *all flesh* has "the breath of the spirit of life,"—fowl, cattle, beast, creeping thing, and every man. Gen. vii 21, 22. Man being the noblest object in God's creation, from the fact of his superior organization and prospects, the Scriptures are naturally more diffuse in expression with respect to him than they are to the irrational brute. Let a child and a dog be born on the same day and under one roof; many incidents common to both creatures are noticed in the one case and totally disregarded in the other. This point is hardly worth dwelling on. We might refer to the particularity of Ps. civ. 29 in relation to the death of the beasts. It is a clear case of parallelism with Eccl. xii. 7. The same *ruah* that "returns to God" in the latter case does so in the former.

Paragraph "2" of Philalethes must be objected to. "The Scripture declaration" to which he refers, instead of proving "that the constitution of man was not subject to decay," proves the direct reverse; for if the constitution of man had not been subject to decay, it could not have decayed. It is impossible to destroy a deathless being. To understand Paul's declaration, we have to make a distinction between the case of Adam at creation and his case in the garden of Eden. In his constitution at creation were the seeds of dissolution; in the garden was a preventive of dissolution—the tree of life. So long as Adam remained in the garden he was kept from death; not because his constitution was not subject to decay, but because the tree of life counteracted the law of dissolution in his nature. But when he transgressed the commandment, he was driven from the garden, and being unable to get hold of the specific against death, the law of corruption wrought out the inevitable result. Death came upon Adam as a consequence of his expulsion from paradise, and his expulsion was a consequence of his sin. As Adam was a representative of the entire race of man, all are involved in the sin, the expulsion, the death. And this is the sum of Paul's meaning; the phliosophy

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe
With loss of Eden, till one greater man
Restore us, and regain the blissful seat."

But one point in "3" appears to need notice. The phrase "born again" was used in the tract in deference to the common translation. "Begotten again," would be true to the original and remove the difficulty of Phialelethes.

J. T. C.

A BASELESS INFERENCE.

Bishop Clark, of the Methodist Church, on page 184 of his "*Man All Immortal,*" has the following paragraph:—

"Upon the Mount of Transfiguration Moses and Elias, though the one had been dead fifteen hundred years, and the other had been translated over a thousand years before, not only appeared in the form of living men, though with bodies glorious—emblematic of the glorious resurrection state—but they also conversed, thus demonstrating that they were not only alive but conscious. And if Moses has a conscious existence in the intermediate state, why may not all others?"

Thus reasons our distinguished advocate of inherent immortality in his efforts to sustain the proposition "that the intermediate state of the dead is a state of conscious existence." But argues he wisely? Finds his doctrine of life in death any support in the sublime scenes of the Transfiguration? Consider:

1. The proposition cited from the Bishop relates professedly to "the *dead.*" What is meant by this? Consciousness is here plainly predicated of "the dead," but what is intended by the affirmation? That the *body* is "conscious"? Certainly not, though every one admits that the body, in "the intermediate state," is "dead." What then can it mean? The answer is obvious: the purpose of the statement is to assert that man's spiritual nature—his "soul"—is "conscious." But are departed souls "the dead"? They cannot be if they are immortal; and since Bishop Clark contends that they *are* immortal, his theory of intermediate consciousness should find expression in a different formula. So long as men of his school maintain that the thinking and knowing powers of man triumph over the stroke of physical dissolution, they have no right whatever to speak of a conscious intermediate state as pertaining to "the dead." We who are on the unpopular side of this question are agreed that what there is of humanity from the close of the present life till the resurrection is properly and Scripturally called "the dead"; but with this belief of ours is the conviction that "the dead know not any thing." This conviction has the merit of being able to express itself in Bible words, and these in turn have the merit of being not self-contradictory. The notion of being dead, is quite in harmony with that of being without knowledge or consciousness, but it in no way comports with the idea of being in a state where wisdom is possessed in a degree immeasurably superior to the highest intellectual attainments of human beings during their sojourn here "in the land of the living." Besides all this, that which is dead may have a resurrection, and accordingly the Bible declares that "the dead shall be raised," but that which popular theology is pleased—as in the work of Bishop Clark—to call "the dead" and to say is "conscious," it never speaks of as the subject of the resurrection. Remember, ye Doctors of Divinity, that an ancient but Divine maxim reads thus: "How forcible are right words." Tell us not, therefore, that "the dead" are in "a state of consciousness," for you really believe nothing of the kind; but tell us rather that man's soul, in "the intermediate state," is "conscious" *because* inherently immortal and, consequently, incapable of death. You will thus talk coherently, and there will only remain for you the delicate little task of citing us to just one inspired utterance, if you can find it, authorizing the stupendous assertion that the soul of man is immortal! Men who love to give us "demonstrations" of their theories should not turn a deaf ear to this demand.

2. But let us come back to the transfiguration, or, rather, to what Bishop Clark has to say of it. Does not his paragraph contain an utterly baseless inference? an inference for which his own reasoning affords no ground whatever? Two eminent personages are mentioned. One of them is "Elias"—the prophet Elijah of the Old Testament. He, like good Enoch at a much earlier period, was translated, and doubtless for the same reason that Enoch was—"that he should *not see death.*" "Elias," then, not dying, never entered what is called "the *intermediate* state." He lived right on, and *his* presence at the Transfiguration must, therefore, be held as no proof that "all others"—to whom the honors of translation are denied—are *in death* both "alive" and "conscious." It was mistakenly said of our dying Redeemer, "This man calleth for Elias"; it may be truthfully said of the immortal-soul dogma that it often "calleth for Elias" to give countenance to its unscriptural pretensions. "Whether Elias will come to save" it we need not wait to "see"; that he did not give it a lawful weapon by appearing "in glory" on the mount is very certain, though many blinded visions fail to see the fact.

But the Bishop also mentions Moses. *He* was at the Transfiguration; "and what will you do with *his* case?" asks the immortal-soul believer with triumph. Do with it? Why, just what the author of "*Man All Immortal*" has done in the paragraph before us. The Bishop admits that Moses appeared in the form of a living man. If so, he did *not* appear in the form of a disembodied human ghost, be that form (?) what it may! Now we do not think there was any make-believe in the matter. If Moses had no ghostly appearance at the Transfiguration, we regard it as certain that he was not a ghost. The supposition that he was there "disembodied" seems forbidden by the plain tenor of the account as given to us by the Evangelists. Our Lord was there *bodily.* So was "Elias." So was Peter. So was James. So was John. Now if the sixth individual was there *without* a body, the narrative should give us some hint of the wonderful phenomenon. But it gives us none. And what is more, Bishop Clark, singularly regardless of logical coherence, distinctly admits that Moses, equally with Elijah, had a body! But who does not see that his argument crumbles to pieces under the weight of this concession? Let Bishop Clark tell us how the *body* of Moses got there, and we shall not be long in telling him how Moses got there! The miracle of a resurrection is essential to *his* explanation of the matter; but it so happens that that hypothesis is all that is needed by those who assert that dead people are not alive. And it also happens that our resurrection theory is free from the incongruities belong to that held by the Bishop's school. *We* read in the sacred record that *Moses died*, and that God buried *him*, and we believe it. The Bishop *reads* the same thing, but *believes* that the "*clay tenement*" of Israel's great leader *died*, and was buried, while the real Moses, being deathless and having "shuffled off" his "mortal coil," went to the spirit land. (The offence at Meribah, though it kept him from entering the earthly Canaan, was no hindrance to his ascending immediately to heaven!) So at the Transfiguration. *We* hold that, as there was but one Moses, who both died and was buried, the Moses on the mount could have been none other than he, and that his prior resurrection was, therefore, a necessity. Thus, and thus only, can the *bodily* presence which Bishop Clark concedes be accounted for, but this view of the transaction leaves the notion of disembodied consciousness seeking for proof which it must find, if it finds it at all, without any "help" from Moses. His "bodily presence" on the Mount is as much at war with it as is the record he has left us of the fact that "the Lord God formed MAN of the dust of the ground." If Bishops and other religious teachers desire to enforce by example the doctrine that the intermediate state is one of life and consciousness, let them give us Bible instances that have no "bodies glorious" in them. Nothing that is "emblematic" of the "resurrection state" will answer the purpose, but as the scenes "upon the Mount" are admitted, even in the case of Moses, to be emblematic in that direction, the required example must be looked for elsewhere. He who finds it will take high rank in the list of discoverers.

R. W.

TRADITION AND CHRONOLOGY.

[Continued from last week.]

II. "Having said thus much, we proceed to our next enquiry; namely, Whether there be any evidence to show that the numbers of any of the versions have been corrupted?

'Our preceding investigations have already pointed out the Hebrew as the text which has in all probability been altered; and the latter part of the first, and the beginning of the second, century of the Christian era, as the time when this was done.

We know that this opinion involves a serious charge against those who were then intrusted with this copy the sacred oracles. We are also aware that an allegation of this kind ought not to be made hastily, or on slight grounds. And we are sure that, except on strong and indisputable evidence, it will not be regarded as proved against a people supposed to regard the Scriptures generally, and the writings of Moses in particular, with universal and unbounded reverence. It has consequently been taken for granted, that the Jews could have had no motive for vitiating their sacred books; and that even if they had, their high principles, would have kept them above the influence of the temptation. It is our duty to cast light upon this subject.

It is necessarary here to premise, that the time pointed out as the probable period of this alteration was one of the most intense excitement to the Jewish people, and of peril to their cause. The descendants of Israel had previously endured disasters and defeat; they had seen their glorious temple and monarchy destroyed, and had languished in captivity and exile. Yet, amid all this desolation and distress, they possessed a substantial foundation for hope in the promises of Jehovah: they fled to this refuge, and exercised a strong faith in their holy religion; trusting to the hope of Israel, and believing in the promise of redemption to the seed of Abraham.

But now the case was altered. The promised Messiah had appeared, and had been rejected and crucified. During the first century after his resurrection, the progress of the gospel was most triumphant; many of the Jews, and multitudes of the Gentiles, in every part of the Roman empire, had embraced the cross, and acknowledged Jesus as their Saviour. The unbelieving Jews saw, in the progress and establishment of Christianity, the the destruction of their proudest hopes. Jerusalem was again ruined: and no Jeremiah appeared commissioned by God to predict the period of their humiliation: they had ceased to be the peculiar people of the Lord; and their cause was thrown into other hands.

Conscious of the impotence of rage, they were compelled to meet Christian teachers in the field of controvery; and here they were signally foiled. The common ground of appeal was necessarily the Old Testament Scriptures. What course then remained to those Jews who still persisted in their unbelief? Only one was open to them. The Hebrew at this time was a learned language, few of the Jews being critically acquainted with it; the Scriptures in this tongue "were almost entirely neglectey;" the generality of the Jewish people and the Christians having their knowledge

of the Scriptures confined to the Septuagint version. From this our Lord and his apostles uniformly quoted; from this source the first Christian writers drew their proof that Jesus was the Messiah, and that the Christian religion was indeed the new covenant which God had promised to make with all people. In these circumstances, then, it is evident, that the Jewish elders had a powerful motive to alledge that the Greek version did not accurately set forth the sense of the original Scriptures, and as the Hebrew copies were almost entirely in their own hands, to make such alterations in them as should sustain the allegation.

No one who will review the whole of the circumstances can doubt the existance of a strong temptation to this line of conduct: let us see whether there be sufficient proof that it was adopted. The crime, if perpetrated at all, must have been done in secret; and considering the circumstances of the time, and the character and position of the parties implicated, it must be no easy task to supply, after the lapse of so many centuries, the required proof. And yet we think, even under all these disadvantages, that we can adduce particulars which will establish our position.

First. We have at least presumptive evidence in the simple and acknowledged facts of the case. The Hebrew and Septuagint must originally have agreed; they now differ, and have differed since the second century. Whence could this variation arise? Certainly not from the alteration of the Septuagint; for it was in extensive circulation: Jews and Christians alike held it in their hands. No conspiracy of a sect, therefore, could, if the attempt had been made, have done more than introduce a mass of various readings; it could not have effected a general alteration of particular passages, or vitiation of dates. With the Hebrew the case was the reverse. The copies of this version were generally in the hands of priests and elders, who were united together by strong sympathy, and who, hating Christianity, felt every disposition to join their efforts in order to cast discredit upon it. The motive and the power lay entirely in the way of corrupting the Hebrew text.

Secondly. But it may be said, "If this had been done, there were some Christian teachers who possessd learning and zeal to have detected the imposture." Yes; and they have done so. We might quote many eminent christian writers that lived near the age of the Apostles who clearly asserted the fact, that this alteration of the Scriptures was effected by the Jews, and for this purpose. We select a few:—

Justin Martyr was a native of Palestine, and suffered martyrdom at Rome A. D, 165. He entered largely into the controversy between the Jews and the Christians, and distinctly asserts that the former had actually erased several whole passages from the Scriptures. Remarking on this, Mr. Whitaker observes: "This charge of Justin, against the Jews stood unshaken in its authority. It rests firmly on its own *substratum* of evidence. He has asserted it, who from his eldership had the power of knowing it. He has asserted it whose judgment cannot be deceived in such a substantial fact, and whose veracity is beyond all exception."—*Whitaker's Origin of Arianism, p.* 311.

Irenæus was a native of Asia Minor, enjoyed the friendship of Polycarp, and flourished in the second century. He assures us that the Jews were so enraged, that, "if they had known the Christians would have arisen and brought such testimonies from the Scriptures against them they would have made no scruple to have burnt their own Scriptures."—*Doct. H. Owen; inquiry, p.* 12.

Tertullian, gives the same evidence.

Origen, who flourished in the beginning of this century, and who was one of the most talented of the Christian fathers, unites with the preceding witnesses, and virtually alledges that the Jews had corrupted the Hebrew Scriptures. (See *Owen's inquiry, pp.* 15–33.

Eusebius, also, who compiled his Ecclesiastical History in the fourth century, refers with approbation to the words of Justin already quoted; saying that he records certain prophetic declarations, in his discussion with Typhon showing that the Jews had expunged them from the Scriptures."—*Eusebius' Ecclesiastical History, b. iv. ch* 18.

The charge which we have endeavored to substantiate is therefore not new;—it is not now for the first time preferred, eighteen centuries after the alledged event. It was made at the time, was publicly pressed by the most learned of the Christian fathers, and was believed even by Jerome, who manifested great partiality for the Jewish people. We only add, that the conduct of the Jewish rulers gives great countenance to the fact of their guilt; for although their predecessors had publicly approved the Septuagint, they not only condemned it, but promoted three successive translations of the Old Testament into Greek by Aquila, Theodotia, and Symmachus, for the purpose of throwing discredit upon the translation of the LXX., and supplying a version in accordance with their own views.

[To be continued.]

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* Harriet Terpening, Virginia Reynolds, Geo. Flint, Mrs Sarah Smith.

TWO DOLLARS EACH *from* Geo Adams Jr, A C Needham, James H Wiggins.

VARIOUS SUMS.—Edward Powell (donation), $2; Jas Simpson, 50 cts; "A friend in Scotland," £1 sterling; John McClean, $3 00; O O Rogers 25 cts; C. C. C., $1 50; Peter Hadden, $1 24.

For Western Mission.

Leonard C. Thorne.............. $15 00

The Herald of Life.

NEW YORK, AUGUST 9, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Our Annual Meeting.

The annual meeting of the "LIFE AND ADVENT UNION" will be held in Rice's Hall, Springfield, Mass., August 25, 1865, at 2 P. M. We trust that all who can, will come and show by their presence their interest in the cause of truth. Never was there a greater need for honest, earnest, persevering effort than at the present moment. The Gospel of our Lord Jesus Christ is now, as it ever has been, the great panacea for earthly ills, the great antidote to the poison of Satanic error, the great key to the purposes of God, the great expositor of man's destiny, the great light that pierces the darkness of the valley of the shadow of death and enables us to see our path to a future and eternal life. Can we be too earnest in carrying these glad tidings to our fellow-men? Can we be too anxious that the thousands of our fellow Christians who are led astray by the serpent lie should learn "a more excellent way"? Can we be too uncompromising in our active opposition to that last trick of the devil, which falsely names itself Spiritualism? Let our answer be emphatic. Let all who can, come to our annual meeting, prepared to show their estimation of their responsibility by united action for the systematic spread of the truth.

We have a suggestion to make to those who will not find it practicable to attend the meeting. Let all such who feel disposed write their sentiments, at length or in brief, as the case may be, and send their communications to be read before the meeting. Direct to Joseph T. Curry, Box 393, Springfield, Mass. There is no reason that we should not have a gathering in spirit of every friend of the Life theme. Let us have a load of letters.

And now we commend this and all other schemes for the spread of the Gospel to the prayers of the saints every where. "The fervent prayer of a righteous man availeth much."

JOSEPH T. CURRY.
Sec'y L. & A. Union.

August 2d, 1865.

The Western Mission.

The time for which Br. CAMPBELL went West to labor has fully expired, yet he is still in the work there. Shall this Mission be sustained and continued? We are satisfied it should be, and hope all the friends will be of the same mind. In order for it to be continued, we need more funds. The least we can do is to support Br. Campbell's family, if he is is to remain absent from them. But besides this, he must have papers and tracts to distribute, and he will have other unavoidable expenses in getting over the country. We earnestly appeal, therefore, to all the lovers of the life theme to come forward with their free-will offerings for this special object. We are quite sure the appeal will not be in vain. Let us hear from the willing hearted at once; as it is important to know soon what we can do further for this mission.

RESPONSE TO THE FOREGOING.

GRANVILLE, N. Y., Aug. 4, 1865.

BR. STORRS:—Paper No. 41 came to hand last evening, and your remarks with reference to the "Western Mission" read with much interest. I heartily agree with you that it should be "sustained and continued." All accounts that I have read of Br. Campbell's labors in the West seem to contain the gratifying assurance that MANY—who otherwise would not—are having an opportunity to hear and we may have faith to believe that, through the grace of our Lord Jesus Christ, *some* will come to a knowledge of the truth. There can, therefore, be little doubt that our duty in the matter is to sustain our fellow-laborer there, and his family at home, just so long as he feels able and willing to remain, and they to bear the cross of his continued absence.

"But," you say, "besides this he must have papers and tracts to distribute." Well, send them along, Brother, and let us pray and trust the good Lord to put it into the hearts of whomsoever he will to send the necessary pecuniary aid. He will do it, for truth is his and he will cause it to prosper. He will remember richly and graciously the prayers of those of his servants who love the truth fervently and desire its promotion because it is truth, and not simply because it corresponds with their own views. In the meantime, it is perhaps needless to recommend implicit obedience on the part of all who may feel, even the slightest impressions of duty in the direction of lending their assistance in furthering this excellent work. Enclosed I send $15 for the mission, and trust your appeal will be liberally responded to. Yours in faith,

LEONARD C. THORNE.

Our Mind Expressed by Another.

"We believe in Jesus the Nazarene, crucified dead, buried, rising, ascending, interceding, coming to reign, coming in the clouds of heaven, in the chariots of salvation with the thousands and ten times ten thousand at his feet. We believe in Him, and though unbelief grows bolder and more bold, and pride rears itself more loftily, and unregenerate man strains for Divine power and honors, still do we believe in Christ and in him alone. We will wait with him and for him; and when he comes we will give him a welcome such as earth never has heard. The song of the morning stars shall be forgotten as the song of the redeemed breaks forth with all its accumulating harmonies and 'pure concert.' Yea, angels shall stop to listen, and look down to see the ransomed hosts as they wind up the everlasting hills, and roll forth from vanguard to rear-ward the mighty chorus, 'Glory to the King of kings.' And from eye to eye, and heart, to heart, in all that angelic throng the inspiration shall flash; and they shall catch the strain, and strike all their golden wires, and send back from heaven to earth the thunder peal of praise, 'Glory to the King of kings!' And CHRIST,....the King; Oh, how he will rejoice, for himself and for us! With all the glory on his brow will he look down upon the advancing multitudes, and say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' And when we hear him, again will we cry out and shout, and all heaven shall swell the chorus—Glory to the King of kings!"—*Rev. John King Lord, Congregationalist.*

Small Business.

FROM LAFAYETTE NORRIS.

CAMPTON, IOWA, July 23, 1865.

BR. STORRS:—The opposition to the truth has culminated in this place to day, by the defamation of your character. You remember I told you in my last, that a neighbor was borrowing books of me, to lend to a preacher, in order to fight the truth. Well, to day the preacher came, a MR. SMITH,—a noted preacher of the Wesleyan Methodist Church. He commenced by giving a short history of *you.* He said that after your antislavery lectures you turned *spiritualist.* I told the people of his church, and the opposition generally, that it was false, and that they might as well begin to hunt up their evidence, for I should prove it false and make the matter as public as possible. This Mr. Smith is quite positive, and says he knows your history well. He is an old man.

In talking with DR. LOUDEN, I learned the particulars of the defamation; it is, that you have written Lectures on spiritualism, which have been published by Andrew Jackson Davis. Dr. Louden says, he has seen six lectures written by George Storrs on spiritualism, and for sale by Davis; but he never knew until now that you were the person who wrote them. He says he is going to write to you about the matter, and also send to Davis for the six lectures. Please make some remarks on this subject for the cause of truth in this vicinity, if nothing else.

I preached in Forestville last Saturday, and left another appointment in four weeks. I had a fair sized congregation, and they were attentive hearers. I hope all the brethren and sisters will pray for me; for it is really trying to be singled out and slighted as I am. If Br. Edson Smith will come this way this Fall, I will see that he is helped on his way, and also go to Manchester for him. Manchester is on the Dubuque and Sioux City R. R. If Br. Smith comes he can write me when he will be there.

REMARKS BY THE EDITOR.—Do not be alarm ed, Br. Norris; little minds descend to little things. It is not the first time that men, without arguments to oppose the truth, have cried out, "He hath a devil and is mad: why hear ye him?" If the Wesleyan Minister you speak of had argument he would not need to invent or retail slander. We have never been called a "Spiritualist" before, though we have been often denominated a "Materialist." But it is a matter of perfect indifference to us, personally, what men call us, if it is not worse than "Beelzebub"; and our Master has bid us "rejoice and be exceeding glad, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, for so persecuted they the prophets which were before you."

Really, it is some comfort to be reviled and spoken evil of; and if we only were concerned, it would pass us like the idle wind; but as Br. Norris wishes us to "make some remarks on this subject for the cause of truth in" his "vicinity," we will simply say—We never had even a *leaning* towards "Spiritualism," and never wrote a line or preached a word on that subject, except to condemn it; and we hope Dr. Louden will help the Wesleyan Methodist Preacher hunt up the "six lectures, by Geo. Storrs, for sale by Andrew Jackson Davis." When that is done, if it proves to be *this* Geo. Storrs, then we may have to own we have been asleep all our life, and that there is no such thing as *matter* in the unverse.

We confess we did not think there was ingenuity enough in all our enemies put together, including the chief Devil, to have invented the monstrous lie that Geo. Storrs was ever a "Spiritualist." But marvelous things come to pass in these last days, and things which we thought not of; yet after all, perhaps we ought not to wonder, for "Satan has come down in great wrath knowing that his time is short." His children, therefore, must be expected to be very inventive, and lies must rule the hour, with them; and an apostle has said, "Because they believed not the truth, but had pleasure in unrighteousness, for this cause, God shall send them strong delusion, that they should believe a lie." Lying is the great work of the last-day opposers of the truth.

This Wesleyan Minister says, he "knows" our "history." If that is true, so much the greater sinner is he; for his statement is false, and without a shadow of foundation in truth; and if he does know our history, he knows what he has said of our spiritualism is a bare-faced falsehood. But we hope he will be led to see his error and do works meet for repentance; if he does not, he may as well make himself familiar with Rev. xxi. 8.

As to our friend Dr. Louden, we presume his mistake about the "six lectures" arose from sheer carelessness, when he supposed he saw such "lectures by Geo. Storrs." He doubtless saw our "SIX SERMONS" on the inquiry about immortality, but did not take pains to read them; for if he had he could never have identified them with "Spiritualism" or A. J. Davis. Those Sermons cut up, root and branch, that abominable manifestation, and prove that it is merely the work of the flesh and the devil. If Dr. Louden had read our Six Sermons and subsequent works on man's nature and destiny, he would hardly have written such communications as he is now furnishing for the Herald of Life, presenting arguments which are the very foundation of "Spiritualism," and which have been often answered. Still, in meekness, we wish to instruct those who oppose themselves, even though we must give line upon line in argument.

The Intermediate State.

"We obtain light upon the intermediate state by what is said to Abraham, (Gen. xxv. 8,) 'Then Abraham gave up the ghost, and was gathered to his people.' This, by a superficial reader of the Bible, might be supposed to mean that Abraham's body was buried with his people. But it is not, for his fathers were buried hundreds of miles from him; some in Chaldea; and Terah in Haran, in Mesopotamia, while Abraham was buried in the cave of Machpelah, in Canaan. The sense of the passage is this, that he was gathered to the assembly of the blest, that he went to those good men among his ancestors, who were united to that assembly." G.

It is an easy matter to assume a point; so G. assumes that Abraham had a *ghost*—a soul, that he gave up to go to his "good fathers." The fact is, so far as Scripture gives us an account of his "fathers," they were all idolaters; and hence he was called to go out from his kindred and his father's house to another land; but it seems G. places him back among them when dead: perhaps they had passed a purgatory and become "good men." Abraham was gathered unto his fathers, without distinction of moral character; and hence he must be in a state involving a common gathering: they were all in heaven or all in hell, if G.'s theory is true; but if all were silent in death, then he could be gathered into the same state.

Let us look at this text and subject a little further. It was Abraham that gave up the ghost. Now if he gave up the ghost then, he —Abraham—had no ghost left. Abraham lost the possession of that which he gave up; so that, if the ghost was his soul, he lost his soul and was without one. The text saith nothing of Abraham's ghost or soul being gathered to his fathers: it was *Abraham* who was gathered: the same person who gave up the ghost, and not the ghost he gave up. Was the body, Abraham? According to G.'s theory it was the body that gave up the soul; and yet, strange to tell, it was the thing given up, and not he who gave it up, that was gathered to his fathers!

But G. has mangled the text, and put his words in the place of God's words. The text saith—"Abraham gave up the ghost, and died." Abraham was dead; not alive as G. assumes. Besides, the term "*gova*"—translated ghost—Prof. Pick, in his Bible Student's Concordance, says, is, literally, "wasted away." Abraham was "in a good old age," saith the text, and he "wasted away, and died." How very plain and simple is truth. The term *osaph*—translated gathered—Prof. Pick gives the literal sense, "to be brought in." Abraham died, and was brought into the state of his people, which was the state of death, where "there is no knowledge."

The same thing is said of Ishmael, verse 17 of the same chapter, as is said of Abraham, viz.: that "he gave up the ghost and died, and was gathered to his people." As nothing very good is recorded of Ishmael, and he did "mock" the child of promise, it is for G. to show that he was a "good man." But whatever his character, he was gathered to the same "people" as Abraham, for all G. can prove to the contrary. Whatever the state of "the people" was, it was a state of death, not life."

Western Mission.—No. 10.

FROM W. S. CAMPBELL.

LEWISTOWN, ILLS., July 27, 1865.

I left Br. Lewis at Milton on the 26th and came, on horseback, to Otto for a supply of tracts and our package of extra papers, for the next meeting. We find it very important to have a supply. We get a better access to the people, by this means: it is a continuance of the preaching, at least, for several days. Those who become interested in the exposition they listen to in the meetings, are enabled to continue the inquiry. They get to talking these things over at home; and what is best of all, so many quotations from scripture are given that they commence to look them out, and thus begin the study of the Bible in earnest.

It is amusing to see the pertinacity with which the people adhere to the old fabulous notion of the natural immortality of the soul. It is also pleasing to behold the joy and happiness of some when they discover the true light upon this subject. One man, and he may represent many, who attended our last meeting came to inquire and learn the way more perfectly: he told me that he had never found any one sect with whom he could agree, from the positions taken in respect to man. He could now see the way out of the darkness which had surrounded him, and felt strong in some views of truth which he had himself been able to gather. A very sincere and correct man; he had been counted an infidel or skeptic by the sectarian leaders of this section; and yet different Churches desired him to connect himself with them that they might have the benefit of his influence. Universalism would not satisfy him. Campbellism failed to present the force of the gospel and its saving efficacy. He could handle the most adroit of the teachers who always show their object, as he thought, sooner or later, of building up themselves. "If," said he, "the man is pardoned before he is baptised, why should he be baptised as an act of reconcilliation?" "If he is not pardoned, before; how can an act, which he himself performs—an *act* of present duty, blot out his past transgressions?"

A very pertinent question too, by the way. How can an act of present obedience atone for what has been committed? Can it remove condemnation for what duties have been omitted? There must be pardon. The atonement of Christ's blood provides for it. No present compliance can remove that record or take away sin. No future conformity, if it were possible, could be taken as an offset to the former disobedience. The *idea* of substitution and an equivalent, is mischievous. It proceeds too far. Pardon requires faith. The gospel teaches it. Grace provides for it. It honors God. The merit on which forgivness rests is with God. It is divine. To do what is demanded now, will answer now, if it be done aright, in the proper spirit and purpose; but can never remove the claim of the past, nor preclude the demand of the future. No man has done more than his duty before God, at any time. No exemption from penalty can be claimed on the ground of doing what is now called for. Forgivness rests on grace. The duty of the sinner, done well, at any time does not justify him. This must be done by the application of infinite mercy, through the position and intercession of another. If men would but learn that God wishes in the first place to make them right, and righteous in Christ, then keep them right by their conformity through grace; being thus possessed of God's righteousness—the righteousness of faith—they could not, it seems to me, blunder as they do. It is not the ordinances that I object to; it is the employment of them in such manner and with such dependence on the performance as to make them stand, to all intents and purposes, as the carnal observances which are abrogated by the pure and simple law of justification taught in the New Testament.

I have been so fully impressed with the great obstruction to faith, in divine doctrine, since I commenced labor here, that I continually inquire into the reasons why there is so much blindness of mind? To believe aright, requires an examination of the evidence. To see, demands illumination. To feel the force of scriptural inculcation, involves an experience. I find nearly the same want of estimate of the spiritual power of truth, and absence of the conviction of necessary faith, wherever I go. Engagedness is often mistaken for faith and interest. It was confessed by a leading man, (or who would be) in a communion in which baptism, (as I conclude by all that I can find in their teachings) is preaching and conversation, the *sine qua non*, that if there were any such inward experience as some Christians profess, who believe in the cleansing of the blood of Christ and the influence of the Holy Spirit, he knew nothing of it. He also said, that there was no *Spirit*, other than that which the word contains. Quite natural this! The position taken by this class of persons is well adapted, or was a few years ago, to the starting of a new sect. How people could have been so much affected by these teachings is only explained by the general neglect of the Bible. I mused as I rode over the rich prairie lands yesterday, and finally through the heavy timbers of Spoon river bottom, on the productiveness of the county; its especial adaptation to particular growths; all things grow rank. A different product, of the same grasses, grains, timbers, &c., from what is seen in the East, even of the same species; and to my mind much of the moral and religious notions of the West are of the same character.

As in the East we are supplied by the immense productiveness of the far West, so it would seem that some very innocent and unsuspecting people, who have long been taught better, have come to receive the dogmas of the West, that they may be supplied with what they lack. Certain it is, that some who were once earnest advocates of the doctrine of justification by faith, now insist upon the virtue of specific acts of obedience.

In the West it is well understood, that most men do only that which is necessary; and generally, for the time being; particularly among the farmers. Hence, they must do a great many things over, very often. Houses, old or cheap, and sometimes very small, and scarcely furnished, will answer for the present (and they may do forever on the same principle) with large farmers and rich men. How the women can live contenedly, I cannot divine, only that some are discouraged, and others have always been used to it.

So with respect to barns. Every thing except in a few instances, is "stacked." The *time* required to do this, in a year or two, would build barnes and barracks for the crops of wheat and hay, and be a great saving of fodder, to say nothing of the comfort of it, with advantage to stock. But it would be another style of the operation, and to have it done, for good. But can you convince an Illinois farmer that he does not do things in the best way? Not till you convince him that his land is not the best, for that is the great constituent.

I have concluded that they are, theologically, very much so. The work to be done now, it is thought, will do for this time; and no matter for the lesson that is to be learned from the past, or the instructions which admonish of the future. If I see a rich farmer with all the great peculiarities of living, and carrying on his business, which prevail, I do not complain; it is not my matter; but I begin to inquire, what is the prospect of his receiving my ideas. And this is only a thought. There may be ideas which the peculiar characteristics of a community lead them to embrace.

I will say here, that the friends treat me well. They always accommodate the best they can, and I adapt myself to their customs as fully as possible. What else can I do? They are friendly, hospitable, and I hope many of them will receive our views.

By the way, this is the "stacking time;" and for about two weeks, every day but one, it has rained; thus preventing the process, and damaging wheat, (which is growing in the shock) very much indeed.

I am nearly done for this time. I will reserve the remarks upon the importance of tracts and papers to circulate, till the next number, together with a few thoughts upon the necessity of continuing to help in the labor of this great field. If some of the brethren, who wish to improve their gift and preach the gospel of life in Christ only; and who do not know where to "exercise the gift that is in them," were to come this way, they would find plenty of work.

I will just suggest that we might, with a little concert, and with suitable, timely preparation, secure a permanent plan of labor, in the West. Nothing, I think, but the want of means with which to proceed will deter me from the attempt for the future, which I deem essential to the advancement of the cause.

The Lake of Fire.

BY ELD. F. H. BURBANK.

"And death and hell were cast into the lake of fire. This is the second death."—Rev. xx. 14.

It has been a belief generally among our people, that "the lake of fire" will be the present earth in a molten state in the day of our Lord. Gehenna has frequently been referred to as a type of that "lake of fire." My object in writing this article is to show that "the earth in its molten state" is not "the lake of fire" of Revelation.

The nineteenth and twentieth chapters of Revelation embrace a series of events commencing with the judgment of "the great whore," and ending with the casting of death and hell into "the lake of fire." After the fall of Babylon, "the marriage supper of the Lamb" takes place. Next, a terrible battle is fought between "the beast, and the kings of the earth, and their armies," and "him that sat on the horse,....and his army," even the KING OF KINGS with his army "clothed in fine linen, white and clean." Victory turns on the side of the KING OF KINGS. Those who followed the beast were slain with the sword that proceeded out of the mouth of the King of kings. Then the supper of "the great God" took place, for "all the fowls were filled with their flesh," that is, the flesh of the carcasses of the armies of the beast.

The "Beast" and the "false prophet" were not slain, but "both were cast ALIVE into a lake of fire burning with brimstone."

Here we find the first intimation in the Scriptures of "the lake of fire." It is *utterly impossible* to prove that it is "the earth in its molten state," for whilst the fowls of the air are devouring the flesh of the followers of the beast, the beast and the false prophet are in "the lake of fire" alive. Every one can see that fowls could not eat in a world that was on fire. The supper of the fowls, and the existence of the false prophet in the "lake of fire," are at the same period of time.

All the events we have named occur *before* the "thousand years" commence. At the commencement of those years, Satan is cast into "the bottomless pit," and kept there a thousand years. During that thousand years, those who had been "beheaded for the witness Christ" reign with him (Christ).

After the thousand years are completed, Satan is loosed from "the bottomless pit," and goes "out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Here is an additional argument against the melted earth as "the lake of fire." The conflict between "the beast" and the "Lord of Hosts" occurred before "the thousand years" commenced. The lake of fire *existed there* and *then.* A "thousand years" roll round, and another great battle against the" hosts of the Lord" occurs. The nations that are in the earth furnish the armies, who under the leadership of Satan, compass "the camp of the saints about, and the beloved city." If the earth melted is "the lake of fire," no nations could have power to get together on such a fireball for battle.

As in the war with the beast and his armies, the Lord overthorws in this second great battle, Satan and his armies. The armies of the Devil were *devoured* by fire, which "came down from God out of heaven.

They were not cast into the lake of fire, but their leader Satan was: for we read, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet (are) and shall be tormented day and night forever." Here we have found the lake of fire in existence throughout a period of over one thousand years. There is a period of time, called "a little season," but long enough to deceive all the nations in the four quarters of the earth, and to make up armies, and gather them together around the camp of the saints, the same saints who had not worshipped the beast and his image over a thousand years previously. Satan does that work, and is overcome, and then cast into the lake of fire and brimstone.

Next in order, "the sea gives up the dead which are in it, and death and hell deliver up the dead which are in them, and they were judged every man according to their works." This judgment takes place after the devil has been cast into the lake of fire." Here another difficulty occurs. If the melted earth is "the lake of fire," where can the ungodly stand, or where can any one else stand to be judged? for it has been asserted that they will stand on the earth, and "call upon rocks and mountains to fall upon them." If "the lake of fire" is really the melted earth, the ungodly would be in "the lake of fire" before they were sent there, which is as directly contrary to the teachings of God's word, as saints going to heaven at death, and being judged afterwards, to see if they were worthy of heaven.

After death and hell have been cast into the lake of fire, all whose names were not found written in the book of life were cast into the lkae of fire. "And death and hell were cast out into the lake of fire: this is the second death."

RECAPITULATION

1. The judgment of Babylon.
2. The marriage supper of the Lamb.
3. The war between "the beast" and the Lord, in which the beast and the false prophet are cast into "the lake of fire," and their armies slain with the sword that proceeded out of the mouth of him that sat on the white horse.
4. The supper of the great God, when the "fowls that fly in the midst of heaven...... eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses," etc.
5. An interval of a thousand years, when the saints have peace, and those who had been beheaded lived and reigned with Christ. During this period, Satan is bound in "the bottomless pit."
6. The "little season" next has its fulfilment. In that little season Satan is loosed, and the second war with the saints occurs, resulting in the burning up of the armies of the Devil, and the casting of the Devil into "the lake of fire" to be *tormented* day and night forever and ever.
7. The sea, death, and hell deliver the dead which were in them.
8. Death and hell cast into "the lake of fire."
9. All not written in the book of life were cast into the lake of fire.
10. New Heaven and new Earth.

My impression, with these facts before me, is, that it is easier to prove the eternal torment of the wicked from these two chapters, than to prove the resurrection and second dying of the ungodly. If "the lake of fire" is not a symbol, eternal torment is true. If it is a symbol, together with "the beast," "false prophet," and "the bottomless pit," then "the second death" is also symbolical language. My conviction is, all are symbols; for the reasons I have given this article for perusal. Yours in Christ.

Philadelphia, August. 4, 1865.

A Sin to Read the Herald of Life.

BR. STORRS:—Where are we living? In what age are we called upon the stage? What country gave us birth, and claims our citizenship? Is this the evening of the nineteenth century? And are we really living under the influence of Bibles and Christianity? Has inspiration from the realms of the infinite been borne on angel wings to our sincursed earth, and through the lips of God's ministers taught our Anglo-Saxon race to believe that it is a crime to investigate the great truths of the Bible? Has the mighty engine set in motion by the breath of the eternal God, had her wheels cloged by the gospel-peddlers of eighteen hundred and sixty five, so that it is a sin to "prove all things and hold fast that which is good?" Are the great fundamental truths of christianity built upon the sand, so that a few copies of the Herald of Life would undermine its foundation?

I am sorry that those who profess to be disciples of him whose mission it was to liberate the oppressed, have not the moral courage to rise from the loathsome pit of slavery, and walk forth in the sunlight of God's truth. "It is dangerous to introduce the Herald into our family." God pity your ignorance. Do you expect to rear a family under the aggressive light of gospel truth, and keep it ignorant of the great themes of discussion? As well might you attempt to set your foot upon the rising sun, and veil the horizon in one eternal night. When God put the organic elements of our nature in operation, he set a thousand delightful themes before our eyes which he designed that we would pursue, and any attempt to suppress the intellect and growing desire for more knowledge, is an attempt to thwart God's plans, and will prove as fruitless as your effort to nurse into life the twin brothers slavery and superstition. What God has said, hell and devils may oppose with all the backed energies of sectarianism, and he will prevail.

You may crush the light from your son today, and to-morrow he will brake the fetters and join the ranks of infidelity. He knows that God has placed him in a world where all is beauty and grandeur, and where the sublimest truths are written by the finger of the infinite on every rock, and tree, and bud, and petal, and where the Divine signet is placed upon every human character. Words more forcible than human lips can utter tells him that he is the image of his Creator, and if you wish this divine image to remain, feed the intellect. You can nourish the young plant and protect it from the wicked influences of false doctrines and false theories only by making it acquainted with itself, its surroundings, and the Holy Bible. When you teach the child one doctrine respecting the Bible, and then warn it against investigation, you might as well teach the child that you have but little faith in what you have taught it.

I believe, Br. Storrs, that your theory is not a correct one, but how shall I ever know that fact until I have investigated? Ah! never while God leaves my faculties in possession of reason, will I be heard to warn my brethren against free investigation, and if the introduction of the Herald, or any other paper, will offend the body of which I am a member, then I say amputate as soon as possible. "Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth" ere I forsake the truth, and bow at a tyrants command Truly Yours.

E. B. LOUDEN, M. D.

Ward's Corner, Iowa.

Western Mission—No. 11.

BY W. S. CAMPBELL.

Extract from my Journal, July 29.—I obtained, of a brother at Orro, the same high, hard horse, and borrowing friend Smith's dragoon's saddle and trappings, commenced my journey to the Tent Meeting at Totten Prairie. Smith might have found the saddle very pleasant, (Uncle Sam's latest pattern) but for a Yankee Preacher it was any thing but agreeable. After a seven hours ride, including a halt at Lewistown, to attend to our mail, and another at Br. Loveland's, to bait, I reached the ground: seemingly so remote that we could not expect people to find it; but the congregation was very good.

After preaching to them, in the evening, (I found Brother Lewis going through with a fine view of the sleep of the dead, when I arrived) I returned to Mr. Charles Crandal's, three miles, to lodge. Here, I was well entertained, and most happy to find myself with those who have some ideas corresponding with Eastern people. I have, indeed, found this before; but from my peculiar fatigue, I might have enjoyed it more fully. With Br. Crandal it is not all the world to have land, but a quiet, intelligent, and interesting home is a great aim.

July 30.—I rode to the ground in the morning. Found the people gathering, and found myself very much stirred in my spirit to speak to them the words of life eternal. We had a large audience; good attention and deep interest. Many found the foundation of natural immortality shaking beneath their feet. To some, the doctrines we held forth were entirely new. Several ministers were present. One Methodist, one United Brethren, and two Campbellites. We formed an acquaintance with Mr. Wafdel, a Methodist minister, who listened with the greatest interest, and appeared very well satisfied with our positions. Some found fault; but, generally, the people were awakened to the truth, and will search the word to find whether these things are so

Our preaching was on the plan of God. Of course, we spake a long time in each sermon, and without notes; (as ever, out here) but none were fatigued, only the speaker who was well overcome with the heat. They called for more of the same, and reminded me of those brethren mentioned in the Acts of the Apostles, who wished for another Sabbath's labor among them. It was a trial to leave them; but we found that to get ourselves, the Tent, and our effects to Lewistown in season to leave for the meeting in Macoupin Co. the first Sunday in August, we should be obliged to strike our tabernacle, and leave the place in the evening. The seed has been sown up there, on the Prairie; and we hope some fruit will follow.

July 31.—Last evening, in thirty minutes after service, our meeting house was in a big lumber wagon, and ourselves aboard, on the way to Father Crandal's. Here we found that truly Christian entertainment which is so gratifying and useful to a minister after labor. These friends are from the East, formerly. They are intelligent, engaged, earnest christians, with whom it is a comfort to meet and rejoice in hope. They seem to appreciate more fully those things which people value in the Eastern country. We hope to meet them again, if not in the present world, yet in the coming dispensation. They are Seventh-day Adventists. We have now reached Br. Webster's, at Milton, where we are, as we have often been before, most kindly and hospitably put up. They are engaged in the cause which we came here to advocate; though they are members of the Methodist Church. Sister Webster—an excellent singer, with ever a most exalting, animating song of praise, with the soul full of the spirit of it—seems to have a heaven around her. She is deeply interested in the work of the Lord, and wishes to labor more fully in the Master's vineyard.

Br. Loveland has done us great service in these last two meetings. He is a brother, beloved, interested in the cause; and we feel under great obligation to him. May the Lord reward him. The weather came off clear, on Friday; hence, we have escaped any detention from the wet, and can be expeditious in getting down to Hornsby. We ship the Tent to-day; ourselves, on Wednesday. But as what we do, by the Divine blessing, will be done before this reaches your readers, it is of no consequence to report the record of intentions.

There is a *charm* about preaching to our brethren, and others, in the West.

Luther on Things to Come.

(From Muerer's "Life of Luther," pp. 572–574.)

Once as his little dog was begging before the table, some one proposed the question, whether there would also be irrational animals in yonder world as there are in this? "As suredly," said he, "for the new Heaven and earth will not be desolate and waste, but filled with beautiful creatures. The redeemed from among men will be adorned with true and perfect wisdom, righteousness, splendor and glory of the Lord Christ, which as yet no eye hath seen, nor ear heard, and no heart conceived."

In the year 1541, when, during a very beautiful spring, everything flourished and bloomed, Luther said to Justus Jonas, "If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful when the world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue forever."

The computation of those who confidently fixed the year and the day of the final judgment being once referred to, he said, "No, verily, the text is too plain in Matthew xxiv. Concerning the day and the hour knoweth no man, no, not the angels in heaven, but alone my Father; therefore neither I, nor any man, nor angel, can fix the day or the hour. I believe, nevertheless, that all the signs which are to precede the last day have already happened. The Gospel is preached throughout the world; the child of perdition is revealed, and destroyed in the hearts of many; the kingdom of Rome is declining to its fall; all the elements and creatures are in commotion, and declining; there is no longer any love or fidelity on earth, and Christ may come when he may, he will find but a small flock of believers; excess in eating and drinking, the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity, verily being as prevalent now as they were at the times of Noah; wherefore I conceive that the signs preceding the last day are fulfilled. Unless it should be that Gog and Magog, together with the Papacy, should yet be crushed and destroyed previously, in a temporal respect, too, and that particular and supernatural darkness should perhaps be witnessed in the sun and moon, as was the case at the death of Christ, and that the Gospel should, previously to the last day, be banished from all churches, schools, and pulpits, and be found only with pious heads of families, within their four walls, as it was at the times of Elijah, and as it verily almost seems it will be now. Otherwise, everything is fulfilled which is to precede the last day. Methinks Christ our Lord is already publishing His summons in heaven, and the angels are preparing for the journey, and because during these six hundred years all the great and marvellous events of which Elijah prophesied have occurred in the spring and about Easter, I trust Christ will also appear about Easter, and cause His voice and thunder to be heard in a morning tempest, and then with one stroke, confounding the heavens and the earth, in a moment of time transform the living, raise the dead, create a new heaven and earth, hold His judgment in the clouds, wholly fulfil the Scriptures, together with His last: *It is finished;* this we await."

The Spirit's Work.

I never saw or felt the importance of the Spirit's work on my heart as I have since I was led to see that there is no hope of being revived from the dead unless we are connected with the great LIFE-GIVER, who will give life to those that believe in him. The evidence to my mind is conclusive that the great principles laid down in the word of God entirely exclude those who have not the Spirit of Christ from a resurrection from the dead; therefore the words of eternal truth come home to my heart with a force that I never experienced before, and I rejoice very often in secret meditation, that my Father in heaven has led me into such glorious liberty as I have enjoyed since the light first broke into my mind. Praise the Lord, for his goodness endureth forever.

And now I want to speak of the work of the Spirit in developing christian character. In Rom. v. 3, and onward, we have this language, "And not only so, but we glory in tribulation also, knowing" there was something to be accomplished. What a singular expression. He gloried in tribulation. To understand this great work we will go back to the history of the Apostle when he started to go to Damascus on his persecuting voyage. Think you that he could then glory in tribulation as he states it in this verse? I think not; for if he could aid in the death of so good a man as St. Stephen, he had none of the Spirit of Christ. But after the light of heaven shone round about him, he saw his wretched condition, and cries out, What wilt thou have me to do? He receives his instructions from the Saviour's own lips; and after he recovered from the shock which he received from the light which appeared, and the Holy Spirit had purged out that spirit of malice, then he began to see the importance of the christian character which is developed in the scripture I have quoted; and he now glories in tribulation. It is evident that there is a working process by which patience is worked out, and it will take one's life time to work out all the Christian graces. I have often seen brethren and those whom we esteem as good, who would let angry passions rise. Hold, Br.! Tribulation will work out patience, and patience will lead to an unshaken reliance on eternal truth, and angry passions will cease. If patience maintains her noble position, there has been one great point gained in Christian character.

I will leave this point and come to the next. We have patience mastered. It commences working out experience, which is the ground work of hope; for we could not give a good reason for our hope without experience to back it up. To illustrate. I being a machinist, if I should go to seek employment, the very first question that would be asked, would be, How much experience have you had in the business? If I had not had a good experience, I would not have hoped to obtain employment. Christian experience works out hope, which is the sweet consolation and crowning blessing of the three great principles which have worked out this glorious hope, and has interwoven a christian character, that hope is not ashamed of; because the love of God is shed abroad in the heart by the Holy Spirit which is given unto you. Yours in hope of life in Christ alone.

Chelsea, Mass., July 23, 1865.

Letters and Extracts.

From Mrs. E. C. M. Boyd.

BELOVED ONES OF THE "CHESNUT TREE" COMPANY, and others who love the "Life" doctrine: —I often look for letters from some of you in the "Herald;" occasionally one greets my eye, and my heart is rejoiced.

Of late, there seems to be improvement in this direction. Sister Helen R. has made known her whereabouts, physical and spiritual; a word from Sister L. J. Beach informs us that she still lives;—Bro. W. S. C. keeps us informed of the progress of the "Western Mission"—May God prosper it!—Br. R. W. gives a word of cheer for the Mission, and of thanks for Br. Thorne's letter—in which he speaks for us all: but where is Br. Bishop? and has Sr. B. no more songs of "Life in the future" for us? Where Br. Denny, and Sister Naomie, and dear Marie S.—whose five years sojourn in the Holy Land could afford so many reminiscences, interesting to all the readers of the Herald,—and many others, from whom we would so gladly hear? Will they not respond?

I have been asked why I do not write. I am sure, if any word of mine could comfort any of the "tried" ones, as I have been comforted by others, it should not be kept back; nor has it been from absence of will or desire to write, but because my mind and time have been so occupied with other *necessary* interests, that I have not before contributed my "mite."

Now, having a few weeks since left my home in the "City of Brotherly Love,"—towards which my heart often turns in longing interest for the little church there,—I find myself in dear old Massachusetts, breathing her pure air and enjoying the society of loved friends.

The glorious scenery of hill and valley, forest and village, mountain and cultivated fields; whose summer stillness is frequently disturbed by long, dark, moving lines, accompanied by clouds of smoke—in their swift movements indicating the progress of the age; aiding the "many" to "run to and fro"—carrying also the mails, which bear to loved ones widely separated, those precious messages and words of love that cheer the hours of otherwise lonely absence—this is the prospect that daily meets my eye.

I am writing from my father's residence in Groton Junction, where we had expected to enjoy a camp meeting the ensuing fall, but which has been for good reasons, doubtless, given up.

Many of us feel disappointed, for we had hoped to meet together and strengthen and exhort each other, speaking of the things of the kingdom, the blessings of the way, the sustaining grace in trials, and the hope of soon coming glory.

Now, beloved ones, I would think that we might impart some blessing each to the other if we would speak through the paper words of consolation, exhortation and comfort.

We cannot all write scripture expositions or make chronological calculations—or bring out labored arguments or logical essays; but we *can* write of the love of God if we have it in our hearts; we can tell of the work of that love—its glorious work in us to purify and prepare us for the nearing kingdom; and these are the witnesses which we all love to read.

All have not the same gift. How was it with the apostles? Paul, with the sword of the Spirit laying bare the weakness and poverty of the law, made known the riches of "the ministration of the Spirit" which giveth life in "weighty and powerful" letters "in which are things hard to be understood." James, reproving the rich and the unbelieving, and criticising generally, might be thought something of a faultfinder. Peter, not "negligent always to put in remembrance the things that pertain to life and godliness," spake of the promise of "the new heavens and new earth;" while John, the beloved, writing to the little children that their "joy might be full" declaring "the things which he had seen and heard" made the sum and substance of his letter. "Beloved, let us love one another: for love is of God: and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God: for God is love." Do we not all prize the letters of this loving and beloved disciple?

So let us write, manifesting our love to each other in a willingness to share the consolations of this gospel of love; knowing that "we have passed from death unto life because we love the brethren."

The church still has its Pauls and Peters James, and oh, we know there are the Johns, and the Marys, and women which labor in the gospel, whose names are in the book of life—and we love to hear from them all.

Let Paul examine the relative position of Jew and Gentile; and James criticise the faith and the works of his Brethren; and Peter testify to the "coming of the day of God" and the speedy establishment of the new order, stirring up "pure minds by way of remembrance;" but John will not, *can* not be silent when his heart is so full of the love of God that he must declare it that we may have fellowship with him; while Mary will "bring he disciples word" of a risen Jesus; and Martha too,—though careful and troubled sometimes, being a good housekeeper, and anxious to serve the saints—shall rejoice to declare her hope of a resurrection of loved ones "in the last day." Oh, let all the gifts be used. We certainly have the matter in the heart—God has given talent and ability to manifest it. Let us comfort one another with the comfort wherewith we ourselves "are comforted of God."

Groton Junction, Mass.

From Helen Robertson.

NIAGARA FALLS, Aug. 3, 1865.

BR. STORRS:—Last eve at ten o'clock I left Utica for Wisconsin, to visit my father and other relations there. It is nearly nine years since I have seen them, and now feel the Lord is opening my way to go and visit at this time. I go with the prayer that my Father in heaven may give me wisdom, patience and a spirit of faithfulness while I sojourn among them What a change since I left them Then I believed in the immortality of the soul, going to heaven at death, eternal torments, &c., &c.; now I see these are only human traditions and superstitious fancies, not the pure teachings of the Scriptures of truth. No: they teach that man was made of the dust of the ground, the breath of life breathed into his nostrils and he became a living soul. No immortal soul then. That when Jesus comes the sleepers in the dust of the earth shall awake; so they cannot have gone to heaven; and that the enemies of the Lord shall *perish.* To perish does not mean burning in fire and brimstone to all eternity. What a change! What a relief! Yes, and plain Scripture teaching too. I thank God. He is a God of love and infinite mercy.

This morning I have reached Niagara Falls, and am writing this in full view of them. And O, how magnificently grand! I cannot describe them. Would that you and all the dear readers of the Herald were only here this gloriously bright, healthful, cloudless morning, to see them for yourselves. I know you would all enjoy it; and it would be like the kingdom for me to be surrounded by the loved ones in the Lord, in addition to this pure, heavenly atmosphere and picturesque scenery.

There are two grand divisions of the Falls. One comes straight down, and is formed something like a horse-shoe: the other flows in from the American side. One part of it protrudes, and another goes in. The spray rises up so beautifully veiling the whole. There is a bright rainbow too, adding grace to the scenery. The immense body of water dashes over furiously, but immediately below there is almost a dead stillness: Just as if stupefied by its dreadful fall and stopped a little to get breath, recover itself, and then proceed more cautiously. What a splendid place this would be for a camp-meeting, and I trust we shall soon encamp along with our Lord and Master when He takes the kingdom.

Here I shall leave you for the present, intending you shall hear from me as I progress on my journey. Let us pray for each other. And O, let us be faithful unto the end, so that we may get the crown of life.

Your Sister in hope of life through Christ.

ELD. KINGMAN D. OAKES, Bridgewater, Aroostook Co., Me., writes:—I have moved from St. Albans to this place. I am thankful for the HERALD OF LIFE, and do not know how to do without it, for I feel it is a true teacher of Bible truth. I am glad I have learned there is no future life out of Christ—that he is the LIFE-GIVER from the dead. I wish I had some money to send to pay for the paper; but I have none; yet I would like to have its visits and will do what I can for the spread of its truths. There is a large field here for labor; the doctrine we preach is new among this people, and the old church people oppose it much; yet there are some who embrace the truth as it is in God's word. I am glad the truth will stand when heaven and earth pass away.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver,* or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price,* in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonise, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. Post, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy —more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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All Letters in relation to any of these works must be addressed,

"GEO. STORRS

Box 4658, New York."

Poetry.

SONG OF A THOUSAND.

BY HENRY C. WORK.

Lift up your eyes, desponding freemen!
Fling to the winds your needless fears!
He who unfurled your beauteous banner,
Says it shall wave a thousand years!

CHORUS—A thousand years! my own Columbia!
'Tis the glad day so long foretold;
'Tis the glad morn whose early twilight
Washington saw in times of old.

What if the clouds, one little moment,
Hide the blue sky where morn appears—
When the bright sun, that tints them crimson,
Rises to shine a thousand years?

Tell the great world these blessed tidings!
Yes, and be sure the bond-men hear;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

Envious foes, beyond the ocean!
Little we heed your threatning sneers;
Little will they—our children's children—
When you are gone a thousand years.

Rebels at home! go hide your faces—
Weep for your crimes with bitter tears;
You could not bind the blessed daylight,
Though you should strive a thousand years.

Back to your dens, ye secret *traitors!*
Down, to your degraded spheres:
Ere the first blaze of dazzling sunshine
Shortens your lives a thousand years.

Haste thee along, thou glorious noon day!
Oh, for the eyes of ancient seers!
Oh, for the faith of him who reckons
Each of his days a thousand years!

—Selected and sent by particular request of a worthy and tried Patriot.

Children's Department.

A WHITE MOUNTAIN ADVENTURE.

Charlie, our minister's little boy, was once the hero of a very startling adventure.

I will relate it for you, dear children, and I hope your fathers and mothers too, will be interested in my true story, which is to teach you that your very lives may depend on your instant obedience to their commands. When Charlie was five years old, he and his brother John two years older, accompanied their father and mother on a journey to the White Mountains. [They are in the northern part of New Hampshire.—EDITOR.] The family did not travel by cars and stage, but in their good old fashioned way, with their own horse and carriage.

We find our travellers one bright summer morning among the Franconia mountains. They had spent the previous night at the Flume House, and were now pursuing their journey to the Franconia Notch. As they rode quietly along, mamma consulted the guide book, (Eastman's White Mountain Guide,) and they read and talked of the profile (old man of the mountain) and the crystal mirror (lake) at his feet, of echo lake, too, and the many, many wonders and beauties of the Notch, which they had almost reached.

"And here," said mamma, laughingly, as she turned the leaves of the book, "right here in these woods somewhere, it must mean, is another wonder—a wonder of both nature and art—so it seems."

"Read it to us! read it to us!" cried the boys. So mamma read.

"About two and a half miles southward of the Profile House, is Walker's Observatory. A tall pine, standing by the side of the road, possessing wonderful capabilities as an observatory, was brought to its fated end by trimming away the branches, and fastening an easy succession of winding stairs around its trunk. As the tree is strong, and well secured by iron chains, we may feel reasonably safe in ascending to the look out on the top. A really commanding view is obtained from this half natural, and half artificial observatory. From no other place in the lowland can you obtain so good a view of the valley between the mountain ranges."

"Oh, here it is!" said papa, "is it best to stop?"

"Do! Oh please do stop!" shouted the boys.

"Well we will," said their father, "for the boys will never forget it." "Ho! Charlie, boy, was there ever such a famous tree to climb?"

Now, as I said, Charlie is the hero of my story, so I must tell you more of him. First since it has to do with my story, he was a wonderful climber, and had been, through all the eventful five years of his life; having, on hands and knees, mounted to the third story of the great hall at grandfather's, long before he could go alone. For all he was a great brave boy, he was still "the baby;" soft, white, rosy, curly-headed, and as full of dimples, and fond cuddling ways, as ever was mother's baby.

When, the previous evening, all radiant from his excursion to the Flume, he ran, for the first time, into the parlor at the Flume House, one of the group assembled there exclaimed:

"Oh, you little curly headed angel! where did you come from?"

So at once he was their pet, and the pet of the house. Dark-eyed Johnnie, who was mother's companion and confidant, ever devoted and true, won golden opinions from all; but Charlie was the pet; father's, mother's every body's pet.

So our party came to the foot of the tree.

"Charlie boy is such a brave climber," said mamma, "I suppose he will be at the top first of all."

All cast a fond look on the boy, who already in advance, turned his bright face all aglow with happy excitement upon them. Oh, had that look been the last!

So they wound their way slowly up, Charlie just in advance, (so they thought) talking of the scenery, and answering Johnie's thoughtful and over-mature questions; winding round and round, up, up, up—Charlie just round the turn, out of sight, yet near—

Oh no! Oh terror! up in the dizzy air, above the tops of the highest trees, there is a cry, a gasping, faltering, frightened cry—trying still to be brave.

"Mamma, where are you? Every thing goes round up here."

"You are only dizzy, my darling, sit right down on the stair; don't step, *don't step*, sit right down." So went up mother's answer from white lips, and an agonized heart, yet to a mother's instinct, loud, clear, and cheerful as a bell.

Up sped the father, crying out encouragingly:

"Good Charlie, sit still, papa is coming."

What a sight met his view as he reached his boy, and clasping him to his heart, shouted, back, "all safe!"

Yes, all safe sat the boy, right on the outer edge of a stair just where the broken railing gave no protection, more than a hundred feet from the rocks below, his cheeks aglow, his eyes agleam, his red lips parted in happy smiles, obediently waiting his father's coming steps; wondering the while what "dizzy" was, to make the world go round like a top.

Yes, he was safe, because unquestioningly obedient, he sat right down without taking another step, on the verge of the yawning death chasm, safe! One step—one effort to go down, to do anything, but just what he was bidden, and oh what tongue can tell the horror of the results. We will not imagine. That fearful death plunge, that crushed and lifeless mass, the agony of those hearts, smitten by a great life sorrow. It is enough that God was merciful.

How joyfully our travellers arose, when their heads and steps were once more steady, and went up the few remaining steps to the top. Charlie first and highest of all, mounted on his father's shoulders. How gratefully they went their way. Yet the mother's heart was shrouded in a mist of penitential self-reproach, and that night as she knelt by the couch of her darlings, nestling in their sweet sleep together, she prayed:

"Yes, Oh, my God, a mother may forget her boy; but Thou, Oh bless Jesus, never, never wilt Thou forget."—*Congregationalist.*

EVIDENCES OF IMMORTALITY. — NO. 2.

BY E. B. LOUDEN, M. D.

BR. STORRS:—You will please excuse my delay in sending this article. Having been severely afflicted with sore eyes, I have been unable to write. I am intending to send you a club of subscribers to the Herald of Life. I recommend your paper on account of its liberality. Always stand by the motto, "free discussion," and you will secure the approbation of all good and true men and women. It is not probable that you will ever make me a disciple of your faith, but in purpose I think we are the same.

My friend J. T. C., in reply to evidences No. 1, stated that there was no religious journal on his side that had ever refused a hearing on both sides. He is certainly mistaken. I am now in possession of a letter written by a prominent Editor in Boston refusing to hear but one side. He says, "Our readers are nearly all *satisfied* that the wicked will be finally destroyed as the Bible affirms, and would not like to have the columns of our paper filled with articles advocating the doctrine of eternal torment." The date of this letter is March 31st 1865. I do not introduce this as argument in this discussion. It was with the best of feelings that I received the above refusal, being similar to the treatment that I have received from our own papers. I offer it here only to show friend C. his mistake, and that before he commences to throw stones he had better get out ofglass houses.

Br. C. dissents from my proposition in No. 1 to receive the Bible as it is. He says "our present translation is in the main an excellent one, but in many cases it is probably erroneous." Now, I wish to know if this proposition will be accepted. I am dealing with the Bible as published in the English language. As for the mistakes that my friend finds in the Bible, I am not responsible, and I have not the least doubt but that if his translation could be received it would be much easier for him to prove his doctrine. I shall not deviate from my proposition until my friend admits that his position cannot be maintained by the Bible as it is. I wish to know whether we have a Bible published in the English language or not. If we have we must certainly abide by it. I do not say that I will not engage in an examination of the original, but my friend must first condede that I have the argument when the Bible is received as it is now published. I will pay no attention to any reference that may be made to the *original* until the book as we have it is disposed of.

A few points in my friend's argument deserves a brief notice. He says, "Our friend (referring to myself) seeks to get rid of the obsatcle (i. e., Adam failing to die at the time threatened) by inventing a theory of 'Spiritual death' which runs counter to the whole Bible." If he thinks this "spiritual death" is a new invention, will he please tell us what kind of a death the prodigal son died, when he forsook his fathers house? Luke xv. 24. "For this my son was dead, and is alive again; he was lost and is found," &c. This is a parable, but what is the design but to represent a real death? Eph. v. 14, "Wherefore he saith Awake thou that sleepeth and arise from the dead, and Christ shall give thee light." What kind of death were the Gentiles here required to arise from? Were they physically dead? Rom. xi. 15, "For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be* but life from the dead." Will my friend please answer the Apostle's question in this text? Rom. viii. 6, "To be carnally minded *is* death; but to be spiritually minded *is* life." Is the carnal mind unconscious? Eph. ii. 1, "And you *hath he quickened* who were dead in trespasses and in sins;.... Even when we were dead in sins, hath he quickened us together with Christ." Is it an unconscious state to be dead in trespasses and in sins, and were the individuals to whom this language was addressed in an unconscious state? Col. iii. 3, "For ye are dead and your life is hid with Christ in God." Is God here talking to dead men, destitute of consciousness? There is not one word said about physical death in any of these passages, yet my friend contends that physical death is meant all the time. Will he explain it? Let me here caution him to remember his own words that "it is better to leave a problem unsolved than to deny the first principles of revealed truth."

The holiness of Adam before the fall is denied. Gen. i. 26, we learn that Adam was created in the image and likeness of God. Now, was that image and likeness a holy one? It cannot be that it is man's physical organization that bore the image of his Creator, because God is said to be "without body and parts." "God is a spirit," &c., &c, is the language of scripture. Our friend says, Adam was a "mortal man in an immortal residence." Will he please tell where that residence is located? He says, I "will not deny the literality of the resurrection." I will leave the resurrection just where the Bible places it. 1Cor. xv. 44, "It is sown a natural body it is raised a spiritual body." There is a natural body, and there is a spiritual body. If it can be shown that our literal bodies are spiritual bodies, of course I will believe it.

Our friend denies tha was the "mission of Christ to restore t the human race what was lost in Adam." He repeats my text in Matt. xviii. 11, and reads it thus; "For the Son of man came to save that which *is* lost;" and then adds, "but not what *was* lost in Adam." Now, that is precisely the way the text reads, and my friend knew that he was misquoting when he substituted "is" for "was." His comments show that this was done intentionally. What reliance can be placed upon a translation made by one who will change the plain letter of the Bible in order to help his side. The text reads, "For the Son of man come to save that which was lost." This is the declared mission of Christ. The loss here evidently refers to the fall of man through Adam. Then it adds "for as in Adam all die, even so in Christ shall all be made alive." What more is Christ than the "resurrection and the life?" Had Adam never sinned would God ever have executed the sentence, and had the sentence never been executed would Adam not have remained eternally in the same state? He had access to the tree of life. What more will the christian get through Christ?

In article No. 1, I introduced Bible to prove that man is a compound of soul, body, and spirit. This I believe has not been denied by my opponent. In this article I shall proceed to show that the soul, body, and spirit, as mentioned in Thess. v. 23, can be separated—that one is subject to death without exposing the other. As evidence I will introduce Matt. x. 28, "Fear not them who kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." This passage plainly declares that the life of the body is in the hands of one who is not able to kill the soul, or "cast both soul and body in hell." There can be no mistake in this language. I do not design to show by this text that the soul will not be destroyed, but that the soul and body are distinct entities not depending upon each other for life. Again I will cite to Luke xii. 4. "Be not afraid of them that kill the body, and after that have no more that they can do." This is certainly sufficient to establish this proposition.

Man, then, being divided into a compound of soul, body, and spirit, we will proceed to notice his death as the consequences of Adam's transgression. 1 Cor. xv. 22 is sufficient to show that all die the same death that was passed upon Adam. Friend C. objects to calling that a spiritual death. He may name it just what he chooses, and I will proceed to show that it was not a natural death such as seems to be the common lot of all flesh. Turn to Gen. iii. 19 and you will see the first account of Adam's death. It reads, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return." This is speaking of Adam as a natural being subject to a natural death. Not one word is said about Adam's returning to the ground in consequence of sin, or the transgression of law, but the reason is assigned in the text. "For out of it (the ground) wast thou taken." Had Adam not been taken out of the ground it is probable that he never would have returned to the ground. If man dies a natural death in consequence of sin, the Bible is silent on that point of revealed truth. God does not leave man to guess at such important facts. All flesh is the same in its origin, composed of the same law of decomposition. There is no flesh exempt from the law of natural death, and yet we do not find anywhere in the Bible that the animal dies in consequence of a broken law.

Let us look at the death threatened Adam in the sense of annihilation. "And Adam lived nine hundred and thirty years and died." That is, was annihilated. Rom. v. 12, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Now, if *death* means annihilation we will read this text in its true sense. "Wherefore as by one man sin entered into the world, and annihilation by sin, and so annihilation passed upon all men, for all have sinned." We will now read John v. 24 in the same sense. "Verily verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from annihilation unto life." Mark, this does not say will pass from annihilation unto life, but it is something that has already taken place. 1 John iii. 14, "We know that we have passed from annihilation unto life because we love the brethren." How will friend C. get along with this class of believers. They have once been annihilated and have passed that great ordeal. They are no longer subject to the law of death, or annihilation, and consequently will never experience what we call death. It is evident that this rendering of the Bible will never answer. We must take God at his word. When he says we "have passed from death unto life," we understand that he means just what he says. Every christian can understand this when he experiences the forgivness of sins; sin is death and pardon is life. We obtain pardon through Christ, and they that believe on him have obtained this blessing. Christ is the only source of salvation, and hence, they that do not believe on him will never be benefited by his death. The Bible teaches that all men *are* dead, (not will be dead,) who have not the benefits of Christ. This is proved by Rom. v. 12. We learn by this text that sin is the door to death, and that *all* have sinned, and therefore all have passed through the door. And from John v. 24, we learn that Christ is the door to life, and they that believe on him have likewise passed through that door, and hence, have life. There is nothing in the future about this. It does not speak of an immortality that is to be given, but it is something that is already obtained.

In my next I will proceed to show that a conscious immortality will be the lot of all human creatures, without regard to moral character. I use the word immortality in the sense of positive identity without reference to a state of happines or misery. Truly your Br. in Christ.

Ward's Corner, Iowa.

RESPONSE.

We plead—Not guilty, to the charge of "throwing stones." In our friend's first article he commenced thus: "The opening of your paper to the discussion of this question is an evidence of more liberality and desire for truth than is generally manifested by Editors of religious journals. A one-sided discussion seems to be the policy of all sectarian bodies." We inferred from this, that our friend supposed that our paper had not always been open to the discussion of the question. To show our position—not to "throw stones"—we replied,—"This is not a new thing with us. For more than twenty years the advocates of immortality only in Christ have been just as free. They have always evinced a readiness to hear all the arguments brought against them. No religious journal on our side of the question has ever acted otherwise; so that our friend's just remark only rebukes the 'religious journals' of his own belief. He cannot find a single periodical of his own denomination that dares to discuss this question."

Now we fail to see that our remarks differed in substance from the affirmative's except in this, that we would not allow that our side was rebuked. The well-known fact that the periodicals on our side of the question have been filled, year in and year out, with the discussion on both sides, warranted our words. His own side was alone guilty on this point. If there was any stone thrown, it was by our friend himself. He made the charge and we allowed it as far as we deemed it true.

Of course, we were not aware of the fact now stated by our friend in relation to the "Boston Editor." We argued from known facts. We have kept a bright look out on the conduct of the various journals that advocate our view of immortality, and this is the first case of the kind that has come to our notice; whereas the journals on our friend's side are uniformly, and so far as we are acquainted, invariably hostile to the discussion of the question. And well they may be, for the "scrutinizing pen of free investigation would instantly exhibit to the gaze of an astonished world the most pernicious" falsehood that was ever uttered.

As for the "Boston Editor," we are sorry to hear such a report of him as Dr. Louden gives; but we can in no way be responsible for his course. Certainly the Herald of Life has no sympathy with it.

It is unnecessary for our friend to enlarge on the merits of the original. He gave his opinion in his first article. We merely expressed our opinion in two lines. It will be soon enough to take this point up, when we are driven to it by the argument on the main question. We can assure him that the common translation establishes our views. We have not yet made any statement on the original that will not be allowed by critics on all sides; hence he need not "throw stones" at us for "rectifying mistakes."

The remarks on "spiritual death" in this article are further fetched than those in the first. We said in our previous response, "Until we are furnished with Bible evidence of such a death, we deny it." Six texts are now quoted, with the remark,—"There is not one word said about physical death in any of these passages; yet my friend contends that physical death is meant all the time." Again we plead—Not guilty. We do not contend for nor believe it. We never had the slightest idea in that direction. Physical death is not referred to in any of the texts. But if physical death is not spoken of, how much less is "spiritual death", meant. We repeat our declaration: there is no such thing as "spiritual death" in the universe. The phrase is a misnomer. It is impossible to link "spiritual" with "death." We might as well say "divine death." One of our friend's texts is against himself. "To be spiritually minded is life." But according to his notion, it would be just as proper to say—To be spiritually minded is *death*. He believes in spiritual death just as much as he does in spiritual life. Now we believe in the latter, but deny the former. We say again, let him prove that there is such a thing as spiritual death. There are two natures in God's plan; an animal nature and a spiritual nature. Corresponding to these, there are two lives—an animal life, and a spiritual life. The first is subject to death, but the other is not; hence we say, there is no such thing as spiritual death.

If we are asked to explain the sense in which the term "death" is used in the six texts, we answer—In a *figurative* sense. The prodigal son was figuratively dead. To his father he was "lost," "dead;" but when he returned home, he was "found," "alive." The term is figuratively used; but it is based on physical death. If there were no physical death, there could be no figurative death. Still we ask our friend to give us evidence of "spiritual death."

The original holiness of Adam is again referred to, but no proof is yet given. Our friend says that Adam being created in the image of God, was therefore holy. That depends altogether on the previous question, Does the fact that Adam was created in the image of God prove that he was like God *in every respect*? Until our friend affirms, he fails to prove the original holiness of Adam; for if he was not like God in every respect, then, he may not have been like him in holiness. We still wait for evidence.

With regard to our mis-quotation of Matt. xviii. 11 our friend throws a big stone. We are charged with making an intentional misquotation. What does our friend take us to be? Suppose we should say that he made an intentional misquotation in his remark that God is "without body *and* parts." The phrase is not in the Bible, although our friend engaged to "base his arguments upon Bible authority." And wherever he took it from, he has misquoted it. Let us have no more such attacks, but give us the argument for man's natural immortality. We know there is no proof of it.

We repeat, that although "the Son of man came to save that which was lost," he did not come to save that which was lost *in Adam*. The context shows that the Saviour is speaking of lost *men*, who are to be 'saved' from perishing "in their own corruption." Our friend asks "What more is Christ than the 'resurrection and the life?'" We answer,—Adam lost his animal life, but Christ came to bring spiritual, immortal life by a resurrection. He does not restore what Adam lost, but brings in something better.

Matt. x. 28 is again quoted. Our friend says, "I do not design to show by this text that the soul will not be destroyed." Well you may not design it, for the text positively declares that it can be destroyed, and in a certain contingency, viz., where the natural man fails to receive God's Spirit, it *will* be destroyed. Now the question at issue is, Is man immortal without regard to moral character? And the very first text quoted by our friend utterly annihilates the affirmative. Let our friend answer this text if he can.

Our friend's next paragraph, beginning "Man, then, being divided," is more than covered by our argument on the death penalty in our first response. We gave abundant proof that the death is natural and literal. That evidence our friend has not noticed, and we do not blame him, for it is unanswerable.

The attempt to substitute "Annihilation" for "death" in certain texts is lost time. We do not believe that "death" means "annihilation." It means "death." And our friend has not yet proved the contrary.

In his last paragraph we have the promise of an argument. Send it along. We defy the world to prove "that a conscious immortality will be the lot of all human creatures without regard to moral character." J. T. C.

A REMARKABLE PROPHECY.

Not long ago was found at Toledo, in Spain, in a monastery, a paper containing the following prophecy:

"In the far west, beyond the ocean, will be a nation which will be great in power and wealth, and Satan, in one of his walks to and, fro in the earth, will observe this nation, and determined to destroy their happiness, will there send two monsters, one to the North and the other to the South, and he will give them strawberries, and after they have eaten they will feel a great thirst, not to be quenched by anything but blood.

"They will, therefore, cause the brother to slay the brother, the father to slay the son, and the son the father; and they will drink the blood of the slain, and it will bring lamentation and wailing throughout the land. And when the time is fulfilled, there will rise a strong man in the north, and will take the monsters, and bind them, and will draw them into the sea where it is the deepest, and peace and happiness will again prevail throughout, and the people will praise the Lord."

It is said the monks in said monastery maintain that the prophecy was written before the discovery of America by Christopher Columbus; that Ferdinand and Isabella were in the main induced by it to fit out the ship for Columbus; that the first part is fulfilled in America and that the other will soon come to pass.—*Prophetic Times.*

We rather think this and similar "prophecies" were "written" near the present time, and are as worthless as any other vagaries of Romanists and fancy dealers. Some people can never be satisfied with plain matter of fact, but must have something marvelous; and what they lack in the real, they make up with fancy, wishing to be thought wise above their fellows. We have had quite too much of this imposition from those who seek to make capital for themselves by speculating on the credutity of honest and simple minded people. Sober truth, such as abounds in the Bible, needs none of these fanciful dreams and imaginary prophets. The only effect such trash has, is, in the end, to bring reproach on the truth and serves to lead men to discredit the Bible testimonies themselves. Give us the "Thus saith the LORD" and we can well afford to leave all such prophecies as the above to the superstitious, or such as walk by the senses, and not by faith.—EDITOR OF THE HERALD OF LIFE.

Books.

Notwithstanding the greatly increased price of printing materials, the only change we make in our Catalogue of prices, is, to advance BIBLE VS. TRADITION, bound, to $1: in paper cover, to 70 cents: and the amount to be pre-paid for postage, for the present, must be added on any work called for in our list of books and pamphlets. The Purchaser of books and pamphlets will understand that our Catalogue, as now revised in the HERALD OF LIFE, will be our guide in all cases of sale, and that all previous ones, whether in this paper or in any works of ours containing Catalogues, are hereby revoked.

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Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

The Herald of Life

AND OF THE COMING KINGDOM.

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The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year, or $1 10 for six months.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, any where out of the United States. Anywhere in the United States, the subscriber may just as well pay the postage at his own Post Office, as to send the amount to us, and subject us to the trouble of doing it here. It is far less trouble to the subscriber than to us, and we must absolutely decline doing it for any within the States. Let this be remembered.

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ALL LETTERS relating to the HERALD OF LIFE, whether on *business* or other matter, must invariably be addressed—

"Geo. Storrs,
Box 4658,
NEW YORK."

Where a letter contains business matter and matter for the paper, or for *private* use, let it be so written that we can separate the two without infringing on either. This is essential to the business of the Office, and let none neglect it.

ALL NAMES of persons, sent us, should be written with care, so that we shall not have to *guess* them out. Also, in ordering papers sent, the name of the *Post Office, County, and State* must be given, and written plainly; and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR

A WESTERN RIDE.

FROM W. S. CAMPBELL: ANOTHER EXTRACT FROM HIS JOURNAL.

SPRINGFIELD, ILL., Aug. 3, 1865.

Well, the people wished us to stay and hold other meetings, in that part of Fulton Co. Some were very earnest, even claiming we were not doing right to leave when there was such a desire to hear; but we had engaged to be in Macoupin Co. next Saturday and Sunday; therefore, we struck the Tent, and on Tuesday shipped it from Lewistown.

Wednesday, August 2. At 8:40 we left Brown's with one horse, packed with saddle-bags, carpet-bags, etc., and with one man riding and the other trudging on foot, we proceeded down through the bluffs to the Illinois bottom, which is four miles wide at this point—and sometimes overflowed—where we found the mud, some of the way, about over shoes. At 11:45 we came to the river: heard the whistle blow at Havanna, and knew that the only opportunity of leaving that day, was about to leave us. Br. Lewis said, "too late." I said, "We'll try!" In a moment, I "unpacked my mule," and at "double quick" we sprung to the bank. The ferry boat was there, but too slow, for they "rope it over." "Step into this skiff." We did so, and as the train stayed "a good bit," for dinner, we got aboard in time. It was so excessively hot, we were "powerful weak." The conductor just said "half price, for you two preachers." It was kind of him. A ride of forty miles brought us to Virginia, a town on the Prairie, through a most splended country, the most interesting portion of which is the Sangamon prairie; then crossing a dismal lagoon, including the Sangamon creek, we came to a tract which, from its broken character, reminded me much of some parts of New England.

At 2 o'clock we left the train; backed our "dunage" to the "stage office," half a mile, and elected to go across the country, 32 miles, to Springfield, this evening. There stood at the door the stage; which means a "hack;" and, which *is* a lumber box, on springs, and covered; with a "power" of team in the form of two "old pelters," and a driver who "allowed to drive" as well as any one who ever went over a prairie road; but who made but very poor time. The great rains had left the roads bad; the small bridges were breken up. We drove through the Creeks and "slews" lumbering along; but through a most admirable country ot prairie farms. The "routes" were deep—we broke down before we got half way. "Power of misfortune, that a stage like that, should not hold to get to Springfield." Surely it was to us! Arrived at Pleasant Plains, a village more "bluffy" than level, and noted, so far as we could discover, for the residence of the celebrated eccentric Preacher, Peter Cartright, whom they said was "right smart o' preacher," in his old age.

We got our supper. The young man who appeared to be the clerk, knew "Pap Lewis." They received some papers and tracts, and wished us to stop there and preach, or come again as soon as we could. The lady who did the honors of the tea and coffee was a little inclined to show how religious the people were, she being a Presbyterian, "now of a long time;" but finally admitted that "it looked like it would take a heap of preaching to put people back where they were before." They reduced our bill.

Seven o'clock P. M. We took our next stage (a substantial two horse wagon, of the heavy kind, without spring or seat except a board across) for a fifteen mile ride. Our supplementary Jehu did honor to his prototype. Never was less regard paid to ruts, mud holes, planks over sluices, stumps, and gullies. Through timber and over prairie we drove. A prairie ride by moonlight! Was ever any jaunt more grand? I wished—as we passed the farms, the cornfields, stretching away for miles, the long lines of Osage Orange hedge, the groves, so sublime; beautiful farm houses, then the murmuring creek—I wished I had been born a poet. Did my friends ever try it? If they have as I did, and were not "Moon struck" they must have been "struck" with the vast scene of loveliness and sublimity, and often struck by the wagon jumping over a cross log.

We put up at Father Maxcy's in Springfield, at 10 P. M.

Aug. 3. We are both so lame to-day that it is painful to move about; but we have visited at Br. Wise's, called upon Dr. Helm, and also upon Dr. Wardner, with whom we had a very interesting conversation. Found some interest in the coming of Christ. We were received cordially.

THE ADVENT DOCTRINE.

The Bible throughout directs our faith and hope to a coming restitution of all things. As there is salvation for the individual through Christ, so is there redemption for the race. The Word of God teaches that his purpose of redemption comprehends all human relations, and even the physical system to which they belong. We are right, therefore, in looking for a time when not only man, but all human systems, social, governmental, will be perfect. The kingdoms of this world are to become the kingdoms of Christ and of his saints. A commonwealth, whose metropolis is the eternal city of the heavens, is to rule and possess all things. All Christians agree in these general statements. But all do not perceive that the divine plan necessitates the repudiation of all existing systems, because, like the individuals that design and compose them, they are corrupt and worthless, and the revelation of a new system from above. Christians hug the vain delusion of a possible regeneration of society, and of the human fabric through the improvement of existing forms, thus belying the testimony of God concerning them, and emasculating the Church's hope of that divine system He has promised to reveal at the coming of our Lord Jesus Christ with all his saints.

Even as far back as Abraham, God's plan seems to have been better understood than now. He evidently did not expect the promises to be fulfilled to him until after resurrection. He looked for that city which is to come, and that divine commonwealth of the future in which the saints of God, the dead and the living, should be gathered to enjoy the blessing of that happy time of restitution of which God hath spoken by the mouth of all his prophets since the world began.

Hence he confessed himself a stranger and a pilgrim here, his citizenship in heaven. But most Christians, nowadays, look for a millennium on the earth before resurrection....

We wish now to bring out the truth, that those who look for a millennium on the earth, before the coming of Christ and the resurrection of the saints, fail to perceive a most vital point of Christian doctrine, viz., that redemption is not possible for man, or for the race, except by a previous repudiation and new creation. "As the body is dead because of sin," so are all existing systems of society incapable and worthless. They cannot be carried over into the new order of things to come. As individuals cannot be saved without regeneration, no more can the world be saved without resurrection. There must be a new and holy nation "manifested," of men created anew in Christ Jesus, a new type of humanity prepared to administer the authority and blessings of the new kingdom. Any other doctrine than this proceeds upon a false conception of what man is by nature, and all the organizations of men, the states and empires of this world. The depravity of the individual must inhere in the mass. And if the old nature of the man be set aside and put into the place of death, so must all the commercial, social, and even ecclesiastical fabrics of man's devising be shaken down, to make room for that kingdom which cannot be moved. But it is asked if the majority of those that compose a state become regenerated, or if Christians be raised to its posts of authority and influence, will not the improvement for which we hope be at least begun? We reply, the Christian scheme is not to improve, but to reject the old and create the new.

The individual believer is taught that his old nature is to be kept in the place of crucifixion, and to earnestly look and patiently wait for the time of deliverance from it, when Christ shall appear, and he shall be like Him. So are we taught that all systems erected on the platform of this present evil world partake of its evil, that their proper end is destruction, that our hope for the world is not to be realized in this way, but in the manifestations of a celestial polity, a city which hath foundations, whose builder and maker is God. The divine plan, as revealed even to the patriarchs, for the world's redemption, turns upon resurrection. The preaching of Christ raised from the dead, by the apostles, had this meaning. And for Christians now to virtually set aside the testimony, by looking for a golden age on the earth, before the coming of Christ to raise the just, looking to present systems as adequate thereto, is a grievous departure from the faith once delivered to the saints.

And here we see why the doctrine of the resurrection and the second coming of Christ is displaced, in modern preaching, from the prominence given it in apostolic times. Another hope, a false hope, a delusion of the wicked one, has been substituted,—a hope that makes the Church and the Christian more content with this world, and less earnest for that to come. And we need not wonder that the doctrine of the new birth is so universally despised or ignored. If society is to be sacred without God's plan of resurrection, why not the individual without regeneration?

If this world can be improved into a millennium, why may not the natural man be cultured and made fit for heaven?

And hence the almost universal sentiment, but feebly rebuked by the Church, that if a man is good by nature, and acts his part well in society, he is safe enough for the future.

Surely a reformer, a good citizen, who does much for the improvement of his fellow-men, needs no other passport to heaven. If the Church knew and looked for the only way in which this longed-for improvement is possible, if she knew the meaning and the power of Christ's death and resurrection, if she would turn away from idols and vain ideals to serve the living God, and to wait for his Son from heaven, her testimony for the great cardinal facts and doctrines of his word would not be so confused and so easily set aside.

We discover then here the great reason why the doctrine of Christ's second coming is so unpopular. It is unpopular with the world for precisely the same reasons that the Gospel of the grace of God is not popular. We have seen that this Gospel condemns man, and makes him entirely dependent on God. It humbles nature and self in the dust. The natural man does not like this. He hates it, and will hate it to the end, unless God gives him a new heart. So does the world hate a doctrine which proclaims the worthlessness of all human systems, which declares that all its proud fabrics are built on a rotten foundation, and must totter to their fall. The hardest thing for man to learn is to give up all self esteem and self trust, tobe saved as a pure act of grace. So it is impossible for the world to give up admiring its own schemes, boasting of its achievements, and confiding in its own resources. The god of this world will not suffer this until he is "bound," nor will the world be convinced until the destructive judgments of that day in which every one that is proud and lofty shall be humbled, and the Lord alone exalted. But why is this doctrine so generally rejected by the professing Church? The only reply to this is, because in these last times she is in awful alliance with the world She is developed, in the first place, in great ecclesiastical systems, which are, more or less, connected with the State, and whose prosperity and perpetuity are partly, at least, identified with it. And then, again, the pride which is native in every human breast, is constantly appealed to and gratified in the endeavor to build up these systems, and to accomplish through them the promised reformation.

Even Christians cannot readily receive a testimony which requires that all their systems be also set aside. They admire their own great fabrics as do the world, and are led to acquiesce in the same delusion that the Lord can accomplish his work through them without coming to erect, on their ruins, his own holier temple. Not only all the great empires of the world, but that great spiritual confederation, styled in the prophetic Scriptures Babylon, and all those church systems that partake of her spirit, and mark out the earth for their inheritance, attempting to realize the kingdom of Christ on earth, without waiting for his appearing, shall be thrown down. Hence, of all churches, that of Rome has been most persistent and bitter in opposing the true doctrine of that blessed hope.

In brief, it may be laid down as a general principle that the more worldly a church or a Christian, the less inclined to this doctrine. It is a protest against the world, against human nature in its present depraved form, against society, governments, and, for the most part, churches, as at present constituted. It proclaims the necessity and gives the promise of something better. Of course, the more one finds the present system of things congenial to his tastes, the more he suffers it to become the theatre for his covetousness or ambition, the less he desires the coming of another. We repeat, then, this doctrine is unpopular for precisely the same reasons that the doctrines of grace are unpopular. It condemns man, his vain theories, and self-sufficient efforts, and imposing systems. The preaching of the coming of the Lord is a constant protest against them. It proclaims their insufficiency and inherent weakness. It declares that they are built upon the sand, that the finger of God has already inscribed them for destruction. It pronounces all the world's apparent success in self-aggrandizement, temporary and unreal, needful discipline indeed, but destined to end in failure, that so it may be prepared to receive and rejoice in that salvation to be revealed when the desire of all nations shall come.

It follows, from what has been said, that there is a wide, if not an essential difference in the faith of Christians, as they stand related to this doctrine. One's view of it modifies his whole conception of the Christian scheme. It is usual for Christians who reject this doctrine to tolerate it in their brethren as a harmless conceit. But, if true, it is vital. If we are right, they are fearfully wrong. Their entire conception of the doctrine of Christ, of the present relation of the Church to the world, is vitiated. If this doctrine be true, to deny it, is to be led astray by the error of the wicked. We cannot, therefore, have the charity for their views they profess for ours. The two systems diverge at the very first principles of Christian doctrine. The individual is but the microcosm of the race. If the gradual improvement theory be correct, it can be applied to one as well as the other. If the promised "regeneration" of society and of the race can be accomplished before the resurrection of the just, then why may not the individual be regenerated without partaking of Christ's risen life? If it be the divine method to leaven all existing forms, without the revelation of a new, then is the sanctification of the individual not a casting off, a crucifixion of the old man, and a creation of the new, but its improvement. The faith of God as to this matter is, that as the Christian is to count himself "dead" in the old life, his new life hidden with Christ in God, and to be manifested at his appearing, so must he regard all the outward forms the world takes on its states and empires, as put into the place of death in Christ's death to be thrown off as effete and worthless at his appearing, and that this event is its only true hope. For the Christian to be diverted from this hope by the world's vain theories of progress and reform, is to miss the meaning of God's testimony as to the world's condition and capabilities, and as to His one and only method of salvation.—*Prophetic Times.*

TRADITION AND CHRONOLOGY.

[Continued from last week.]

But, thirdly, a brief reference to some few passages of holy writ, and an examination of the published opinions of the Jewish elders, will fully confirm the view which has been taken on this subject. We do not propose to institute a comparison between the conflicting readings found in the Hebrew and Greek versions, any further than may be necessary to our immediate object.

We refer first to Luke xxvii. 4. It is plain that, after the Israelites had crossed Jordon, Jehovah commanded an altar to be built on one of two mountains. Ebal or Gerizim. At present Ebal is found in the Hebrew, Gerizim in the Samaritan. We need not now explain the strong national animosity involved in this question. Here a word is evidently changed for a particular purpose.

On whichever of the parties the criminality rests, it was committed by those who professed the utmost religious veneration for the Pentateuch. The alteration must have been intentional. Here, then, we have an evident instance of the crime which we are investigating. After the elaborate scrutiny of Dr. Kennicott, few persons will doubt the accuracy of the present Samaritan text in this particlar. On this, however, we do not insist; but maintain that here is an actual corruption of the sacred text made by the Jews for party purposes.

It will be necessary, however, to cite some instances which bear directly upon our argument; and Dr. Owen has collected some of a startling character. We refer to Isaiah xlix. 6, which is quoted Acts xiii. 47. The learned writer observes: "The point was this: When the Jews opposed the doctrine of St. Paul, and disdainfully rejected the offer of the gospel, he plainly told them that he would thenceforth turn to the Gentiles; not out of any resentment for the ill usage he had received from them, but in obediance to Christ's command, and for the accomplishment of the prophecy, 'I will set thee for a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth.' The Greek words in the Acts agree with the Septuagint; but the later Jews omitted the *caph* at the end of the first word, and added a *jot* to the end of the other, and thereby formed the present reading; which, literally translated, means, 'that my salvation may be *extended* to the ends of the earth;' that is, as they interpret the words, that the Jewish dispensation, often called 'the salvation of God,' may spread far and wide, and that proselytes may be gathered to it out of every nation and kingdom of the world; an interpretation suitable, indeed, to the notions of the Jews, but quite contrary to the doctrine of the apostle, and to the purpose for which he quoted the text."—*Dr. Owen's Inquiry, pp.* 70–72. The Septuagint still retains the passage in precise agreement with the Apostle's quotation.

We now direct attention to the same author's remarks on Amos ix. 11, 12, quoted Acts xv. 16, 17: "After this I will return, and will build up again the tabernacle of David, which is fallen down; yea, I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord; even all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The original has precisely the same terms as the Septuagint, and it is evident that this reading at that time agreed with the Hebrew; and it is evident, if this reading had not been the true one, the Jews of that time, who were so violently prejudiced against the consequence drawn from it, would never have been determined by it. But determined by it they were; and therefore stand, in this dispute, on the side of the apostle against their descendants. For their descendants, resolutely bent on maintaining their opinions at all adventures, have since corrupted the text; and by reducing it to the form it is in at present, have made it speak the following sentiment: 'That they,' namely the Jews, 'may possess, or rule over, the remnant of Edom, and all the heathen,' &c., a fine complement to themselves, at the expense of the apostle's judgment."—*Ibid. p.* 69, (*see Doct. Clarke's Com., Acts.* xv. 16, 17.)

The same writer cites another passage to the same effect: "St. Paul, in Rom. xv. 10, quotes Deut. xxxii. 43: 'Rejoice ye Gentiles, with his people;' which perfectly agrees with the Septuagint. The Hebrew is, however, altered so as to read, 'Praise, ye Gentiles, his People.'"—*Ibid, p.* 85.

The same text has suffered more violence than even that which has been just mentioned; for in Heb. i. 6, we have this very important quatation: "When he bringeth in his first begotten into the world, he saith, And let all the angels of God worship him." The margin very properly refers us to this passage, Deut. xxxii. 43, which, in the Septuagint, has the exact words: they are now completely expunged from the Hebrew text.—*See Dr. A. Clarke's Com.* Heb. i. 6.

Again: St. Paul, in Heb. x. 5, "Wherefore, when he cometh into the world, he saith, Sacrifice, and offering thou wouldest not, but a body hast thou prepared me." The Septuagint version of Psalm xl. 6–8, agrees with this; yet the Hebrew, by a very slight alteration of letters, is now made to read, "My ears hast thou opened," instead of, "A body hast thou prepared me."—*See Dr. A. Clarke's Com.* Heb. x. 5.

Passing over other cases which deserve attention, we satisfy ourselves with referring to Dr. Owen's remarks on Jer. xi. 19: "The Septuagint reading is, 'I was like an innocent lamb, led to the slaughter:' all the other versions concur in the same sense. The Hebrew is, however, so altered, that at present it reads, 'I am like a lamb, an ox shall be led to the slaughter.' This corruption we may charge on the Jews with more confidence, because the text, in conjunction with its parallel, Isa. liii. 7, bore so hard upon them, that, having nothing to answer, they betook themselves to blasphemy, and from blasphemy to forgery the transition is easy."—*Dr. Owen's Inquiry, p.* 64.

These are not cases of mere various readings: such as are to be found in the Hebrew, and still more frequently in the Septuagint: but the passages to which we have referred, exhibit, without doubt, an intentional alteration of important texts, which, in their original purity, gave the clearest testimony to the sufferings of the Saviour and the calling of the Gentiles; and which, for the purpose of supporting the christian cause, were triumphantly quoted by the inspired writers. Hence the case became desperate; and the alteration of the obnoxious texts was resorted to as the only means of resisting the truth. [See more ample proof in Whitaker, Arianism, Dr. Owen's Inquiry, and Dr. Adam Clarke's works, Vol. 10, pp. 136–144.]

We are aware that many persons will receive the evidence we have adduced with extreme caution: especially those who have been taught to believe that the Jews have uniformly entertained unbounded reverence for the Old Testament Scriptures. For the information of such, we may strenghten what has been advanced, by briefly showing that this veneration has, in a great measure, vanished under the influence of an inveterate opposition to Christianity.

As an indubitable proof on this point, we observe, that the Babylonish Talmud positively asserts, "that it is right and lawful to take away one letter from the law, that the name of God may be publicly sanctified, or may not be publicly profaned!" The writings of the rabbis abound with proofs that this pernicious principle was not allowed to remain a dead letter; numerons are the texts which their pupils were taught to alter and to modify to their own views, under their direction, "Read not so, but so." Above all, we have the conduct and revealed judgment of the Jewish elders. They virtually set aside the Scriptures by the formal introduction of the Cabbala. This Cabbala is comprised in the Talmud, and consists of two parts—the Mishna and the Gemara. These the rabbis greatly preferred before the Scriptures; and hence their proverbal estimate of written books: "The Mikdarb" (or Old Testament) "is like water; the Mishua like wine; and the Gemara" more plain and perfect "like hippruas" or the richest wines. (See Whitaker's Origin of Arianism, pp. 115, *note.*)

Although we have been compelled to be brief in the selection of evidence, we incline, to think that enough has been adduced to prove, that, in cases of extremity, and when influenced by strong national or religious prejudice, the Jewish elders did not scruple to alter passages in the Old Testament, so as to make them read more favorably to their own views. We have now to show that they had this motive for altering the chronology of the early ages, in order to present a chain of evidence on this important subject.

[To be continued.]

THE MODERN MARTYR SPIRIT.

You hardly anywhere have a record of persecution to death, but there you find side by side with the record of those who were enabled to be faithful, a record of others who recanted. In our own Reformation, perhaps the most beautiful and devout spirit that graced it was that of Bilney, who was converted to God along with Latimer; but even Bilney, when placed before the array of power, shrank from the fiery trial, though he afterwards challenged it, and bore it with a martyr's firmness. Cranner, too, the founder of the church of England—a man of God, I hold him to have been, notwithstanding all that Lord Macauly has said of him—he had his weakness, for he recanted again and again; and it is expecting too much of human nature to expect that a fiery trial of that kind should come up anywhere without there being instances of such infirmity. But, somehow, it has happened that in the accounts which we have had of the persecutions in Madagascar, there is not a single record of recantation. Is not this very remarkable? You see the Christians hunted through city and wilderness; you see them driven away from home, and all the endearing connections of home; you see them shaken with terror as they think of the physical torture that must come upon those from whom they are separated; you see them in chains and dungeons, and torture; you look at them as they are hurled from the rock, or transfixed with the spears, or burnt to death; but their God will not allow them to recant. These are experiences that have been permitted in the providence of Heaven to the infant church of Madagascar. —*Dr. Vaughan.*

LIGHT IN DARK PLACES.

PASSAGES IN THE LIFE OF A CITY MISSIONARY

In these dark places are found some of God's most precious jewels. Brightened by life's roughness, they appear ready to shine in the Redeemer's crown. Never before have we witnessed such entire devotion, such perfect trust, or such cheerful acquiescence to the Divine will. There are cases when to live and suffer is more heroic than to die. And here, unknown but not unloved, suffering but still supported, you may find greater heroes than are held up for the world's applause.

A year ago a pious German died, leaving his wife and little children only a good name and the gracious promises of the widow's God. The anniversary of his death seemed to shade the homes of the bereft ones with unwonted gloom. Active memories only brought larger measures of sorrow in exchange for the happiness which appeared so bright because forever fled. True, for a long, dark year, the everlasting arms had been an unfailing support, and from the treasures of God's mercy a sure supply had come. But now, as if for an increased trial of faith, her means failed, and at night they had lain down without food.

A few days before, burdened with a knowledge of this case but unable to relieve it, we had, unknown to the family, addressed a note to a wealthy and benevolent gentleman, stating the facts as above noted and asking for a barrel of flour.

The poor woman came to our office, and, sitting at the desk, while tears coursed their way down her face, she said, "I am so happy this morning!"

"Why are you happy?"

"Last night I went to bed with a very heavy heart. There was not a morsel in the house for the children. Falling asleep, I thought the Bible was open before me, and I read—'The Lord is my Shepherd; I shall not want. He maketh me to lie nown in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for his name sake.' This morning a gentleman called, and, after making many inquiries, asked if I would like a barrel of flour. I told him I knew of nothing that would benefit me more. He replied that he would send me one, as he really thought I was in want. The barrel of flour has come."

Thus, through one of his children, did God signally answer the faithful prayer of another. —*The Methodist.*

EARLY INSTRUCTIONS REVIVED.

CONVERSION OF JOHN. B. GOUGH.

I remember myself the days of Sabbath school instruction. I remember the teachings of a praying, pious mother. That mother was very poor, but she was one of the Lord Jesus Christ's nobility, and she had a patent signed and sealed with his blood. She died a pauper, and was buried without a shroud and without a prayer; but she left her children the legacy of a mother's prayers, and the Lord God Almighty was the executor of her last will and testament. That mother taught me to pray; and in early life I had acquired the habit of praying. She, with the assistance of teachers in the Sabbath-school, had helped to store my mind with passages of Scripture. And

we do not forget that which we learn. It may be buried—it may be hid away in some obscure corner of the heart; but, by and by, circumstances will reveal to us the fact that we know much more than we dreamed we knew. After that mother's death I went out into the world; exposed to temptation I fell; I acquired bad habits; for seven years of my life I wandered over God's beautiful earth like an unblessed spirit, wandering, whipped, over burning desert, digging deep wells to quench my thirst, and bringing up the hot, dry sand. The livery of my master had become to me a garment of burning poison, bound with the fetters of evil habit—evil habit like an iron net encircling me in its folds—facinated with my bondage, and yet with a desire—oh, how fervent!—to stand where I had once hoped to stand. Seven years of darkness, seven years of dissipation, seven years of sin! There I stood.

"Ah," says one, "what is the effect now of a mother's teaching and of a mother's prayers—of Sabbath-school instruction, and of your good habits that you formed in early life?" Oh! I stood there—I remember it well—feeling my own weakness, feeling that "the way of transgressor is hard," and that "the wages of sin is death," feeling in my heart of hearts all the bitterness that arises from the consciousness of powers that God had given to me wasted, conscious that I had been chasing the bubble pleasure, and finding nothing—gaining nothing by it—there I stood! That mother had passed away. But was her influence lost? No. As I stood, feeling my own weakness, knowing that I could not resist temptation, it seemed as if the very light she had left as she passed had spanned the dark gap of seven years of sin and dissipation, and struck the heart and opened it. I felt utterly my own weakness, and the passages of Scripture that were stored away in my mind—buried, as it were, in the memory—came as if whispered again by the loving lips of that mother into my ear. "He is able to save to the uttermost." That is what I want. I want to be saved—I cannot save myself—"save to the uttermost." "Him that cometh to me I will in no wise cast out." This was the force and influence of a mother's teaching. It was the force, as it were, of a good habit that had been utterly broken up and destroyed by the acquisition of the evil habits of sin.—

John B. Gough, on "Habit."

Self-Control.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the account into Court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error but the latter was inflexible.

Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, "Tell that rascal I am not at home." The Quaker looking up to him, camly said: "Well, friend, God put thee in a better mind."

The merchant, struck afterward with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and that he was wrong. He requested to see him, and after acknowledging his error, he said: "I have one question to ask—How were you able, with such patience, on various occasions, to bear my abuse?"

"Friend," replied the Quaker, "I will tell thee. I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful, and I found it was imprudent. I observed that men in a passion always spoke aloud; and I thought if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key; and, by the careful observance of this rule, I have by the blessing of God, entirely mastered my natural temper."

The Quaker reasoned philosophically, and the merchant, as every one else may do, benefitted by his example.

Greed of Gold.—When Napolean, about 1811, desired to build a palace for the King of Rome, near the Barriere de Passy, the shop of a poor cobbler, named Simon, stood in the way. Simon having learned what was going on, demanded twenty thousand francs for his tenement. The administrator hesitated a few days, and then decided to give it; but Simon, goaded by the love of gain, now asked forty thousand francs. This sum was more than two hundred times its value, and the demand was scouted. An attempt was made to change the frontage, but being found impossible, they went again to the cobbler, who had raised his price to sixty thousand francs. He was offered fifty thousand, but refused. The Emperor would not give a franc more, and preferred to change his plans. The speculating son of St. Crispin then saw his mistake, and offered his property for fifty thousand francs, forty thousand, thirty thousand, coming down at last to ten thousand. The disasters of 1814 happened, and all thoughts of a palace for the King of Rome were abandoned. Some months after, Simon sold his shop for one hundered and fifty francs, and in a few days after the sale was removed to an insane asylum; disappointed avarice had driven him crazy.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. He often differs from them; but believes in a free exchange of thoughts. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

NEW YORK, AUGUST 16, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Various Matters.

Next week the annual meeting of the Life and Advent Union is to take place at Springfield, Mass. There will be no issue of the Herald of Life that week; nor, probably, any the week following; partly from the absence of some of our working force from the office, and to give time for putting things in order for a vigorous prosecution of our work the coming year. The next paper, therefore, need not be looked for till Sept. 6. Let this be kept in mind by our subscribers and it will save them and us trouble. No one need surmise that because we pass over two weeks there is any fear of a permanent suspension or discontinuance of the Herald of Life. Our friends know its value and importance too well to indulge such a thought for a moment. Yet we have exhausted, on the present volume, all the money received from subscribers and from donations, and more also. But this is not a matter of discouragement. Every unpopular cause has had to struggle through just such difficulties; and this struggle was anticipated by the friends of "Life only in Christ" before they began the work of issuing a paper. Nor do they feel like relinquishing their object because it costs something to sustain it. No: "onward" is still the word; and onward we shall go, by the blessing of God: that blessing has been a marked one hitherto.

Let us renew our work at and after our annual meeting. Let all whom God has prospered take hold with grateful hearts that they are permitted to labor in word or deed in this cause. The final triumph of the grand and glorious truth of Life only in Christ is not a matter of doubt in the minds of its friends; but the efficiency with which we take hold of and prosecute the work will show our love for and confidence in this truth. If some few forsake us because they cannot have every thing and every word in the paper just as is to their liking, that is no matter of discouragement. When had the cause of truth no deserters, or none whose hearts did not faint because of the trials of the way? It has been so under all dispensations, and in all ages, as the history of ancient Israel and the history of the Apostles abundantly show. God said to Israel, "When thou goest out to battle.... the officers shall speak and say,.... What man is there that is faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." In obedience to this command, Gideon, when he was going out to battle against the Midianites, made the proclamation, "and there returned of the people twenty and two thousand, and there remained ten thousand." More than two thirds of the whole army left. Still the Lord said to Gideon, "The people are yet too many"; and another test was instituted which left only three hundred; yet these were sufficient, under the cry of "The sword of the Lord, and of Gideon," to overthrow and utterly destroy the vast army of the Midianites.

Shall we faint or be discouraged, then, seeing it is not by might nor by numbers we are to prevail, but by God's word and Spirit we are to expect success? Let our friends be strong in the Lord and in the power of his might; so shall we not labor in vain nor spend our strength and means for naught. Let the faint-hearted go, if they will; but let men and women who mean to stand for God, and the truth of Life in Christ alone, gird on their armor anew, and anew consecrate themselves and their means to spread abroad this saving and cheering truth.

The field enlarges before us. While we would not overlook or disregard the work to be done in the East, we must remember the West and South are opening for us, and Ethiopia is stretching out her hands for "the water of life." Shall any who have the love of God, and of the truth with which we are put in trust, think of withholding any thing it is in our power to do to carry the life message to dying men, and for the comfort of God's children, who have, these long years, groaned under the harrowing and horrible doctrine of endless or hopeless torment for lost sinners? Are we not thankful that our eyes have been opened to another and a more honorable view of God's designs towards the creatures of his power? How many have praised God for this deliverance. Shall we not help others into the same blessed liberty? Shall we live like other mere worldlings or worldly professors of religion? Shall it be our great concern to lay up treasures on earth? or, seek our own, and not the things that are Jesus Christ's?

Alas for us, if we are content to share the glory and the bliss of such glorious truth as God has given us, without showing our gratitude to the Author by spreading it abroad to others. Where is our love to men, if we can hoard up such precious light of life from those who are in daily agony for the lack of it, or perishing because left in darkness by our neglect to do all we can to enlighten them?

Come one and all who love "Life only in Christ;" let us look to God, and ask ourselves, as in His sight, What more can we do to spread abroad the light of life? Have we done all we could? and are we persevering in the good work? or, do we let some differences among us, on other topics, turn us away from yielding a full and hearty support to this work committed to us? Shall we bestow our means to aid those who oppose this truth, because some things are said or done by some among us that we do not approve? Do you not find those others advocating things you can not agree with? and, also, reviling the truth of Life only in Christ, which you so highly prize? Why then not act in a manner that shall demonstrate you are in earnest, and let all know that if they would have support from you in their publications they must cease to revile the truth of life only in Christ? or, at least, treat those with christian respect who believe it?

There is no such thing as putting our light under a bushel and retaining the benefit of it ourselves. We must let it shine, or it will go out; and if the light that is in us become darkness, how great is that darkness? We hope all who have been enlightened will take warning in time, and not let their light become extinct.

The first thing to which we call your attention, in the way of public action, is the support and circulation of this paper. The present volume is near its close. If it has not given you satisfaction in all things, and you have differed from some things presented in its columns, you are at least no worse off than your Editor himself. He, certainly, would not like to be responsible for all the sentiments of correspondents, nor wish to feel himself obliged to state always wherein he differs from them. No article is ever rejected because it differs from the views of the Editor: no article is ever altered or shortened for that reason. It is intended to give all contributors a fair hearing; yet, there are sometime communications so written that it would be no credit to the writer himself to insert them without alterations and amendments. Such alterations we do not feel called upon to undertake, except in rare cases, and where we know it would be agreeable to the writer.

Whatever may be said in relation to these or other matters, we are satisfied there is no paper more impartial towards correspondents than the Herald of Life. That some should be disaffected is unavoidable with all periodicals. We, probably, have as few such as any other. We thank our friends for the interest hitherto manifested in the Herald; and trust there will be no lack of it for time to come.

As this volume will soon be completed, we invite all who intend to continue their subscriptions to renew as soon as possible; otherwise there may be confusion and delay in their receiving the first numbers of Vol. III.; as it is the practice of this Office to discontinue the paper when the subscription price has expired. In this way we have no occasion to send *duns* to any one; and we do not have to inform the public how much is due us, that we ought to have. At the beginning of a new volume our mail books will be arranged to show who has paid in advance for the volume; and to such only will the paper be sent, except it is by special agreement with the subscriber. All will see, therefore, the earlier they pay for the next volume, before this closes, the more certain they are to have their paper reach them without interruption, and without loss of any of the first numbers. Let as many as can, pay at our annual meeting; but none need fear to send the amount by mail, if properly inclosed, and directed to "Geo Storrs, Box 4658, New York." Very few letters, thus directed, have failed to reach us for several years; and the risk is very small when even a letter *unsealed* has come to hand cantaining money! Let none hazard *such* an experiment, however.

Next, after the paper, is the Missionary and Tract cause. These are intimately connected. A Missionary should have a good supply of tracts or papers to give away, that the people may have something to keep up attention after he has moved on to other places. It is desirable to have a permanent Missionary establishment in the West, not far from St. Louis; that from thence may sound out the truth in all directions, and that papers and tracts can be scattered not only in Ills., but in Missouri, Kansas, Arkansas, Kentucky and other places South.

Shall we not take hold of this work in earnest? Br. W. S. Campbell is already in the Western field, and we believe doing a good work. Shall we not put forth our hands to sustain him there? We think it should be done: we trust it will be, and that God's blessing will be on the work.

These are some of the objects which demand the attention of the friends of "Life only in Christ." A great and an effectual door seems to be opening before us; and we want funds and men to occupy the fields white already to harvest. As to men, we wish for none who are fearful and ready to faint; but men who are ready to labor for Christ and his truth in a self-sacrificing spirit: men, who do not go out for ease or pastime, but to work in the Lord's vineyard, content to look to the life future for their reward. Yet these men must have food and raiment, and their families must be looked after, if they have any; hence funds must be raised to carry on the work; and the time has come to see what can be done. Some can give one dollar, some ten, some \$50, some \$100, some \$500, others, perhaps, \$1000; but we wish not to set limits: let all do as the Lord has prospered them, and we shall soon find the means as plentiful as the manna for the children of Israel.

The work is the Lord's: let us take hold of it as such; and, if need be, the Lord can make the means as plentiful as bread in Samaria after it had been besieged by Ben-hadad till famine seemed ready to destroy them, and the prophet Elisha was sent with a message that the next day flour should be sold extremely cheap in the gate of the city, which came to pass; though "a lord, on whose hand the king leaned, answered the man of God, and said, 'Behold if the Lord would make windows in heaven, this might be.'" The thing was; but this unbelieving "lord" was "trodden to death in the gate" by the crowds who came for the bread. See 2 Kings vii. Away with unbelief when we are in the Lord's work. He that soweth sparingly will reap sparingly; but he that soweth bountifully shall also reap bountifully. See 2 Corth. ix. 6. Those who are willing to take God for Paymaster may have an opportunity now to try him. We have no fear but what they will find the investment good. We have proved it more than once and know it is safe. May we all "come up to the help of the Lord, to the help of the Lord against the mighty." See Judges v. 23. The Lord wants our help and He must have it, if we would share in the blessing.

Star Gazers.

"A Horrible Prediction.—Professor Leonidas, an Indianapolis astrologer, after looking at the rings around the sun, makes the following horrible prophecy:—'I observe by the planets that a dreadful plague will commence in Russia, originating from silks brought over from Egypt, Cairo, and Turkey. It will extend across the Baltic Sea, desolate Germany, cause immense mortality in England, and then spread to the United States. This dreadful epidemic will spot the people like a leopard, and turn the flesh of a purple black. The pestilence will carry off such an amount of mortals that there will not be enough left to bury the dead or give them Christian burial. The streets of our cities, towns, and villages will be swarmed with the dead and dying. The groans and yells of horror will fill every breast with consternation. Confusion will abound on all sides. The death-knell will cease to toll as the malady rages in fury. The infected will fall and die wherever they take it. The stench of the dead will become so common that the survivors will not heed it.'"
—*A City Paper.*

Such prognostications some people will believe, though no amount of evidence could convince them that the "plague" of an *endless* death is just before them, and that there is only one way of escape from it, and that is by applying to the Great Physician and Life-giver, Jesus Christ, who alone is "the resurrection and the life." In him, and abiding there, we need fear no plague earth may be visited with, even if as "horrible" as the one "Prof. Leonidas" prognosticates as coming. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee: only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord my refuge, the Most High, thy habitation: there shall no evil befal thee, neither shall any plague come nigh thy dwelling; for He shall give his angels charge over thee, to keep thee in all thy ways," &c. How safe are all they that put their trust in the Lord our God, "whatever ills the world befall." Let every child of God rest unwaveringly in this strong tower; nor let any prognostications of "astrologers," or star-gazers interrupt their child-like reliance on God our heavenly Father.

An Approaching Storm.—The following, from a Paris correspondent, dated November 18, 1864, published in the *New York Tribune*, shows how theological matters appear in Europe:

"There are those who think that what is passing in the whole religious world to-day is but the harbinger of a great approaching change; of the dissolution of that system of medieval theocracy, which has exercised for a thousand years so great a power over the minds and consciences of men and the most of nations. Many of the most enlightened minds of this age are filled with a presentiment of an approaching storm; and though we are unable to foresee the results of a great ecclesiastical revolution (of which the fall of the temporal power of the Papacy would probably be the signal), yet it is impossible for the most sanguine, or the most indifferent, to ignore that in every European country a stong religious movement is taking place."

A Pleasant-day Reflection.

BY W. S. CAMPBELL.

Instances have often occurred in which men have labored long to build up and establish a good cause, who have never seen the great fruit of their self sacrificing efforts. The call was to work in the vineyard; to sow the seed in the morning, and in the evening withhold not thine hand, for what did they know of the prosperity of this or that department of truth?

It is a very trying, and sometimes almost crushing to occupy the place that is given to the minister, or to a class of christians, to observe the small degree of honest gratitude around them—but it is not to them, they should recollect, or for them that the sheaves are to be brought. They are to work for the Master; occupying till his return who has left them in charge. Generations unborn may reap the benefits of the important truths which they have promulgated. Thousands may be brought to Christ who will be reached by the principles they planted, with labors which required the sacrifice of all they possessed—and have been watered by their tears and prayers, with watching and weariness and painfulness; and, by day and night, devoting all their energies to one great purpose. Nations may be affected by the truths inculcated, at first, by an obscure monk, as in the case of the Reformation.

If so great effects upon the masses of men are seen in the present world, many may come to praise Christ in the kingdom; and the result is not to be looked for this side of the great gathering in the kingdom of God, when will appear all the jewels of the Lord, who has thrust us out into his harvest, knowing well, what difficulties we should find, how we should be tried and hindered, and, especially, all the qualifications our labor would receive. That which plagues us most did not escape his notice, and while the desire is great to effect the largest consequence, of all this sacrifice, we know that by activity we shall glorify his name; even by lesser results. And, at the same time, we shall be tried, and by trial be refined; fitted for still farther work, and for the Master's joy, when he shall return.

So far from our complaining that others have entered into our labors; which we might do as well as any class we know of, and with a much better grace, often; we will have to submit to the accusations that we have entered into theirs; because we have only kept on searching in the field, and found jewels they do not know how to prize. This becomes one of the most afflicting applications, of the trial of the work, that can be given to the minister or the faithful and devoted member. And to succeed in the control of the body, this has been abundantly resorted to. Men, who have planted and watered, and to whom the self constituted inquisitors, were once indebted, under God, for their escape from the darkness and errors of their past relations, are counted intruders, in their own labors; and if a sufficient number can be found to indorse the dissimulation—a new purpose is at once announced—we must leave the field, or allow these theological guerillas to lead in their raids upon whatever plunder they may choose to appropriate, or interest they may attempt to establish. And when the move is made there may be found plenty to promote it, for the movers will professedly adhere to those who first entered the field till they have found they have a majority, then, it is not doctrine they want, it is their cause, they assever; and hence, what they call *heresy* shall not be presented.

Now it may be that these men, some of whom manifestly never had a call to the work, either from lack of ability, want of adaptation in talent, or an entire absence of the sense of responsibility which should constantly attend the mind—never had a call to the ministry, by the great Head of the Church, and can deny that there is any special call. It may be that they judge others by themselves. Having jumped aboard, they have had some special theme to harp upon; have seen a few converted or "come forward for prayers;" have been made something of, and had a good time: and will jump off as soon as they think they can do better—would even run the whole train down a precipice if it would serve their purpose. They would not feel the good of the cause sufficiently to give them any grief. They have not devoted a life-time to it. The Holy Ghost never made them overseers. 'Tis not so with others. They are in trouble to see wasting and destruction in the fields of truth. They still can leave the event with God, and die, if they must, at work in the same determined and self-denying manner—consecrating all their powers to His own, dear, precious truth.

We will, then, faithfully preach Christ; and, whether counted orthodox or heterodox, declare the whole counsel of God. The time of reward will come by-and-by; and then the Great Shepherd will discern who has been faithful—who has labored fully in the building of the temple of truth.

Beloved brethren will sometimes have occasion to mourn that they see so little lasting good. Some, especially, who are ready ever to place in the fore-front their "voluntary humility, not in any honor to the satisfying of the flesh" will not be backward to notice this, while a continual effort must be made to repair the damages they produce, and the first could say over these very persons, "We have labored in vain and spent our strength for naught," but there is a vast amount done in the end, and God will rightly place the crown. There will be no room left for rejoicing over individual successes when the full glory of our Redeemer shall fill his most glorious kingdom. All praise to him for the gospel. Thank God for the power which attends it. It is the truth, mighty to save. Christ is our righteousness. Hallelujah!

Western Mission—No. 12.

FROM W. S. CAMPBELL.

Springfield, Ill., Aug. 4, 1865.

With many regrets we left Otto, and old Fulton Co.; for with all the hardships we had endured, we became attached to the lovers of our Lord, and the blessed life doctrines which we preach. We shall often think with pleasure of the kind associations of labor with the dear friends who, some of them at least, seem almost alone. We believe that there will be much fruit in the end result from this effort, notwithstanding the great disadvantages under which we labored.

We feel under obligation to friends which we have not yet mentioned personally. At Br. Moses Freeman's, P. M., at Otto, we always received Christian hospitality, and found a pleasant and welcome home, when we came from the toil of an appointment. Be sure, it was prized. We are thankful. May the Lord reward them. Sister Freeman and her brother, Uncle Nathan Teft, were from Rhode Island, formerly. We could visit upon the little things, of days bygone, and the great ones of the present and future.

Br. J. Benson received us gladly, and helped us after a godly sort. Br. Brown gave us essential aid.

The brother, dear man, who thought, I suppose, there might be some credit in *severely* criticising my second communication, is kindly asked to show the "libel"; for, "pastoral labor" I certainly had done, and had been in the State, if not at Otto, over Sunday; and secondly, I did not say that I, or "we," were at the first meeting, at Brown's grove; but the meeting was a good one. Better in his view, possibly, had it presented more of the namby-pamby character. We go for identifying things, when we can; others do too, often.

I take great pleasure in saying to my Eastern friends that I had good opportunity of visiting the tomb of Lincoln, at "Oak Ridge Cemetery," on Thursday, Aug. 3. The tomb in which the martyred President now lies, is the recieving tomb of the Cemetery. It is kept open during the day, that visitors, who are many, may look in, guarded by soldiers, night and day. A ridge covered with moderate sized oak trees, up back of this tomb, has been selected as the final resting place of the great and good man who fell a sacrifice to the cause of liberty. There a monument, in grandeur, exceeding any one reared to commemorate one man, in this country, will be constructed. It appears to me very strange, indeed, that the lot, (a beautiful grove, near the city) offered for the sepulture of this great man was not accepted. Whether I shall be accused of having made my pilgrimage to the American Mecca, I cannot yet determine. Those who know me, know I would go there, if I had the privilege. And how fortunate. Springfield lay in our way. We needed the rest. We wished to visit the few there who look for the Coming King; and I could easily look at the place of the last repose, adopted for the Ruler of a mighty people.

"Who touched the highest point of all his greatnes; and from the meridian of his glory, hasted to the setting." The sun went down in a blaze of light—but the nation lives; men, for all time, will mourn the man; and his enemies, even, come to admire his administration. He lived and governed, when the throes of national labor brought forth a new being in the development of liberty.

The multitudinous rush of thought prevented me from saying anything upon the vast subject, before my apprehension, as I had intended. It might not be adapted to the character of this article, and by some would be judged inappropriate to your columns to enlarge upon this pregnant question. I will, therefore, reserve what I will say, if I can speak upon a subject so mighty, to a future time.

I will add, that we are at work in this place, (Hornsby) and having a good hearing. There is a great interest to hear on the life doctrines, and we feel well strengthend to "contend for the faith delivered to the saints." A very intelligent class come to listen to the word of life. There is prejudice, but it does not hedge up our way. We shall hold meetings here for a week, perhaps, and are not yet determined where to pitch our tent next.

I yesterday heard a discourse intended to prove the dual entity of man. Is that all a Western champion, of the natural immortality of the soul, can say? I may review him in the Herald.

The Spirit of the Advent.

"Not every one that saith, Lord, Lord! shall enter into the kingdom of heaven." "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? ....and then will I profess unto them, I never knew you." These expressions of the Master appear to refer to hypocrites—those who make pretentions of devotion to Christ, but who care not for his will. Perhaps it will not be deemed unjust if we remark that the last quoted passage applies very directly to Advent hypocrites, who "prophesy" in the Lord's name indeed, but are none the less

"false prophets." But we propose to address yet another class of Adventists, those who cannot be called hypocrites, but who may truthfully be called "foolish virgins." Hypocritical Adventists will have no quarter from the Judge. To them he will say, "I never knew you: depart from me, ye that work iniquity." But to the "foolish virgins," he will speak in milder tones, and yet in reproof—"Verily I say unto you, I know you not." Woe unto the first class! for they shall be cut off from among the people. Sorrow unto the second class, for they shall be shut out from the marriage festival.

"But why do you address Adventists? Why don't you curse the Churches, and let us alone." Because we prefer not to waste our ammunition. On all proper occasions we shall try to be faithful to our kinsmen of the Church general; but we have also a duty to perform toward Adventists. For the hypocrites, rebuke! for the foolish ones, the warning note!

Ten virgins go forth to meet the Bridegroom, ten Advent virgins. There are no nypocrites among the ten, but there are five foolish ones. The whole ten have lamps, they all believe in the coming of the Bride-groom. They preach it, they pray it, they sing it. The whole ten have oil in their lamps—they have a measure of the spirit of the Advent, But there is a marked difference between the two classes just here. The wise have a sufficient supply of oil for every contingency; they have oil in their vessels as well as in their lamps: but the foolish have no other oil than that in their lamps. What oil they have, they did not buy themselves, they got it from the wise. While they have dealings with the wise, they have something to burn, they have enough of the spirit of the Advent to create an idea that they will get into the marriage—they expect the kingdom. But the time cometh when the wise will refuse any more oil; they will become more and more estranged from the foolish virgins until they will at length peremptorily answer to the solicitations of the foolish—"Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves." The result will be that the foolish will be shut out of the kingdom; yet they shall be saved as by fire.

Foolish ones, take warning! Ye that live on time excitement, take warning! Ye that receive honor one of another, take warning! Ye that wink at wrong-doing, take warning! Ye that are destitute of the power of God in your own souls, take warning! The Spirit of God must reign in your hearts, if you would reign with Christ. "The kingdom of God is not in word, but in power!" Not in Advent talk, but in Advent power! Deceive not yourselves! the spirit of the Advent is not a temporizing spirit, an indifferent spirit, a self-sufficient spirit, a clownish spirit, a selfish spirit, a worldly spirit, a stubborn spirit, an unjust spirit. Neither think that you are called to take for your masters fearfulness and expediency. To all who obtain the kingdom, God gives the spirit of the Advent, which is not "the spirit of fear; but of power, and of love, and of a sound mind." "He that hath an ear, let him hear what the Spirit saith unto the churches."

The preparation for the kingdom is the Spirit of God enthroned in the soul—nothing less than this will stand the test. And be sure that it is the Spirit *from* God. Let the wise continue to be wise! let the foolish hasten to to become wise! Be wise in time. The *kingdom* is "the prize of our high calling."

J. T. C.

A Subscriber Lost.

EROM G. W. DENNY.

NEW HAVEN, CONN., Aug, 7, 1865.

I see by a letter in the *Crisis*, from H. M. Bryant, that you have lost or will lose one of your subscribers on account of his having changed his views on the doctrine of life out of Christ. The reason he gives is mainly, he says, because the Spirit and what he understood to be the word does not agree. Secondly: he has never known a sinner converted, or a backslider reclaimed, and none made better by believing it.

By your permission, Br. Storrs, I wish to make a few remarks on the above.

The lost subscriber, I judge by the article, pretends to preach sometimes. I never saw him; never heard his name mentioned; know nothing about him except as I form an opinion from his article; let those who know him judge by the following how near right I am.

I take him to be a man who is led by others, and is no leader of the people, is easily influenced this way, then that; not very much of a doctrinal man, holds no doctrine very tenacious: is generally led by what he terms the Spirit; and what he terms the Spirit he prefers before the word, or rather interprets the word by it; he prorbably follows his *feelings* to determine what his duty is, and his enjoyment of religion consists in feeling well in meeting, with kindred spirits about him.

On the whole, I take him to be a christian, but not very strong, not an example to the flock. We have scores of such among the advent people; they generally, as they say, (when in meeting), "go in for the life and power of religion;" but out of meeting their life is inconsistent in some respects, and they lose their influence.

First: He nor any of us have a right to try any doctrine of the bible by what we may term the spirit: but on the contrary, we are to try the spirits by the word.

2. He says, he has never known a sinner converted by it. Did he ever know of a sinner's being converted at all? if so, what converted him? I suppose one half, if not three fourths, of the advent people were converted and professing christians before they came out from the different Churches. What converted them? Was it the doctrine of the sleep of the dead, the resurrection of the wicked and killing them again; the soon coming of the Lord, water baptism? &c. Was it any of these doctrines? No; for they never heard of them till after conversion; and so the churches can get up a hue-and-cry and say to us, "Your doctrines do not convert; you were converted among us." The question comes up, seriously, what did convert us while among the churches? Was it the doctrine of the immortality of the souls? No. Was it sprinkling? No. Eternal torments? No. Going to heaven at death? No. The Trinity doctrine? No, no; none of these. What then did do the work for us, if it was none of their doctrines nor none of ours that converted us? What was it? I answer it was the glorious doctrine of our Lord, namely, "Repent and believe on the Lord Jesus Christ and thou shalt be saved." Did we believe? We did. Did we repent? We did. Were we converted? We were.

Dear readers, converted or unconverted, here is only two conditions, and the only ones mentioned in his word as being necessary in order to get converted to our dear Lord; they are, repent and believe. But some will ask, Believe what? I answer: believe that Christ is the Son of the living God; that is all that is required of us to believe in order to get into Christ, and be a christian of the genuine kind. It may, and I think does, need more than this to turn some men to Christ. But some may say, What advantage then hath the learned believing Christian over the ignorant and weak saint?

I answer: Much every way. It is not salvation to be converted; it is only the beginning of a work which must be carried on to the end; and Paul says, "Therefore leaving the first principles of the doctrine of Christ let us go on unto perfection." And these truths, which we hold dear, are the means by which we grow up into Christ our perfect head; they are like the sap to the sion after it is grafted into the vine; and it will take all the truth we have to save some, even after they are in Christ by conversion.

I believe that thousands of converted sinners in the nominal churches are falling away yearly because they have not got the truth we hold. They have nothing but the first principles; consequently they do not grow; but after awhile many of them backslide. If they had the doctrine of No life out of Christ, they would live, thrive and become strong; whereas, they wither, droop, and die; Bryant's opinion to the contrary notwithstanding.

But Bryant says that he knows of none who are made better by believing it. Who made him a judge over God's heritage, to determine the effect of truth on the hearts of his children? I know of scores who say that this very truth has been the means of a renewal of their faith and of quickening them in their love towards God. The understanding of this truth, I verily, believe, will be the means of carrying thousands through, that would otherwise have fallen out by the way. Of what advantage is it to plant seed, and then, when it has taken root and sprouted, to let the weeds choke out the crop? It is labor lost, and worse than thrown away. Look at the revivals and conversions in the land; what do they amount to as a whole? A few stand; but the great bulk roll back like the sow that was washed to her wallowing in the mire; and all this for the want of an understanding of God's plan of saving men through Christ, which Bryant ignores.

Then we are much more likely to get converted than they are to stay converted. It is easier to plant the seed than it is to take care of the crop. Some men are always planting, but never hoe the corn: they get little that is worth harvesting. So with some religious planters. They say, "plant, plant"—Well, that is right. But never do they cultivate the crop, and even oppose God's revealed plan of a dealing with men. They try to hinder God from showing men the way of salvation through Christ. True, Christ said to the world, repent and be converted. But to his ministers he said, three times, as fast as he could speak, "Feed my sheep; feed my lambs." And so we will. Let us plant and prune to the end.

> Life with its toils will soon be oe'r;
> Then we can plant and prune no more;
> And how can we endure the thought
> Of having starved the Lamb's he bought.

BR. STORRS I do not now expect to be at the annual meeting at Springfield. I should love dearly to be there; but do not see as I can be. But you may count on me for twenty five dollars to help support the Herald of Life the coming Year. The paper must be supported: the flock must be fed: and if Bryant disapproves and forsakes, no matter.

> We want no cowards in our band
> That will their colors fly:
> God calls for valient hearted men
> That are not afraid to die.

Br. Storrs, feed the flock of God which he hath purchased with the blood of his Son. For behold the Lord cometh quickly, and his reward is with him to give every man according as his work shall be.

NOTE BY THE EDITOR.—H. M. Bryant says, in the *Crisis*, "I had the Crisis stopped nearly a year ago because I didn't feel able to take and pay for two papers. I preferred the Herald of Life," &c. It seems then he took the Herald from choice, and we sent it to him from No. 1 to No. 25, of the present volume; then we discontinued it because he had not paid anything for it, and we heard nothing from him. A poor excuse for "stopping the Crisis" he seems to have given, for he took the Herald six months without offering to pay for it. Of course, we did not know that he was a "preacher." We are quite willing to send it to preachers gratis; but we expect them to show their goodwill by endeavoring to increase its circulation. To all such it is a pleasure to send it, whether they pay the subscription price or not.

God not the God of all People.

"And I will take you to me for a people, and I will be to you a God." Ex. vi. 7. "And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." Jer. xxiv. 7. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." Ezek. xxxvii. 23. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. xxxi. 33. "For thou hast confirmed to thyself thy people Israel, to be a people unto thee forever: and thou Lord, art become their God." 2 Sam. vii. 24. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, Ye are sons of the living God." Hosea i. 10, "But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God." Heb. xi. 16.

We here have a large amount of positive proof to sustain our position Let the contexts of these passages be carefully studied, and the candid mind will be fully convinced that God is the God of none except the "pure in heart;" those who have the law of God written in their hearts. Such are heirs of the promise through faith, hence children of Abraham, of whom God is the God.

From the above it is very plain that God is not the God of the wicked. But God is the God of all that have a resurrection. The reflecting mind, who believes that "the dead know not anything," must at once see that it is necessarily so; for if they have no God, by what power can they be raised? Jesus however proves the proposition in Luke xx. 37, 38.

Our conclusion is, The wicked cannot have a resurrection. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God." Rev. xxi. 3. May we so live, that God will not be ashamed to own us as children, and crown us with immortality.

D. EDSON SMITH.

Vesper, N. Y., Aug. 2. 1865.

Response for Western Mission.

EATONTOWN, N. J., Aug 9, 1865.

BR. STORRS.—In reading the Herald of Life, last week, I observed an earnest appeal "to all the lovers of the life theme" in behalf of the Western Mission. I consider myself a lover of life only through Christ, and therfore wish to do what little I can in sustaining it; and from all accounts there is a large field for labor in the West; the harvest truly is plenty but the laborers are few; and if by any means the few that are there can stay, they should; which they would willingly do if their families could be provided for; and now we should remember the exhortation of John, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If each one who loves this precious theme would give as the Lord has prospered them, how many who are now hungering and thirsting after righteousness might be filled. But there is such a disposition in these last days to get all you can and keep all you get, that there is little to give for the spreading of the truth.

I herein send one dollar for the support of the Western Mission, leaving it with you to appropriate it as you see fit. For my part, I think we are living very near the coming of the Lord, and the gospel Trumpet should be sounded loud and clear that all may hear of the coming of the great king, and that by him, they may have an entrance in through the gates into the city; otherwise, when the king rises up and shutteth up the door it will be everlastingly too late. Probation has had its day and a long one too, but it is soon to close, never to dawn again. Oh that we may all be ready when the last awful trump shall sound which will forever fix our destiny. Yours in hope of Life.

B. D. W.

Letters and Extracts.

From Eld. J. Lewis.

BR. STORRS.—I send you $2 for Dr. P. J. Wardner, Springfield, Ill., $2 for S. D. Emmons; and one dollar from a new subscriber, Andrew J. Duncan, Hornsby, Ills. Keep good courage, Br. George, we will send you more soon. The paper must be sustained. God's cause demands it; and let every one feel his own responsibility; and so let him act. The cause is gaining ground out here; and if Br. Campbell can be sustained in the West, much good will result from his labors. The people are waking up: the Priests are being troubled; they dont know what to do. One said, he wished he was a good way off from here. May God speed the truth and spread it far and near. I expect to live to see the blasphemous notion of God's bringing the wicked dead to life for the purpose of inflicting pain and to make them die again, given up by every honest, sincere inquirer after truth. But some will not believe any way; they will not confess. O, I feel deeply for such. May God help them to break through before it is too late.

FRANKLIN B. DODGE, Bradley, Me., sends a new subscriber, and writes:—The truth is gaining here, and I hope the good Lord will bless and prosper you in his glorious cause. I hope to be able to send more subscribers. Yours in hope of future life through Christ.

A FRIEND in Scotland, writes:—Dear Christian Brother, through the kindness of my much esteemed friend Mr. James L. Boyd, Philadelphia, I have received the HERALD OF LIFE since its first publication. It is refreshing to me, who stand alone in the Faith in this place, to have such a friend as the Herald of Life to commune with weekly. I am but poor as far as this world's wealth is concerned, but I hope my mite will be accepted (small though it be) [£1 sterling, or, $6,84.—ED.] as the offering of a willing heart for the good cause the Herald advocates. Yours in hope of eternal life throuuh Jesus Christ our Saviour.

WM. H. H. MCALLISTER, St. Albans, Vt., writes:—My health is much improved, and I am once more in business: have a position in the Custom House in this place. God has been very merciful to me, and I praise him for affliction and trial; and most of all, that he has sanctified them to my best good. I can write you but a line now. I will let you hear from me at our annual meeting at Springfield, and if possible will be there myself.

NOTE BY THE EDITOR.—Br. McAllister went into the army at an early day, a stranger to our views and experimental religion. He was sick in a Hospital in Philadelphia when we first saw him. Through the labors of Jacob Grim he was brought to the knowledge of the life truth. Afterwards he returned to the army in Virginia—was wounded, and went to the Hospital in Burlington, Vt., his native State, from thence to Stowe, where he was in a critical condition for a long time. He is now, we are rejoiced to hear, improved in health, rejoicing in the Lord, and in business. We hope, if possible, he may be with us at Springfield next week, and that he may meet Br. Grim there also.

MELISSA A. SAWYER, Troy, Me., writes:—I am very glad to have the privilege, through the goodness of God, of sending another dollar for the Herald. I expected to have sent it sooner, but my health has been so poor I could not. Since last spring I have been under the care of Dr. Billings of Corinna, and he has, under God, in a great measure restored me to health, so that I hope soon to be able to work. I thought while reading the Herald of Life this morning, how glad I would be to help Sister Henry get her health; also, to help Br. Campbell, but I cannot. One thing is certain, I believe the Lord will be with them, and help to pull down the strongholds of satan. I am glad we have got such a merciful God as to destroy the wicked, and ot make or keep them alive to torment. O, I am glad I ever saw the light on the non-reliving of the wicked dead. I wish I could have the privilege of going to meeting. Almost all the preaching we have is from the Herald of Life. We hail its weekly visits with pleasure. I am glad to see Br. Burbank coming out on the side of truth. May we all have life in the Kingdom. The Lord being my helper, I will try.

GEO. FLINT, Central Falls, R. I., writes:—I have taken great pleasure in reading your valuable paper, the HERALD OF LIFE. The views you advocate, I call Bible truth. I want the paper more than ever. I expected my subscription would run out before I could send another dollar, because my means are very limited. For four months I have been afflicted with inflammatory rheumatism, and could not earn any thing. I now begin to earn a little, and send you $1 for the Herald. I am nearly 73 years old, and cannot expect to labor with my hands but little longer. I believe I scatter some of the Gospel seed, of the kingdom under the whole heavens, as I go, by the way side: the truth which is every where spoken against. My prayer is, that the birds may not pick it all away; but I leave the event with the Lord. The less I work the more I read. I want you to send me the back numbers, as I want to read the discussion with the Methodist champion. [Dr. Louden, we suppose he means.—ED.]

ELD. WILLIAM BRAYTON, New Hartford, Iowa, writes:—I send a new subscriber, with $2 inclosed. He lives in the midst of a large body of Adventists, and will not fail to use your paper to the best advantage. He is half a believer in the doctrine of "No life out of Christ." I think he will soon be an esablished one.

Tent Meeting in Maine.

There will be a Tent-meetingin Exeter, Me, near the old Chamberlin Meeting-house, commencing Saturday, Sept. 2, 1865, and hold the ensuing week and the following Sabbath. We hope Brethren will make some effort to attend this meeting. There will be a Boarding Tent on the ground, and provision made for horses near by. All coming from the west, by cars, will stop at Newport and take the stage for Corinna, where they will find conveyance to the ground Saturday and Monday. Come brethren; come at the commencement of the meeting and bring your tents, all who can; and those who cannot, can find lodging near by; so there will be no need of any staying away.

DANIEL E. IRELAND, ALEXANDER DEBZIL, HOLIS COLE, JOSIAH CHAPIN, SAMUEL SMITH.	Camp-Meeting Committee.

Our Annual Meeting.

The annual meeting of the "LIFE AND ADVENT UNION" will be held in Rice's Hall, Springfield, Mass., August 25, 1865, at 2 P. M. We trust that all who can, will come and show by their presence their interest in the cause of truth. Never was there a greater need for honest, earnest, persevering effort than at the present moment. The Gospel of our Lord Jesus Christ is now, as it ever has been, the great panacea for earthly ills, the great antidote to the poison of Satanic error, the great key to the purposes of God, the great expositor of man's destiny, the great light that pierces the darkness of the valley of the shadow of death and enables us to see our path to a future and eternal life. Can we be too earnest in carrying these glad tidings to our fellow men? Can we be too anxious that the thousands of our fellow Christians who are led astray by the serpent lie should learn "a more excellent way"? Can we be too uncompromising in our active opposition to that last trick of the devil, which falsely names itself Spiritualism? Let our answer be emphatic. Let all who can, come to our annual meeting, prepared to show their estimation of their responsibility by united action for the systematic spread of the truth.

We have a suggestion to make to those who will not find it practicable to attend the meeting. Let all such who feel disposed write their sentiments, at length or in brief, as the case may be, and send their communications to be read before the meeting. Direct to Joseph T. Curry, Box 393, Springfield, Mass. There is no reason that we should not have a gathering in spirit of every friend of the Life theme. Let us have a load of letters.

And now we commend this and all other schemes for the spread of the Gospel to the prayers of the saints every where. "The fervent prayer of a righteous man availeth much."

JOSEPH T. CURRY.
Sec'y L. & A. Union.

August 2d, 1865.

The Western Mission.

The time for which Br. CAMPBELL went West to labor has fully expired, yet he is still in the work there. Shall this Mission be sustained and continued? We are satisfied it should be, and hope all the friends will be of the same mind. In order for it to be continued, we need more funds. The least we can do is to support Br. Campbell's family, if he is is to remain absent from them. But besides this, he must have papers and tracts to distribute, and he will have other unavoidable expenses in getting over the country. We earnestly appeal, therefore, to all the lovers of the life theme to come forward with their free-will offerings for this special object. We are quite sure the appeal will not be in vain. Let us hear from the willing hearted at once; as it is important to know soon what we can do further for this mission.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and seventeen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Members of the Board of Directors shall constitute a Committee in their several districts to transact all business pertaining to the Union in their several localities.

VI. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VII. The Secretary shall keep a record of the names and post-office addresses of the members.

VIII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

BUSINESS MATTERS.

Subscription Moneys Received.

ONE DOLLAR EACH *from* D. E. Ireland, Francis Robbins, Melissa A. Sawyer, Andrew J. Duncan, W. N. Houghtaling.

TWO DOLLARS EACH *from* Dr. P. J. Wardner, S. D. Emmons, William Johnson, G. B. Stacy.

Eld. Joseph Parry, three dollars.

For Western Mission.

William H. Thorne	$10 00
Bloomfield D. Wolcott	1 00

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This word contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers. 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none there fore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, with ut egard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousand more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Bible Examiner Tracts.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS.—Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS.—Price 5 cents.

No. 5. MORAL DEPRAVITY: by GEO. STORRS. Price, 5 cents.

No. 7. DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for *two* cents postage; where that number is called for, we will send them at our expense They will be sold at $3 per 100; but, in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12 mo Tracts, of 24 pages each.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

THE ATONEMENT, by GEO. STORRS, and THE GOSPEL HOPE, by the same; both works now printed in *one* Tract. Price 5 cents.

All Letters in relation to any of these works must be addressed,

"GEO. STORRS
Box 4658, New York.

Poetry.

LINES.

BY MARIA MATTHEWS WEAVER.

From earth's storms O let me hide
By my dear Redeemer's side,
Let me find a refuge there,
Let me in his glory share.

Let me lean on his strong arm
When I see approaching harm,
When I faint in life's rough way,
May he be my staff and stay.

When life's cares oppress my soul—
O'er my feet dark waters roll,
When the world grows dark as night,
May He shed his holy light.

Saviour bless me, *even me*,
Let me thy salvation see;
Lead me gently by thy hand
To the bright and better land.

North Dana, Mass.

Children's Department.

BEYOND THE GARDEN-GATE.

"Children," said Mrs. Jay, "you may play anywhere in the yard, but don't go beyond the garden-gate. Do you hear me, Peter ?" "Yes, mother," said Peter, looking up from his wheel-barrow: "Do not go beyond the garden-gate!" Mother then, seeing her little boy and girl quietly at play in the yard, put on her bonnet and shawl, and went down the street.

Peter and Jessie, his little sister, had nice plays together. He used to make believe horse, and draw her on his trucks, or she make believe a pumpkin, and be carred in his wheel-barrow; or they would both make believe cows and set up a terrible mooing ; indeed, there was no end to the different characters they took, all the while keeping very kind to each other. Their plays this afternoon led them down to the bottom of the garden, where there was a gate, hasped inside, which opened into a field of thick underbrush and trees, sloping down to a lower part of the village. This was the forbidden gate.

"I wish we could go out into the wood's," said Peter; "perhaps we should find a bird's nest." Peter unhasped the gate, and he and Jessie looked around and saw the pretty woods. "But what did mother tell us ?" asked Jessie. "Perhaps she was afraid of bears," answered Peter, "or the water in these woods, or something; but there are no bears. Oh ! there's a squirrel on that tree ! See him, see him, Jessie;" and away ran Peter to the woods, and away ran Jessie after him. The squirrel hid, and the children went on, hoping to find another. They strayed down a bank, and came to a brook and little pond. "Mother thought we'd fall into this pond, and that's the reason she cautioned us against coming here," said Peter; "but we shan't, shall we, Jessie ?" "No," answered Jessie, "we won't." And so they ran round, and tumbled about, and picked flowers, and at last got back to the garden-gate safe and unharmed, without anybody knowing they went. "Jessie," said P ter, "don't you tell." Not if mother asks?" asked Jessie. "She won't ask," said Peter.

Mother did not ask, nor did Jessie tell, and all went on at home as usual. Saturday night, after the children were washed, and Jessie had gone to sleep, Peter and his mother talked a little longer together, as they often did on Saturday night. Peter said: "Mother I have been in the woods beyond the garden-gate this week." "When did you go ?" she asked. He told her. "And mother," he said, "nothing happened to us there ; we didn't fall into the water, or get wet, or tear our clothes; no bears ate us up. Why didn't you want us to go ?"

"You *lost* something that afternoon in the woods," said his mother. "Lost something!" said Peter ; and he thought of his knife, and his slate pencils, and his ball, and a three-cent piece in his pocket ; he hadn't lost one of them, he was quite sure. "Yes," repeated his mother, "think a moment what you have missed, for I know you have lost something." Peter for a moment thought his mother must be a spirit ; for how could she know when he didn't know himself ? "You will recollect if you think," said she. Peter put his head under the bed-quilt, for he began to see he *had* lost something ; and the more he thought, the more sure he was of it. "Mother," he at last said in a little sorrowful voice, "I did lose something in those woods, I did ; I lost *the happy* out of my heart." Ah, that was it ; and a sad loss it is when a child loses the happy out of his heart.

It does not always concern a child to know *why* his parents forbid him this or that ; his duty is obedience. Nor because nothing befalls him in a course of disobedience, must he conclude no harm is done at all. Peter and Jessie got home safely ; but was there no harm done ? Yes, yes ; the happy left their hearts. They were afraid—afraid their mother would find it out. This is the way doing wrong wrongs you. It wrongs you out of that peace and comfort which God made you to enjoy ; and all Peter's play in the woods did not make up for this loss until he told his mother and received her forgiveness with her good-night kiss.

THE PERSEVERING ROBIN.

As I looked out of my chamber window quite early—earlier than perhaps some of you looked out of yours—I saw under a large rose-bush a beautiful robin, whose wings, all sparkling with dew-drops, looked as fresh as the bright spring green.

The movements of the robin were so unusual as to attract my attention. I soon discovered a piece of cotton string hanging from the bush, to which one end was tightly fastened. Now what do you suppose the robin was doing ? Trying to get the string ? Yes, he was. He first seized it in his bill and began to fly away ; but in a moment the string jerked him back. Again and again he repeated the attempt with the same result. Then he seized the string again, and having walked backward as far as he could, he tugged, and pulled, and jerked, now this way, now that way, but all in vain. I tell you, boys, I began to feel a great interest in that robin. I at once respected him. I awoke my boys speedily, and called them into my chamber to see this wonderful robin. And we all looked and looked for a long time to see the beautiful bird fly and tug and pull, and try one way and another to get that bit of string off the rose-bush. I began to fear that the plucky little fellow would have to abandon his effort in despair ; because, you see, I began to compare him with some of my school boys, and thought that they, in his place, would have given up long before. Not a bit of it. That robin worked away, and worked away, without resting a moment, until after a very long trial, he made one mighty effort, and away he flew triumphantly with the string in his bill. In a minute that string was woven into his nest, which if found, no boy in this school, I am sure will disturb.

Boys, how do you like my picture ? First rate. I'm glad you like it. Can't we get some good lessons from it. I think it teaches an excellent lesson. What is it, John ? Perseverance. Good ! That's just the lesson. Now, boys, that robin shall be schoolmaster here a few minutes. Right here on my table stands master robin. O, you needn't laugh. Just imagine that you see master robin right here making a polite bow and saying, "Good morning, young gentlemen." As you don't understand his language, I will act as interpreter. "I am requested to say a few words to you on the subject of perseverance. I don't know much what you study here, because my early education was neglected; but I do know, my friends, that to do anything well you must persevere. I have hard work to make my nest in the flowery spring. You saw how long a time and how much hard work it cost me, this morning to get a bit of string. Now just think how many strings, and shreds, and straws, I have to pick up for my nest. Then how much labor it takes to put them snugly together, so as to hold safely my pretty blue eggs, and, by and by, my wee little children. It needs perseverance, boys, to do what I have to do, and let me tell you that poor ignorant robins always practice what I am now teaching. You have your hard work to do, I suppose ; all I can say to you is, Persevere, boys ; persevere, persevere. Don't steal my eggs, nor stone my nest. Good by, boys, good by."

There ; master robin has flown out of the window. You don't often hear a bird talk like that, do you ? He made a sensible little speech, didn't he ? I hope that some of you will profit by it.—*Massachusetts Teacher*.

A MOTHER TURNED OUT TO DIE.

Do you see that poor woman upon whom those men are looking so earnestly ? She was found in the woods, far away from any village, by Mr. Moffat, a missionary in Africa. She was old, and thin, and weak, so weak she could not stand up. When she saw Mr. Moffat she was frightened, for she had never seen a white man before. But he spoke kindly to her and said :

"My mother, fear not ; we are friends ; we will do you no harm. How came you in this desolate place ?"

After recovering her courage, the poor creature replied : "I have been here four days! My children have left me here to die."

"Your children?" exclaimed the missionary.

"Yes," she said ; "my own children, my three sons and two daughters. They have gone away to yonder blue mountain and have left me here to die."

"Why did they leave you ?"

Spreading out her bony hands she replied : "I am old, you see, and therefore I am no longer able to serve them. When they kill game I am too feeble to help carry the flesh ; I am not able to gather wood for their fire, and I can no longer carry their children on my back as I used to do."

"Are you not afraid of the lions ?" asked Mr. Moffat with tears in his eyes.

"I am so thin there is nothing on my bones for the lions to eat, and they wont take the trouble to touch me," said she.

Mr. Moffat would have taken her with him to his home, but he could not. So he left her some food, placed wood for her fire, and promised to return and get her as soon as possible.

After he left, her heartless children heard that Mr. Moffat had visited her, and fearing that he might be some mighty chief who would punish them for their cruelty, they went after her and took care of her as long as she lived. —*Adventures of a Missionary.*

DEATH.

BY DR. JOHN FONDEY.

"And there shall be no more death."—Rev. xxi. 4.

In our text death is represented, among other things, as having no existence in that new heaven and earth, which the Christian is to enjoy as his eternal possession. The positive blessing of the presence of God in that glorious tabernacle or dwelling place, the New Jerusalem, is, in the context, most solemnly promised; whilst the negative blessing of the absence of tears, and death, and sorrow, and crying, and pain, is just as sacredly assured to him.

Not among the least of these negative blessings is the absence of death in that world of happiness and love. Should death indeed enter that holy world,—were the joy and peace which filled the breast of the ransomed soul in danger of being suspended at any moment by the appearance of the last dread enemy,—were the songs of praise that were pealing in loud and exulting notes from the hearts and voices of the redeemed, liable to be suddenly stilled and hushed forever,—were the soul exposed to the danger of being sundered from the side, and excluded from the presence of its God, the happiness and the glory of that better world would be but incomplete—the certainty that these enjoyments would soon end,—that there was nothing of permanency connected with them, would operate as a constant source of anxiety and unhappiness, and throw a shadow, a cloud over the heart, which not all the bright and dazzling magnificence of that holy city, nor even the presence of its God could ever dissipate.

Death, even in this world, where it seems to harmonize in some measure with the pain and suffering, the sorrow and tears, which mark the pathway of its unhappy inhabitants, is, after all, but a dreaded enemy; but death in the New Jerusalem, and amid all the rapture and glory of that blessed home, would not only be an event out of harmony with the place, but one whose advent would be hailed with feelings far surpassing in horror those with which in the present condition of things it is regarded. It would be as if, amid the noonday brightness of an unclouded sky, darkness like that of Egypt should suddenly overshadow the earth; and, while the heart was heaving under the pleasing load of happiness and glory, as if mountains of agony should be piled like the vast weight of a universe upon the spirit—imagination could not paint the horror, nor express the dread, which the approach of death in that bright world would awaken in the soul of the just now happy and and exulting christian.

But, blessed be God, we have the assurance of him who cannot lie, that death shall never enter the future home of the righteous; neither shall sorrow, nor crying, nor tears, nor pain: —these belong to a dispensation in which sin and misery exist, but find no place in a world where all will be holiness, and happiness, and love.

Let us then consider the subject of death, that we may form some idea of the influence which its absence will have, in swelling the amount of happiness of which the christian will be a partaker hereafter.

We know not whether on any other of the worlds that have sprung from the hands of the Creator, death has found an entrance, or exercised its power. Ample proof is, however, afforded by science, that on the globe which we inhabit death has for ages claimed its victims. Long before the period denominated the six days' creation of the world, and of man—ages on ages in the past, death reigned. On this subject inspiration gives us no light, but science has revealed to us the the fact that, far back in past eternity, this our globe existed and death triumphed.

From the developments of Geology we learn that, in what are called the oldest of the sedimentary rocks, (by which are meant those rocks which have been formed out of materials deposited from a state of suspension in water,) and which were deposited many ages back,—long before the creation of man, or the commencement of the Mosaic six days' creation,—the remains of animals occur in vast numbers, which no one can doubt are the relics of what once constituted living beings. We find in the whole series of these rocks, six miles in thickness, similar remains, which increase in numbers as we ascend towards the surface of the earth; but we find no remains of *man* until we reach the very highest stratum, or layer of earth, the mere superficial coat of alluvium. In this last we find the remains of human beings. Those original beings or animals, lying imbeded in those thick rocks below the surface of the earth or alluvium, must have perished by death long before the sentence was executed on man, "Dust thou art, and unto dust shalt thou return." That these animals existed and perished long before man lived upon the earth, is proved also from the fact that the remains of man are not found among them; although his bony structure is equally capable of preservation with theirs. Of the 10,000 species of animals dug out of the rocks below alluvium, no relic of man has been found. Those ancient animals differ too, so much from man and animals now existing on the globe, that comparative anatomy, with its sure laws, shows us that both races could not live and flourish in the same world,—that the world which was suitable for the existence of the one race was not for that of the other.

But not only did death reign in those long past ages of our world, as indicated by the developments of Geology, but *that* death was violent and painful in its character. Among animals now in existence there are large tribes which have received the name of carnivorous or flesh eating, who possess organs that are designed for the express purpose of enabling them to destroy other animals, and of course to inflict on them violent and painful death. Now we find among those animals that are imbeded in rocks, tribes exactly similar in like proportion; not that they were always the same tribes, but when one class disappeared, another was created to take its place, to keep down the excessive multiplication of other races; which indeed seems to be the great object intended to be accomplished by them. And as evidence that animals of such a peculiar organization not only lived in the ages preceding man's creation, but that they actually destroyed other animals who lived during the same period of their own existence, we find among these fossils that one animal encloses in its own body the remains of another animal that had been devoured by it for food; both animals being now converted into solid rock,—proving to minds the most skeptical that, ages before man's transgression, death occurred, and in a violent manner among the animals who existed at that remote period on the earth.

As we have said, no evidence is presented us in the remains of animals found in the rocks of our earth that intelligent beings, similar, or analogous to man, existed in the world before he was created. Not that in the age just preceding the Mosaic six days' creation, such beings may not have existed, and without death have been removed from the globe. Geology, however, affords us no proof, drawn from the examination of the strata of the rocks, that such beings had an existence, and inspiration is silent on the subject.

It is not improbable, however, that some of the angels, including Satan, in the age that preceded the remewal of the earth, or the time when it was fitted up for the residence of man, may here have had their residence. We find, according to Jude, that the sin of Satan, and his evil coadjutors consisted in their not keeping their first estate, and in leaving their habitations. To Satan may have been entrusted the chief domain over the earth in *that* age, as to Adam was given the dominion over the earth in *his* age. On their apostacy, their removal may have been effected from the earth;—the holy angels, or those who remained obedient, being rewarded by placing them in a condition of still higher honor and glory, while the wicked angels, including their arch head, were degraded and cast out from the spot which they had desecrated.

The earth of *that* age was then probably thrown into a state of chaos, in which condition it remained until the period when the Mosaic six days' account commences; at which time the earth was renewed, and that order and arrangement of things adopted, spoken of as being effected during the six days in which God was *re*creating, or renewing the earth. The first verse of the 1st chapter of Genesis gives us information of the fact that, in the beginning, or in the beginning of creation, at which time God created all things, the earth itself, as well as the heavens were created. Without stopping to mention what transpired after that event, and which it was not necessary for us to know, Moses then takes up the subject of the *re*creation of the world in six days. During the interval that occurred between the first or original creation of the earth, and the period of its *re*creation, the earth was thrown into a state of chaos; a condition which must, apparently, have occurred in consequence of some circumstances of a grave and solemn character. The wickedness of men led to that great change which the earth experienced at the time of the Deluge,—it was sin that led to the occurrence of that event, and may not the sin of the angelic hosts, as indicated by their disobedience and rebellion, have resulted in the Almighty's sweeping them from the earth, and bringing its uper strata into a state of chaos. And if Satan once, while holy, had dominion over this world, may not this account for the anxiety and perseverance he has manifested in seeking to retain the power, and authority over it, which at this present period he possesses? Not only under this view, was it a wish on his part to thwart the purposes of the Almighty, but it was also an anxiety and determination to regain a dominion which had been wrested from him, that led him to seek the ruin of man, and the introduction of sin and misery into the world. The reason for the interference of Satan in the concerns of this our world would thus be very apparent—we would not, however, on a matter concerning which revelation has been altogether silent, presume to present the ideas which we have advanced as founded on the teachings of inspiration, but as those which give a probable solution of some of the difficulties which may present themselves in connection with the subject under consideration.

From what has been said it will be perceived that death reigned upon this globe ages before it was *re*created, and reformed out of the condition of chaos into which it was thrown at some period prior to this era of its renewal.

Has death however been an event incident to the condition and history of animals and man *since* this period of the *re*creation of the earth took place? Most probably it has, so far as animals are concerned. Analogy would go to show that this was the case. If, before the chaotic state was ushered in, animals died, as indicated by their fossil remains which are found imbedded in such vast numbers in the sedimentary rocks, we have reason to conclude that such also would in all probability, be the result with reference to those animals which have existed upon this earth since the six days' creation. It seems to be a wise provision of Providence that animals should be removed by death, thereby preventing such an increase in numbers as would, if unchecked, have a tendency to thwart the fulfilment of the command originally given to man, to be fruitful, and multiply, and fill up the earth. Animals require so much larger space of earth than man for the growth of those materials that are necessary for their sustenance, that a vast increase in their numbers would render an appropriation of so much of the earth's surface necessary for their support, that man would not be able to reserve a sufficient quantity to make provision for his own increase, and thus the divine command for him to fill up the world would be thwarted. The removal however of animals by death, would prevent their too great increase, and obviate the difficulties in the way of man's numerical development. We have put the question in the above shape, supposing that man himself would have been exempt from death, which would have been the case had he not sinned.

Whether, however, death would have ensued so far as animals are concerned, even supposing man had not sinned, we are, we believe, warranted by scripture in asserting that death, so far as man is interested, *is* the result of sin. "In the day thou eatest thereof," said God, alluding to the tree of knowledge of good and evil, "dying thou shalt die." The day here spoken of was a Millenial day, or a period of 1000 years; at some point of time in which, man, if he disobeyed the commandment of his God, should die. He was, from the hour he transgressed, to become a dying creature, and finally cease to live before he had completed 1000 years of his existence. This threatening of the Almighty was fulfilled. Adam failed to live out a millenial day—he lived 930 years—then the curse, pronounced on him in the garden if he sinned, took effect, and he returned again to the earth out of which he had been taken. That death, so far as man is concerned, is the result of sin, is the doctrine clearly taught by the apostle to the Gentiles. "Wherefore," says he, in the Epistle to the Romans, chap. v. verse, 12, "As by one man sin entered into the world, and *death by sin*, and so death passed upon all men, for that all have sinned." It would be useless to multiply words or arguments on this point—the apostle settles the question conclusively, and asserts in language so plain that no one need misunderstand it, that death entered into the world, and passed on man, in consequence of sin.

Our subject suggests a few thoughts solemn and interesting in their character. Death, as we have seen, is a wise provision of Providence so far as animals are concerned, by checking their too great increase, which would interfere with the multiplication of the human species. So far too, as regards man, death is also a wise arangement of the Deity. Fallen as man is, he has become the subject of weaknesses and infirmities of body, that occasion much suffering both physical and mental He might be as holy as Enoch, yet if he were to live as long as Adam, pressed down at the same time by the burden of his infirmities, he would feel existence at length to become a weary load, and long for the quiet and repose of the silent grave. Like Job, in the bitterness of his soul, he would exclaim, "My soul is weary of my life; I loathe it, I would not live alway. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me." With him also the christian can exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." He knows and is persuaded, that nothing can separate him from the love of God which is in Christ Jesus his Lord; and, looking for the Saviour, the Lord Jesus Christ, he expects when he shall appear to appear with him in glory—to have his vile body changed that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself. With holy resignation, yet with ardent hope, can the tired, war worn soldier of the cross look forward to death, realizing that in the quiet grave he will enjoy a peaceful slumber, until the period when the voice of the archangel, and the trump of God shall wake him from his sleep, and, clothed in a glorious body which shall never know pain, sickness, infirmity, or death, he shall dwell forever with his God.

Death is, furthermore, a wise provision of the Deity, inasmuch as it tends to prevent sin from gaining that strength and power which it would be likely to obtain, were men to live without limit to their existence. Wisdom is learned by experience—the lips of age should keep knowledge, and an advanced christian should be well skilled in matters connected with the divine life. His confidence in God, his ability to resist temptation, his capacity to discard and ward off the assaults of the adversary, his resignation, submission, love, and joy, should increase as he becomes acquainted with heavenly things; and a soul that lives up to its duties and privilges, will realize this progression, and increase in strength, the further it advances on its way towards the heavenly Jerusalem.

This law of *increase* in wisdom and strength, and skill, through age and experience, is no less operative considered with reference to its bearings on the character and influence of the sinner. The farther *he* advances in *his* way of unholiness, the more strength does sin acquire over him, and the more strength and skill does he acquire to sin. What was once a wayward impulse becomes at length a settled and determined habit—thoughts, feelings, and desires, all move at length in harmony with the will of Satan, and a skill is acquired through age and experience that renders a long hardened transgressor a most valuable coadjutor in carrying out the dictates of the arch enemy of souls. Let that sinner live on for ages, growing in knowledge and power to blight and blast, to defile and to corrupt, and you have an enemy to God who becomes more qualified to work mischief, and increase the sum of human misery. To cut that sinner off by death, after he had spent but a few years in working the work of iniquity, would be a blessing to himself, by preventing him from heaping up a high mountain of transgression and laying up for himself wrath against the day of wrath and revelation of the righteous judgment of God. His being cut off would also be a blessing by checking him in his course of injury to the souls of others, multitudes of whom would, if sufficient time were afforded him, fall victims to his subtle arts and devices.

Considered in these aspects, death then becomes a desirable event, both saint and sinner realizing great advantages from it—the one being relieved by it from a warfare that is arduous, and which, often, from infirmities and sufferings, presses most weightily upon the spirit—the other being prevented from doing as much mischief, and heaping up as great a load of transgression, as he would if permitted to live a life whose duration was long protracted.

If, dying sinner, you are among the number of those who shall be finally impenitent, arraign not in that hour the justice or goodness of God in early cutting you down, but rejoice that you were not permitted to swell still higher your load of guilt, and to work still greater ruin than you had already effected.

Out Oh ! remember that death is not all which you have to fear—it has but little in itself really dreadful, if sin its sting has been removed. It is not the circumstances connected with the act of dying, painful though these may sometimes be, that makes death so terrible—it is the remaining forever under the power and dominion of the grave that gives to death its aspect of dread and horror. If you forsake your sins, and are resolutely determined henceforth to serve God—if you cast yourself upon his mercy, trusting not in your own works or merits, but relying only on the merits of his dearly beloved Son, you may greet death with a smile on your face, and with joy in your heart, realizing that not even this last enemy can separate you from the love of God which is in Christ Jesus your Lord. Come then in this favored hour, make him who alone can enable you to triumph over death your friend, and enjoy the blessed assurance that you will yet one day be safe from its grasp and shielded from its power forever.

Fellow-christians ! through Jesus *we* shall come off conquerors over death. United to Christ by a living faith, we, like him, shall triumph over this last dread enemy. The grave may hold us in its dark mansions with strong arm and mighty power, but Jesus has vanquished this our foe, and assured us that we also shall conquer through his strength. From yonder heavens, like the swift flashing lightning, Jesus, our glorious Saviour shall descend. The voice, which, at the grave of Lazarus, was heard, bidding the tyrant who retained this loved disciple in his iron grasp, and bade the brother of the weeping sisters come forth from his cold silent bed, shall break upon the ears of all his saints, who lie in their dark gloomy graves ; and like a mighty host, glorious in form, and shining in brightness like the firmament, and like those orbs that deck the vast expanse above, shall spring to life, and raise an anthem that shall swell like the voice of a vast multitude, and as the sound of many waters, and of mighty thunderings, till, through the universe of God, the song caught up by every creature of his power shall rise, of "glory, honor, power, and might, be unto him that sitteth on the throne, and to the Lamb forever and forever."

In yonder home, the tabernacle of our God, the New Jerusalem, we too shall dwell, safe from all fear of death, for God himself shall dwell with men, and wipe away all tears from every eye, "and there shall be no more *death*, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." Let us live in constant preparation for the coming of our Lord, then shall eternal life be ours, and we shall share in all the glory of his throne, and be forever the partners of his bliss.

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Poetry.

LINES.

BY MARIA MATTHEWS WEAVER.

From earth's storms O let me hide
By my dear Redeemer's side,
Let me find a refuge there,
Let me in his glory share.

Let me lean on his strong arm
When I see approaching harm,
When I faint in life's rough way,
May he be my staff and stay.

When life's cares oppress my soul—
O'er my feet dark waters roll,
When the world grows dark as night,
May He shed his holy light.

Saviour bless me, *even me*,
Let me thy salvation see;
Lead me gently by thy hand
To the bright and better land.

North Dana, Mass.

Children's Department.

BEYOND THE GARDEN-GATE.

"Children," said Mrs. Jay, "you may play anywhere in the yard, but don't go beyond the garden-gate. Do you hear me, Peter?" "Yes, mother," said Peter, looking up from his wheel-barrow: "Do not go beyond the garden-gate!" Mother then, seeing her little boy and girl quietly at play in the yard, put on her bonnet and shawl, and went down the street.

Peter and Jessie, his little sister, had nice plays together. He used to make believe horse, and draw her on his trucks, or she make believe a pumpkin, and be carred in his wheel-barrow; or they would both make believe cows and set up a terrible mooing; indeed, there was no end to the different characters they took, all the while keeping very kind to each other. Their plays this afternoon led them down to the bottom of the garden, where there was a gate, hasped inside, which opened into a field of thick underbrush and trees, sloping down to a lower part of the village. This was the forbidden gate.

"I wish we could go out into the wood's," said Peter; "perhaps we should find a bird's nest." Peter unhasped the gate, and he and Jessie looked around and saw the pretty woods. "But what did mother tell us?" asked Jessie. "Perhaps she was afraid of bears," answered Peter, "or the water in these woods, or something; but there are no bears. Oh! there's a squirrel on that tree! See him, see him, Jessie;" and away ran Peter to the woods, and away ran Jessie after him. The squirrel hid, and the children went on, hoping to find another. They strayed down a bank, and came to a brook and little pond. "Mother thought we'd fall into this pond, and that's the reason she cautioned us against coming here," said Peter; "but we shan't, shall we, Jessie?" "No," answered Jessie, "we won't." And so they ran round, and tumbled about, and picked flowers, and at last got back to the garden-gate safe and unharmed, without anybody knowing they went. "Jessie," said P ter, "don't you tell." Not if mother asks?" asked Jessie. "She won't ask," said Peter.

Mother did not ask, nor did Jessie tell, and all went on at home as usual. Saturday night, after the children were washed, and Jessie had gone to sleep, Peter and his mother talked a little longer together, as they often did on Saturday night. Peter said: "Mother I have been in the woods beyond the garden-gate this week." "When did you go?" she asked. He told her. "And mother," he said, "nothing happened to us there; we didn't fall into the water, or get wet, or tear our clothes; no bears ate us up. Why didn't you want us to go?"

"You *lost* something that afternoon in the woods," said his mother. "Lost something!" said Peter; and he thought of his knife, and his slate pencils, and his ball, and a three-cent piece in his pocket; he hadn't lost one of them, he was quite sure. "Yes," repeated his mother, "think a moment what you have missed, for I know you have lost something." Peter for a moment thought his mother must be a spirit; for how could she know when he didn't know himself? "You will recollect if you think," said she. Peter put his head under the bed-quilt, for he began to see he *had* lost something; and the more he thought, the more sure he was of it. "Mother," he at last said in a little sorrowful voice, "I did lose something in those woods, I did; I lost *the happy* out of my heart." Ah, that was it; and a sad loss it is when a child loses the happy out of his heart.

It does not always concern a child to know *why* his parents forbid him this or that; his duty is obedience. Nor because nothing befalls him in a course of disobedience, must he conclude no harm is done at all. Peter and Jessie got home safely; but was there no harm done? Yes, yes; the happy left their hearts. They were afraid—afraid their mother would find it out. This is the way doing wrong wrongs you. It wrongs you out of that peace and comfort which God made you to enjoy; and all Peter's play in the woods did not make up for this loss until he told his mother and received her forgiveness with her good-night kiss.

THE PERSEVERING ROBIN.

As I looked out of my chamber window quite early—earlier than perhaps some of you looked out of yours—I saw under a large rose-bush a beautiful robin, whose wings, all sparkling with dew-drops, looked as fresh as the bright spring green.

The movements of the robin were so unusual as to attract my attention. I soon discovered a piece of cotton string hanging from the bush, to which one end was tightly fastened. Now what do you suppose the robin was doing? Trying to get the string? Yes, he was. He first seized it in his bill and began to fly away; but in a moment the string jerked him back. Again and again he repeated the attempt with the same result. Then he seized the string again, and having walked backward as far as he could, he tugged, and pulled, and jerked, now this way, now that way, but all in vain. I tell you, boys, I began to feel a great interest in that robin. I at once respected him. I awoke my boys speedily, and called them into my chamber to see this wonderful robin. And we all looked and looked for a long time to see the beautiful bird fly and tug and pull, and try one way and another to get that bit of string off the rose-bush. I began to fear that the plucky little fellow would have to abandon his effort in despair; because, you see, I began to compare him with some of my school boys, and thought that they, in his place, would have given up long before. Not a bit of it. That robin worked away, and worked away, without resting a moment, until after a very long trial, he made one mighty effort, and away he flew triumphantly with the string in his bill. In a minute that string was woven into his nest, which if found, no boy in this school, I am sure will disturb.

Boys, how do you like my picture? First rate. I'm glad you like it. Can't we get some good lessons from it. I think it teaches an excellent lesson. What is it, John? Perseverance. Good! That's just the lesson. Now, boys that robin shall be schoolmaster here a few minutes. Right here on my table stands master robin. O, you needn't laugh. Just imagine that you see master robin right here making a polite bow and saying, "Good morning, young gentlemen." As you don't understand his language, I will act as interpreter. "I am requested to say a few words to you on the subject of perseverance. I don't know much what you study here, because my early education was neglected; but I do know, my friends, that to do anything well you must persevere. I have hard work to make my nest in the flowery spring. You saw how long a time and how much hard work it cost me, this morning to get a bit of string. Now just think how many strings, and shreds, and straws, I have to pick up for my nest. Then how much labor it takes to put them snugly together, so as to hold safely my pretty blue eggs, and, by and by, my wee little children. It needs perseverance, boys, to do what I have to do, and let me tell you that poor ignorant robins always practice what I am now teaching. You have your hard work to do, I suppose; all I can say to you is, Persevere, boys; persevere, persevere. Don't steal my eggs, nor stone my nest. Good by, boys, good by."

There; master robin has flown out of the window. You don't often hear a bird talk like that, do you? He made a sensible little speech, didn't he? I hope that some of you will profit by it.—*Massachusetts Teacher.*

A MOTHER TURNED OUT TO DIE.

Do you see that poor woman upon whom those men are looking so earnestly? She was found in the woods, far away from any village, by Mr. Moffat, a missionary in Africa. She was old, and thin, and weak, so weak she could not stand up. When she saw Mr. Moffat she was frightened, for she had never seen a white man before. But he spoke kindly to her and said:

"My mother, fear not; we are friends; we will do you no harm. How came you in this desolate place?"

After recovering her courage, the poor creature replied: "I have been here four days! My children have left me here to die."

"Your children?" exclaimed the missionary.

"Yes," she said; "my own children, my three sons and two daughters. They have gone away to yonder blue mountain and have left me here to die."

"Why did they leave you?"

Spreading out her bony hands she replied: "I am old, you see, and therefore I am no longer able to serve them. When they kill game I am too feeble to help carry the flesh; I am not able to gather wood for their fire, and I can no longer carry their children on my back as I used to do."

"Are you not afraid of the lions?" asked Mr. Moffat with tears in his eyes.

"I am so thin there is nothing on my bones for the lions to eat, and they wont take the trouble to touch me," said she.

Mr. Moffat would have taken her with him to his home, but he could not. So he left her some food, placed wood for her fire, and promised to return and get her as soon as possible.

After he left, her heartless children heard that Mr. Moffat had visited her, and fearing that he might be some mighty chief who would punish them for their cruelty, they went after her and took care of her as long as she lived. —*Adventures of a Missionary.*

DEATH.

BY DR. JOHN FONDEY.

"And there shall be no more death."—Rev. xxi. 4.

In our text death is represented, among other things, as having no existence in that new heaven and earth, which the Christian is to enjoy as his eternal possession. The positive blessing of the presence of God in that glorious tabernacle or dwelling place, the New Jerusalem, is, in the context, most solemnly promised; whilst the negative blessing of the absence of tears, and death, and sorrow, and crying, and pain, is just as sacredly assured to him.

Not among the least of these negative blessings is the absence of death in that world of happiness and love. Should death indeed enter that holy world,—were the joy and peace which filled the breast of the ransomed soul in danger of being suspended at any moment by the appearance of the last dread enemy,—were the songs of praise that were pealing in loud and exulting notes from the hearts and voices of the redeemed, liable to be suddenly stilled and hushed forever,—were the soul exposed to the danger of being sundered from the side, and excluded from the presence of its God, the happiness and the glory of that better world would be but incomplete—the certainty that these enjoyments would soon end,—that there was nothing of permanency connected with them, would operate as a constant source of anxiety and unhappiness, and throw a shadow, a cloud over the heart, which not all the bright and dazzling magnificence of that holy city, nor even the presence of its God could ever dissipate.

Death, even in this world, where it seems to harmonize in some measure with the pain and suffering, the sorrow and tears, which mark the pathway of its unhappy inhabitants, is, after all, but a dreaded enemy; but death in the New Jerusalem, and amid all the rapture and glory of that blessed home, would not only be an event out of harmony with the place, but one whose advent would be hailed with feelings far surpassing in horror those with which in the present condition of things it is regarded. It would be as if, amid the noonday brightness of an unclouded sky, darkness like that of Egypt should suddenly overshadow the earth; and, while the heart was heaving under the pleasing load of happiness and glory, as if mountains of agony should be piled like the vast weight of a universe upon the spirit—imagination could not paint the horror, nor express the dread, which the approach of death in that bright world would awaken in the soul of the just now happy and and exulting christian.

But, blessed be God, we have the assurance of him who cannot lie, that death shall never enter the future home of the righteous; neither shall sorrow, nor crying, nor tears, nor pain:—these belong to a dispensation in which sin and misery exist, but find no place in a world where all will be holiness, and happiness, and love.

Let us then consider the subject of death, that we may form some idea of the influence which its absence will have, in swelling the amount of happiness of which the christian will be a partaker hereafter.

We know not whether on any other of the worlds that have sprung from the hands of the Creator, death has found an entrance, or exercised its power. Ample proof is, however, afforded by science, that on the globe which we inhabit death has for ages claimed its victims. Long before the period denominated the six days' creation of the world, and of man—ages on ages in the past, death reigned. On this subject inspiration gives us no light, but science has revealed to us the the fact that, far back in past eternity, this our globe existed and death triumphed.

From the developments of Geology we learn that, in what are called the oldest of the sedimentary rocks, (by which are meant those rocks which have been formed out of materials deposited from a state of suspension in water,) and which were deposited many ages back,—long before the creation of man, or the commencement of the Mosaic six days' creation,—the remains of animals occur in vast numbers, which no one can doubt are the relics of what once constituted living beings. We find in the whole series of these rocks, six miles in thickness, similar remains, which increase in numbers as we ascend towards the surface of the earth; but we find no remains of *man* until we reach the very highest stratum, or layer of earth, the mere superficial coat of alluvium. In this last we find the remains of human beings. Those original beings or animals, lying imbeded in those thick rocks below the surface of the earth or alluvium, must have perished by death long before the sentence was executed on man, "Dust thou art, and unto dust shalt thou return." That these animals existed and perished long before man lived upon the earth, is proved also from the fact that the remains of man are not found among them; although his bony structure is equally capable of preservation with theirs. Of the 10,000 species of animals dug out of the rocks below alluvium, no relic of man has been found. Those ancient animals differ too, so much from man and animals now existing on the globe, that comparative anatomy, with its sure laws, shows us that both races could not live and flourish in the same world,—that the world which was suitable for the existence of the one race was not for that of the other.

But not only did death reign in those long past ages of our world, as indicated by the developments of Geology, but *that* death was violent and painful in its character. Among animals now in existence there are large tribes which have received the name of carnivorous or flesh eating, who possess organs that are designed for the express purpose of enabling them to destroy other animals, and of course to inflict on them violent and painful death. Now we find among those animals that are imbeded in rocks, tribes exactly similar in like proportion; not that they were always the same tribes, but when one class disappeared, another was created to take its place, to keep down the excessive multiplication of other races; which indeed seems to be the great object intended to be accomplished by them. And as evidence that animals of such a peculiar organization not only lived in the ages preceding man's creation, but that they actually destroyed other animals who lived during the same period of their own existence, we find among these fossils that one animal encloses in its own body the remains of another animal that had been devoured by it for food; both animals being now converted into solid rock,—proving to minds the most skeptical that, ages before man's transgression, death occurred, and in a violent manner among the animals who existed at that remote period on the earth.

As we have said, no evidence is presented us in the remains of animals found in the rocks of our earth that intelligent beings, similar, or analogous to man, existed in the world before he was created. Not that in the age just preceding the Mosaic six days' creation, such beings may not have existed, and without death have been removed from the globe. Geology, however, affords us no proof, drawn from the examination of the strata of the rocks, that such beings had an existence, and inspiration is silent on the subject.

It is not improbable, however, that some of the angels, including Satan, in the age that preceded the remewal of the earth, or the time when it was fitted up for the residence of man, may here have had their residence. We find, according to Jude, that the sin of Satan, and his evil coadjutors consisted in their not keeping their first estate, and in leaving their habitations. To Satan may have been entrusted the chief domain over the earth in *that* age, as to Adam was given the dominion over the earth in *his* age. On their apostacy, their removal may have been effected from the earth;—the holy angels, or those who remained obedient, being rewarded by placing them in a condition of still higher honor and glory, while the wicked angels, including their arch head, were degraded and cast out from the spot which they had desecrated.

The earth of *that* age was then probably thrown into a state of chaos, in which condition it remained until the period when the Mosaic six days' account commences; at which time the earth was renewed, and that order and arrangement of things adopted, spoken of as being effected during the six days in which God was *recreating*, or renewing the earth. The first verse of the 1st chapter of Genesis gives us information of the fact that, in the beginning, or in the beginning of creation, at which time God created all things, the earth itself, as well as the heavens were created. Without stopping to mention what transpired after that event, and which it was not necessary for us to know, Moses then takes up the subject of the *recreation* of the world in six days. During the interval that occurred between the first or original creation of the earth, and the period of its *recreation*, the earth was thrown into a state of chaos; a condition which must, apparently, have occurred in consequence of some circumstances of a grave and solemn character. The wickedness of men led to that great change which the earth experienced at the time of the Deluge,—it was sin that led to the occurrence of that event, and may not the sin of the angelic hosts, as indicated by their disobedience and rebellion, have resulted in the Almighty's sweeping them from the earth, and bringing its uper strata into a state of chaos. And if Satan once, while holy, had dominion over this world, may not this account for the anxiety and perseverance he has manifested in seeking to retain the power, and authority over it, which at this present period he possesses? Not only under this view, was it a wish on his part to thwart the purposes of the Almighty, but it was also an anxiety and determination to regain a dominion which had been wrested from him, that led him to seek the ruin of man, and the introduction of sin and misery into the world. The reason for the interference of Satan in the concerns of this our world would thus be very apparent—we would not, however, on a matter concerning which revelation has been altogether silent, presume to present the ideas which we have advanced as founded on the teachings of inspiration, but as those which give a probable solution of some of the difficulties which may present themselves in connection with the subject under consideration.

From what has been said it will be perceived that death reigned upon this globe ages before it was *recreated*, and reformed out of the condition of chaos into which it was thrown at some period prior to this era of its renewal.

Has death however been an event incident to the condition and history of animals and man *since* this period of the *recreation* of the earth took place? Most probably it has, so far as animals are concerned. Analogy would go to show that this was the case. If, before the chaotic state was ushered in, animals died, as indicated by their fossil remains which are found imbedded in such vast numbers in the sedimentary rocks, we have reason to conclude that such also would in all probability, be the result with reference to those animals which have existed upon this earth since the six days' creation. It seems to be a wise provision of Providence that animals should be removed by death, thereby preventing such an increase in numbers as would, if unchecked, have a tendency to thwart the fulfilment of the command originally given to man, to be fruitful, and multiply, and fill up the earth. Animals require so much larger space of earth than man for the growth of those materials that are necessary for their sustenance, that a vast increase in their numbers would render an appropriation of so much of the earth's surface necessary for their support, that man would not be able to reserve a sufficient quantity to make provision for his own increase, and thus the divine command for him to fill up the world would be thwarted. The removal however of animals by death, would prevent their too great increase, and obviate the difficulties in the way of man's numerical development. We have put the question in the above shape, supposing that man himself would have been exempt from death, which would have been the case had he not sinned.

Whether, however, death would have ensued so far as animals are concerned, even supposing man had not sinned, we are, we believe, warranted by scripture in asserting that death, so far as man is interested, *is* the result of sin. "In the day thou eatest thereof," said God, alluding to the tree of knowledge of good and evil, "dying thou shalt die." The day here spoken of was a Millenial day, or a period of 1000 years; at some point of time in which, man, if he disobeyed the commandment of his God, should die. He was, from the hour he transgressed, to become a dying creature, and finally cease to live before he had completed 1000 years of his existence. This threatening of the Almighty was fulfilled. Adam failed to live out a millenial day—he lived 930 years—then the curse, pronounced on him in the garden if he sinned, took effect, and he returned again to the earth out of which he had been taken. That death, so far as man is concerned, is the result of sin, is the doctrine clearly taught by the apostle to the Gentiles. "Wherefore," says he, in the Epistle to the Romans, chap. v. verse, 12, "As by one man sin entered into the world, and *death by sin*, and so death passed upon all men, for that all have sinned." It would be useless to multiply words or arguments on this point—the apostle settles the question conclusively, and asserts in language so plain that no one need misunderstand it, that death entered into the world, and passed on man, in consequence of sin.

Our subject suggests a few thoughts solemn and interesting in their character. Death, as we have seen, is a wise provision of Providence so far as animals are concerned, by checking their too great increase, which would interfere with the multiplication of the human species. So far too, as regards man, death is also a wise arangement of the Deity. Fallen as man is, he has become the subject of weaknesses and infirmities of body, that occasion much suffering both physical and mental He might be as holy as Enoch, yet if he were to live as long as Adam, pressed down at the same time by the burden of his infirmities, he would feel existence at length to become a weary load, and long for the quiet and repose of the silent grave. Like Job, in the bitterness of his soul, he would exclaim, "My soul is weary of my life; I loathe it, I would not live alway. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me." With him also the christian can exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." He knows and is persuaded, that nothing can separate him from the love of God which is in Christ Jesus his Lord; and, looking for the Saviour, the Lord Jesus Christ, he expects when he shall appear to appear with him in glory—to have his vile body changed that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself. With holy resignation, yet with ardent hope, can the tired, war worn soldier of the cross look forward to death, realizing that in the quiet grave he will enjoy a peaceful slumber, until the period when the voice of the archangel, and the trump of God shall wake him from his sleep, and, clothed in a glorious body which shall never know pain, sickness, infirmity, or death, he shall dwell forever with his God.

Death is, furthermore, a wise provision of the Deity, inasmuch as it tends to prevent sin from gaining that strength and power which it would be likely to obtain, were men to live without limit to their existence. Wisdom is learned by experience—the lips of age should keep knowledge, and an advanced christian should be well skilled in matters connected with the divine life. His confidence in God, his ability to resist temptation, his capacity to discard and ward off the assaults of the adversary, his resignation, submission, love, and joy, should increase as he becomes acquainted with heavenly things; and a soul that lives up to its duties and privilges, will realize this progression, and increase in strength, the further it advances on its way towards the heavenly Jerusalem.

This law of *increase* in wisdom and strength, and skill, through age and experience, is no less operative considered with reference to its bearings on the character and influence of the sinner. The farther *he* advances in *his* way of unholiness, the more strength does sin acquire over him, and the more strength and skill does he acquire to sin. What was once a wayward impulse becomes at length a settled and determined habit—thoughts, feelings, and desires, all move at length in harmony with the will of Satan, and a skill is acquired through age and experience that renders a long hardened transgressor a most valuable coadjutor in carrying out the dictates of the arch enemy of souls. Let that sinner live on for ages, growing in knowledge and power to blight and blast, to defile and to corrupt, and you have an enemy to God who becomes more qualified to work mischief, and increase the sum of human misery. To cut that sinner off by death, after he had spent but a few years in working the work of iniquity, would be a blessing to himself, by preventing him from heaping up a high mountain of transgression and laying up for himself wrath against the day of wrath and *revelation of* the righteous judgment of God. His being cut off would also be a blessing by checking him in his course of injury to the souls of others, multitudes of whom would, if sufficient time were afforded him, fall victims to his subtle arts and devices.

Considered in these aspects, death then becomes a desirable event, both saint and sinner realizing great advantages from it—the one being relieved by it from a warfare that is arduous, and which, often, from infirmities and sufferings, presses most weightily upon the spirit—the other being prevented from doing as much mischief, and heaping up as great a load of transgression, as he would if permitted to live a life whose duration was long protracted.

If, dying sinner, you are among the number of those who shall be finally impenitent, arraign not in that hour the justice or goodness of God in early cutting you down, but rejoice that you were not permitted to swell still higher your load of guilt, and to work still greater ruin than you had already effected.

Out Oh! remember that death is not all which you have to fear—it has but little in itself really dreadful, if sin its sting has been removed. It is not the circumstances connected with the act of dying, painful though these may sometimes be, that makes death so terrible—it is the remaining forever under the power and dominion of the grave that gives to death its aspect of dread and horror. If you forsake your sins, and are resolutely determined henceforth to serve God—if you cast yourself upon his mercy, trusting not in your own works or merits, but relying only on the merits of his dearly beloved Son, you may greet death with a smile on your face, and with joy in your heart, realizing that not even this last enemy can separate you from the love of God which is in Christ Jesus your Lord. Come then in this favored hour, make him who alone can enable you to triumph over death your friend, and enjoy the blessed assurance that you will yet one day be safe from its grasp and shielded from its power forever.

Fellow-christians! through Jesus *we* shall come off conquerors over death. United to Christ by a living faith, we, like him, shall triumph over this last dread enemy. The grave may hold us in its dark mansions with strong arm and mighty power, but Jesus has vanquished this our foe, and assured us that we also shall conquer through his strength. From yonder heavens, like the swift flashing lightning, Jesus, our glorious Saviour shall descend. The voice, which, at the grave of Lazarus, was heard, bidding the tyrant who retained this loved disciple in his iron grasp, and bade the brother of the weeping sisters come forth from his cold silent bed, shall break upon the ears of all his saints, who lie in their dark gloomy graves; and like a mighty host, glorious in form, and shining in brightness like the firmament, and like those orbs that deck the vast expanse above, shall spring to life, and raise an anthem that shall swell like the voice of a vast multitude, and as the sound of many waters, and of mighty thunderings, till, through the universe of God, the song caught up by every creature of his power shall rise, of "glory, honor, power, and might, be unto him that sitteth on the throne, and to the Lamb forever and forever."

In yonder home, the tabernacle of our God, the New Jerusalem, we too shall dwell, safe from all fear of death, for God himself shall dwell with men, and wipe away all tears from every eye, "and there shall be no more *death*, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." Let us live in constant preparation for the coming of our Lord, then shall eternal life be ours, and we shall share in all the glory of his throne, and be forever the partners of his bliss.

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The Herald of Life

AND OF THE COMING KINGDOM.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

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GEORGE STORRS : : : EDITOR

WESTERN MISSION.—No. 13.

BY W. S. CAMPBELL.

CLYDE, (Post Office, HORNSBY) ILL., August 11, 1865.

A pleasing incident occurred to these pilgrim preachers, in reaching this place, where we are now at work. We left Springfield, at 4.30 A. M., Aug. 4; arrived at Carlinville, the county seat of Macoupin Co., at 6.30; and proceeded to Br. Brailey's, two miles north, and staid during the day. It being excessively warm, we did not get to move to our distant appointment. Br. Brailey's family were very interesting and kind to us, being Advent believers, from the East, a few years since. This is the circumstance, Sister B. would have tea for us. Just as we sat down, that coveted means, a team, came in sight. The kind man would carry us, and would wait till we took some tea, and in due course set us down in the city, just in time for us not to know how we would get across the prairie, (it being now 6, P. M.) but a team was coming which could take us within a fourth of a mile of father Emmons', and they liked us so well that they took us to the very gate of the old gentleman's prairie farm on a free fare. We were happy—were filled with gratitude. We thought of Paul and his companions, who at one time, in their travels, "thanked God and took courage." At Br. Emmons' we were refreshed, lodged, and abundantly provided for; while nature contributed much to my enjoyment, in the picturesque and magnificent scenes, by moonlight and by morning glory, which she gave us. We walked next morning across a narrow place, in this large prairie, some three miles, and found some dear brethren of our "own company."

The country is flat, just here; but rolling, in every direction southward and northward it is open; and I am told that towards Chicago, in the general direction, there is no timber for 300 miles. From a building here, I can see eighteen or twenty miles each way. The globular character of the earth is distinctly recognized. Enough.

From these grand views of the natural world, we come to consider still farther, the moral position which we occupy here. Our Tent, not having arrived, and being refused an empty meeting house, we began our meetings, on Sunday 6th, in a school house. We had a very good attendance, and some interest began as soon as our labors commenced. There is some stir among the more intellectual portion of the community, as we endeavor to establish the real philosophy of man's existence.

That I might not fail to be posted, (which one finds a very important thing in the West, always,) I went with a brother across the farms, to the timber, where a quiet meeting-house is located, in a fine grove, to listen to the Rev. Mr. Baker, who was, I learned, to preach at 11 a. m., on the spirit of man. I did hear him. The style of the meeting was real old fashioned Methodist. To this, of course, I could make no objection. Indeed I enjoyed the service much. I was *pleased* with the sermon, *i. e.*, I was glad to see the brother declare his honest convictions, in an honest way; but the ground was untenable, the arguments unsound, the whole philosophy of the lecture at fault, and the main reliance for proof of the existence of a separate entity in man, called spirit, placed on the feeling which is within, susceptible of an influence from the Spirit of God. It was suggested that the reason why some did not believe in the "spirit man" was that they were carnally minded. Rather strange that an intelligent man, who has a deathless spirit, should not know it when that very intelligence is made the principal reason why all men are conscious of it, and some, therefore, believe it. The shaft was smartly aimed, but fell far short of its mark. I design a brief review of the discourse, for circulation, by means of extra copies, among those who heard it.

There are those in this town who are coming to the views of Bible truth that it is our privilege to present to them; and some are holding back, we understand, till we are away, then they are going to root up what we have planted: well now, we shall give them an opportunity to do all that they may wish to, in that direction, and in a much easier way. We court inquiry, not only here but everywhere. Not from the Methodist and Baptist brethren only, but Adventists—from all.

I find that the field is great in this part of the State. We can do but little for want of time. The harvest is plenteous.

WE should study to be wise, not above Scripture, but in Scripture; to learn, not the things which God has concealed, but what he has revealed.—*Bishop Whately.*

EXPOSITION OF 1 TIM. IV. 10.

BY ELD. F. H. BURBANK.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."

The meaning of the Apostle is simply this: that "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Christ having died for the sins of the world, salvation is offered to the whole world by God. The word preached is, "God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life." Therefore in order to be saved, all must "believe on the Lord Jesus Christ." In this manner, and in this manner only, is "God the Saviour of all men, especially of them that believe."

A HETERODOX VIEW.

The heterodox view of "the common salvation," and the special salvation, is, that believers and unbelievers will be raised from the dead at the last day. *That*, they call "the common salvation,"—the salvation of all men. Believers, after being raised from the dead will not die any more, and their salvation is a special, an "eternal salvation."

THE COMMON SALVATION.

"The common salvation," is a phrase used by Jude, which means no more than that the salvation of Jews and Gentiles would be by Jesus Christ, "for there is no other name under heaven given among men whereby we must saved." Thus the circumcision must be justified by faith, and the "uncircumcision through faith," for "by grace are (we) saved through faith." That makes it "the common salvation," for salvation is not only brought to the Jews, but also to the Gentiles, who were "in time past without Christ, having no hope, and without God in the world....For he is our peace, who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us....Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and Prophets," etc. So much, for "the common salvation" which is to be obtained through "the common faith" of Jews and Gentiles.

THE SPECIAL SALVATION.

"We trust in God, who is the Saviour of all men, specially of them that believe." God is the Saviour of all men, because he has offered salvation, not only to Jews but to the Gentiles. Hence the invitation, "Come unto me all ye ends of the earth and be saved." It does not follow that all will be saved, unless all come to Christ. Furthermore, this salvation is a promise, and being a promise it is a subject of hope. Hence the apostle says, "We are saved by hope." If *all* men will have salvation at the coming of Christ the Saviour, then all men, saints and sinners, can say they have a "hope of salvation," and the apostle's "helmet" would be worn by the the ungodly.

If, "God, who is the Saviour of all men," is quoted to prove the salvation of wicked men by a resurrection from the dead, then the passage, "God....will have all men to be saved, and to come to the knowledge of the truth," proves that no one will be lost; for, "if our Gospel be hid, it is hid to them that are lost." If they "come to the knowledge of the truth," then the Gospel is not hid from them; and the legitimate conclusion from such premises would be, the "eternal salvation of all men." To "finish up" the argument upon such premises, we might add that God is "not willing that any should perish." Hear the conclusion of such reasoning. "God is the Saviour of all men," hence he "will have all men to be saved, and, to come to the knowledge of the truth." Whoever likes such assertions is welcome to them; but as long as "Faith" is taught in the Bible as the only way by which we may obtain salvation, so long, by the grace of God, will I contend for the only gospel ground of salvation.

SAVED FROM WHAT?

I answer, saved from death, even eternal death, the penalty of transgression. When any one can show me from the Scriptures that a law could be given which could give life, any life whatever, then I will recede from the position I stand upon, and not until then. Some object to the phrase "eternal death" because it is not found in the Bible. With as much propriety I can object to the phrases, "Adamic death," "Adamic law," "first death," "special salvation," etc., which phrases are not found in the Bible. Such objectors do not scruple to say that "everlasting punishment" means "eternal death." They have no difficulty in talking about a "temporal death" either, but they seriously object to the phrase "eternal death," while at the same time they discard the doctrine of "everlasting torments." As "eternal death" is most strongly implied in the language of Scripture concerning the penalty of transgression, I adopt it.

"As *by* one man sin entered into the world, and death by sin; and *so* death passed upon *all* men, because that all have sinned." Unless a "Ransom" is provided all must perish eternally. A "Ransom" has been provided, "for God so loved that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and Christ "will raise him up at the last day." Hence Christ says of his followers, "I give unto them eternal life, and they shall never (*not forever*) perish," for he will raise them at the last day. It is true that "the death of the righteous" is a temporal death, while that of the wicked is an eternal death. One hath hope in his death, while the other has none, for "the wrath of God abideth on him." One has accepted of the offered salvation, and is accepted in the Beloved. The other rejects it, and he in turn is rejected and dies in his sins, for he "is condemned already," and "shall not see life." One has the "promise of the life that now is, and of that which is to come," while the other "utterly perishes in (his) own corruption."

THE FREE GIFT.

"As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18.) This verse is made use of by those who would have the wicked raised from the dead. "The free gift" which comes "upon all men to justification of life," they tell us, "applies to saint and sinner, and is the common salvation by a resurrection of all from the dead." So the sinner has "the free gift of justification of life," and our opponents say in the next breath, "justice demands that the sinner must be raised from the dead, in order that he may be put to death for his sins." Strange inconsistencies to save a theory! One moment it is Grace, and the next it is Debt. First it is a Gift, then it is a Curse.

The ridiculousness of such a position may be shown by the famous prison illustration. A prisoner in his cell is awaiting the punishment due for his crimes. The day of execution arrives, and the Warden visits the convict and tells him that he is "to be liberated from his cell and prison, and have the *privilege* once more of going out of doors, treading upon the green grass, beholding the glorious sun, and enjoying the pure air, as he goes to the scaffold." He may further say to him, "this unspeakable privilege of getting out of prison once more, is not on account of any merit on your part, but it is an act of grace on the part of the government, by which it shows 'unmerited love and favor' toward you. And now, you must go to the gallows and be hanged by the neck until you are dead, dead, dead." I am inclined to think that the convict would be exceedingly puzzled about the free gift. He would naturally think of the fable of "The Spider and the Fly," and say, "I pray thee, have me excused."

Rom. v. 15. "But not as the offence so also is the *free gift*." (Gr. KARISMA.)

Rom. v. 18. "The *free gift* came upon all men unto justification of life."

Rom. vi. 23. "The gift (Gr. KARISMA) of God is eternal life."

May the Lord help me, and help us all to "labor, and suffer reproach" for Christ and his Gospel. We "know in whom (we) have believed," and at last we shall receive "the end of (our) faith even the salvation of [our] souls." "Trust in the Lord."

Philadelphia, Aug. 29, 1865.

THE PENALTY OF THE LAW.

WHAT IS IT? WITH THOUGHTS ON THE LIFE-PLAN.

BY MRS. L. R. K. BISHOP.

That it is death, few seem to deny: and yet there exists as great a diversity of opinion among religionists, as to what really constitutes the penalty of the divine law, as though that was not the fact. This becomes apparent when we notice the different definitions, each expressive of a peculiar idea, so commonly prefixed to the term death. Thus we have "Spiritual death," "second death," "eternal death," etc., the last of which expressions, only, will claim our attention in this article: and we come directly to the point.

Is eternal death, in the sense of being holden in death's embrace eternally, the penalty of that law under which man was originally placed? Let me here remark, first, that the penalty of the Adamic law, whatever it is, overshadows the entire race. For "by the offence of one judgment came upon all men unto condemnation." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (All sinned in the person of him who was their God-appointed head, and representative.)

Secondly. Whatever view we take of the penalty; when the doctrine of Atonement claims our attention, we shall have to meet it: and there must be no clashing!

"THOU SHALT SURELY DIE;" or, "dying, thou shalt die," is the fearful language in which the penalty is couched. If this necessarily involves an eternal dissolution of being, then the race is lost; for redemption is out of the question, unless love and mercy can succeed in devising a plan, by which justice can be cheated out of his claims on man. But this would be getting up a kind of family-quarrel among the divine attributes, which cannot be allowed for a moment; and we look for another solution of the question.

That the life of the Adamic nature is forfeited to the law is evident. And when we admit that man has but one nature, and consequently but one life, it follows that when that life is yielded up, (unless he has become possessed of a life-principle not inherent in the Adamic nature) he must forever remain under the dominion of death: not because the law demands it, but as an inevitable consequence of giving to the law what it does demand,—the only life which he possesses.

Thus redemption becomes possible on conditions; while eternal dissolution of being, is absolutely certain, outside of those conditions.

If this view of penalty be correct, we shall find it confirmed when we come to consider the doctrine of Atonement: for we have more than intimated that our position here, must be met there.

Did Christ die "for our sins according to the scriptures?" then he suffered the penalty due to our sins. Was he "made in the likeness of sinful flesh?" then he gave to the law what it justly demanded of "sinful flesh." On what principle this was done, whether vicariously or otherwise, matters not just here; the fact itself is sufficient for our present purpose.

Did Christ die an eternal death for us? if so (we) are yet in (our) sins:" "they also that are fallen asleep in Christ, are perished." What then did he do? Just what the law demaded—he gave up the life of the Adamic nature—made an eternal surrender of the life of "sinful flesh." Thus he "magnified the law, and made it honorable," by giving it just what it claimed. But having in possession that quickening Spirit, which constitutes the life-principle of the divine nature; it was not possible for him to be holden of death; and God raised him from the dead.

Thus we find a harmony between the demands of law, and the propitiatory sacrifice made by Christ: and we have indicated the only condition on which man's redemption from death becomes possible, namely, the possession of a higher, a divine life. It was to bring this life within his reach, that God gave his only begotten Son. "I am come that they might have life, and that they might have that which is excellent," is His own gracious announcement.

"Christ died for our sins" truly; but this only proved that ours was a forfeited life. "If one died for all, then were all dead." It was his connection with us as the "Son of man," that brought death to him: but he "was *declared to be the Son of God....by the resurrection from the dead.*" "He rose again for our justification." That is, his resurrection demonstrated that it is possible for us to live again, if we become connected with him, by being made a partaker of his divine nature.

What a plan is this,—that saves man, a creature of dust, by lifting him up, and bringing him into close relationship with God! That imparts to him the life-principle of the divine nature, the reception of which, while it insures to him a future life, at the same time creates him anew in Christ Jesus unto good works: thus enabling him to perfect such a character, as shall make that life a blessing.

This is the fruit of faith,—this the result of believing on Him who was "lifted up as Moses lifted up the serpent in the wilderness." And

"How firm a foundation ye saints of the Lord,
Has been laid for our faith in his excellent word."

God was not content with giving line upon line, and precept upon precept; but he has crowned the whole, by sending his only begotten Son into the world, made in the likeness of sinful flesh, to illustrate in his own person, the practical working of that plan of life which he has presented for our acceptance.

A character has been perfected, beautiful in its symmetry—glorious in its perfections—a model for all coming time, to which all eyes may turn; and after which every heart may strive to pattern. 'Tis the character of the "Captain of our salvation:" and "suffering" was employed as an element in the discipline. How could it be otherwise? May sons were to be brought to glory through a world of suffering: could their Leader be fully qualified for his work—could he be a "perfect" Captain without suffering? "It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect, through suffering." His feet have trodden every step of the way; and they who hope to attain unto "glory" at last, must expect to, follow their Captain!

Christ has also become our High Priest. And, (Oh, matchless condescension!) "It behooved him in all things to be made like unto his brethern, that he might be a merciful and faithful high priest,....for in that he suffered being tempted he is able to succour those that are tempted."

But if his life illustrated the plan of God, (for it taught us, that as he overcome the world, so may we *by the use of corresponding means,*) so did his death and resurrection. "The children were partakers of flesh and blood, he also himself likewise, took part in the same; that through death, he might destroy him that had the power of death....and deliver them who through fear of death, were all their life-time subject to bondage." Who that has named the name of Christ, does not know what this meaneth? Who that has looked the grim monster in the face,—that has gazed into the loathsome prison-house of mortality,—but has felt what a weight of fear, which hath torment, has been rolled away by the divinely attested fact, that One who bore our nature, has trodden the dark valley through, and opened a "resurrection gate" on the other side! Oh, what a plan of Life!

Talk infidelity to him whose creed is but a tissue of contradictions and absurdities! but never name it in the presence of one whose eyes have been enlighted to see the matchless beauty of such a plan as this! Whatever else he may be ignorrnt of, *he knows* that none but the high and the lofty One that inhabiteth eternity, could have devised it! The impress of his signet-ring is on it—it bears the tokens of its own divinity. How shall we escape, if we neglect this great salvation?

Warner, N. H.

"I KNOW."

Mr. A. knows that God is an immaterial being, that he is in one place as much as another; he knows there are three persons in one God.

Mr. B. knows that Mr. A. is mistaken; that God is a being with a body; that he occupies space, and is omnipresent by his power and influence; he also knows the doctrine of the trinity is not true.

Mr. C. knows that Jesus had a pre-existence; he also knows that if a man does not believe that, he is an infidel.

Mr. D. knows that Jesus was born of the Virgin Mary; was circumcised when he was eight days old; that he did not have a pre-existence.

Mr. E. knows that man has an immortal soul.

Mr. F. knows that he has not.

Mr. G. knows that the soul is conscious when the man is dead.

Mr. H. knows that Mr. G. knows no such thing.

Mr. I. knows that all are to be raised to life at the last day.

Mr. J. knows that only the righteous will have a future life.

Mr. K. knows the Jews are to return to Jerusalem; that they are to exist again as a nation in the mortal state.

Mr. L knows they will not thus return; there is no such promise in the bible.

Mr. M. knows that after the coming of Christ nations are to exist, and there is to be a thousand years more or less of probation.

Mr. N. knows there is to be no such age.

Mr. O. knows that before you can be a christian you must be immersed in water.

Mr. P. knows that water baptism does not belong to this dispensation.

Mr. Q. is not a professor of religion, but he reads what all these men know; and, being a man of good sense, he knows that some of them do not know as much as they think they do.

BRETHREN:—It was not my object in writing the above to enlighten you as to what men know; the task would be too great if I knew, which I do not, and then the Herald could not contain it. Neither was it to intimate that we do not or can not know anything, (my private opinion is, however, that we know but little; and if we knew more, we should say by our actions and words that we knew less), but my object was to impress this idea—that a little modesty, mixed with charity, taken just before speaking or writing, might prove beneficial; it would I think cause us to know less and love more. I like our EDITOR because he is not disposed to "book for hell" those who do not say shibboleth just as he does; and while I write this, my prayer to God is, that he would give us all more of this spirit. I do not mean that which the Editor has, for he might not have enough to go round; but some, and a good supply, of the same sort. "I know" is too common among Adventists. Brethren, let our speech more frequently be "from the best evidence and light that I can get, I believe this or that to be true." I know that I love God and his people, and that I love the appearing of our Saviour Jesus Christ: beyond that I know but little, and mean to be content with having my opinion, and when I express that I desire to do it with meekness and fear.

Minnesota. AARON G. HUDSON.

BR. STORRS:—Clip, trim, blot out, add to or burn up, just as you think for the glory God and the good of the cause we love.

A. G. H.

NOTE BY THE EDITOR.—The note at the close of Br. H.'s article was not designed for the public; but we thought best to give it as a sample of the spirit, which, if more general, would lighten our labor, save personal feelings, and promote the cause of brotherly love. Some must not have a word altered, nor an expression left out, even though the sense is not changed; their articles must go in just as they wrote them; if not, they will write no more, and spend their time, afterward, in railing against the Editor, or, which is even worse, in throwing out sly insinuations against him, instead of coming to him, in a manly and christian manner, and consulting and counseling with him, to see if some way cannot be devised to ease the feelings of such as think they have ground of complaint. Let all "seek not our own, but the things which are Jesus Christ's;" so shall love and truth abound among us and the Lord be honored by us.

WESTERN MISSION.—No. 14.

BY W. S. CAMPBELL.

HORNSBY, ILL., Aug. 14, 1865.

In this place we have had a regular old fashioned battle for the truth. We had labored under circumstances embarrassing and trying; but have finally succeeded in breaking down the opposition, till the people are willing to hear us, generally, and excepting the Baptist church, are not only willing we should preach, but anxious to hear more of our doctrine. We had some warm friends to begin with; now we have many more.

On Thursday evening we failed to meet our engagement—and by it we found that the people who came out, were much disappointed, and it "appeared like" our preaching had become an institution.

This was the way of it. We suspended for Wednesday evening, that we might run down to Bunker Hill, by train, to arrange for a meeting in that neighborhood. We had a fine visit, withal. In the afternoon a team was coming to within five miles of Clyde, and we, poor fellows, concluded we could walk that five miles, and be in season for the meeting, thus saving the fare. Bunker Hill itself is one of the finest places in the West. On the high rolling prairie, to the North East, we had a magnificent view of a world of highly cultivated farms; the undulating prospect stretching away for fifteen miles, eastward and westward, with skirts of timber here and there; beautiful gems, dotted on the grand expanse, like shading touches to a luxuriant picture.

We travelled on, stepped down from our cross-board, at sundown. Poor time! Five miles to walk, on a prairie! Meeting at eight o'clock. Trudging on, the darkness of night settled upon us. No twilight on the prairie. Sundown! and darkness. In crossing a corner from the traveled road to the rail road track, Lewis said, we *were* lost. Lost on the prairie! The thought! I laughed. The north star was there. I knew the bearings. The distance is much more than five miles.

The polar star is quite suggestive. It stands over the Theological hemisphere, in the heaven of Revelation. It is the truth! With magnetic power the eye of the believer, like the unvarying needle, ever turns to its deep, undeviating, eternal, shining position. It is always there. Stars, systems, nebulae may revolve, nearer or more remote. It changes not! And perfect faith varies not. No mountains of iron error can cause a digression. And like a lone traveler on the night-covered plain, or storm-tossed mariners on the blue wave, each man, though solitary, may behold it as the appointment of his God; and shape his traveling pilgrimage thereby.—Clouds may for a time obscure the vision; his reckoning will be requisite; essential; but again after the trial, appearing in the north, *making* the Divine North, the same determinate star [truth] leads his path.

Having been reported infidel in our views, as is very often the case, by those who are ignorant, and wilfully remain so, I concluded that I would, on Friday evening, deliver a discourse on the Authenticity of the Holy Scriptures; especially taking the prophecies to prove their validity. The discourse showed that we believed the Bible understandingly, for we can bring arguments which are irresistible to prove that they are to be received as the Divine Word. Skeptics, spiritualists, and our hard-shell friends, became silent. My remarks were based on Isa. xli. 22, "Let them bring them forth, [their reasons] and show us what shall happen: let them show the former things, what they be; that we may consider them, and know the latter end of them; or declare us things for to come." It took revilers all aback. A Methodist minister was friendly, and invited to preach with us. He consented, with the understanding that we should be free. The Baptists obtained his consent to speak in their house, which they had kindly refused to me, when I first came. I heard him. He made a strong effort to show the immortality of the soul—the general resurrection—general judgment, and eternal torment. A great field for one sermon.

Then, on Sunday, my stand-point was definite. The congregation was good. All day we spake the words of truth, and by the divine aid, with power. The shafts from the Bible

quiver took effect. We gained. Gained much in the afternoon. A trick to keep the people away did not succeed well. The evening came. We felt the victory when we began. By this time, sympathy was with us. At the close of service the triumph was complete. We had overthrown the arguments, and underminded the assumed philosophical positions planted against us. Overwhelmed in truth, all their pretended proofs and sophistries.

The people generally are waking up to our views—beginning to read the bible. Except the Baptists, aforesaid, we find people justify the course we have taken, and are being led to this inquiry in earnest. The old tumble-down forts of antiquated theological error shake and crash under bolts fired from the heavy ordinance of eternal veracity.

By the way, one Spiritualist, who heard me, said to Dr. Hinchman, "I will hear him no more." "Why?" said the doctor. He replied, "I believe, and all the sects, virtually, agree with me, that we are a part of God—God will not destroy himself; we are all safe." Well done, good heathenism!" Splendid Budhist philosophy! Will they continue the heathen arguments? They must, or confess they have none. And just see how the advocates of inherent immortality, unwittingly, are laying planks in the Spiritualist platform! It is our position that gives the alarm to skeptics of every class, and stirs up the back track and the broad-track professors to cry for their endangered pet, as did the Ephesian idolaters, "Great is Diana."

It has been believed, it is believed, it ought to be believed. This is a short way of stating a large amount of argumentation that is directed against us.

One thing more. I find that here, as in other places, there are some who almost entirely neglect the "Old Bible"—the old Testament being regarded as of little account in securing the knowledge of God. In fact it is not the knowledge of God that they seek, generally, among those who profess faith in Christ. It is to *feel* comfortable; to be kept, by fears, from doing that for which God would torment them; to be ready to die; to get into heaven; and they hardly know that the New Testament is true, or think how it can be true, if it answers to move them. How pitiable such ground looks, compared with the broad and elevated propositions and inquiries upon God's purposes which lead us to happiness by an increasing knowledge of himself.

This must suffice. It is "blue Monday." I must preach to-night. I told them they would most likely wish us to stay by the time we got ready to go. They now propose two or three weeks.

THE WAY OF LIFE.

BY MRS. LUCRETIA B. LAMB.

"As Moses lifted up the brazen serpent in the wilderness even so must the Son of Man be lifted up that whosoever believeth on him should not perish but have Eternal Life." What a striking similitude, and how apt and plain the figure as Jesus expressed it. The effect produced upon the bitten Israelites was death: those who looked to the serpent of brass lived. So all the human family possessing the Adamic nature are dying, perishing; not death spiritual, death of happiness, and death of virtue, as we often hear it represented; for spiritual life and purity of character no one ever received from Adam; but one tending to complete dissolution, perishing; there is in it no germ that will take root and bear fruit. In this condition whosoever looks to the Saviour lifted up, believing the record that eternal life is provided, and that this life is in the crucified Nazarene, will not perish.

Can anything be plainer? more easily comprehended by the weak minded? while the orthodox rendering of it mars its beauty and destroys the figure. If the creature lives on, though it be without happiness, and without virtue, he still lives, and is in no sense in the condition of the bitten Israelite; for the poison of the fiery serpent we know resulted in death. How harmonious are the revelations of truth when allowed to be their own interpreters.

Should we not fear to make void the truth of God by our own or others' traditions? Let God be true, although all else prove false. Did we look to a God of infinite love and power and yet he had failed to be true, where could be our confidence? A dreadful uncertainty would ever pervade our hearts, and we could not cry abba Father with unwavering devotion.

O, the blessed reality. God is true: what he has promised he will perform; and what he has threatened he will execute; and as the Israelites fell in the wilderness by the poisonous reptile, so will the poison of sin as surely result in death, unless by faith we behold Him who was made an offering for sin, rose again for our justification, and is now our prevailing Intercessor.

May we, Br. Storrs, together with all the readers of your valuable paper, so understand, believe, and obey the Divine record, that the poison of sin may give place to the Life-giving Spirit of the Lord Jesus: then incorruptibility and eternal life will ere long be ours through endless ages. Yours in love.

☞ We are obliged to lay over till next week a number of Letters, "Missionary Notes," and other matter intended for this number.

Married.

In Salem, Mass., August 17, 1865, by Rufus Wendell, Mr. William G. Dow, of Newburyport, and Miss Lucy French Osborne, of Salem.

Mr. and Mrs. D., on their wedding-day, subscribed for the Herald of Life. May its weekly visits to their new home prove both welcome and profitable.

R. W.

The Herald of Life.

NEW YORK, SEPTEMBER 6, 1865.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

The Editor at Home again.

We attended our Anniversary this year with much satisfaction, and had a pleasing interview with old friends, some of whom had not been with us in our previous meetings. We were specially gratified to have the company on the way and at Springfield of Br. Jacob Grim, who was first in advocating no life from the dead except by union with Christ, the Life-giver. We were glad, also, to have him appointed President of the Union, though he declined the office, but yielded to the wishes of the meeting. We were no less gratified by the appointment of Br. C. D. Leet, a tried and hearty friend to the cause, as Vice President. In short, we had a most harmonious and successful meeting. We all listened to complaints and suggestions patiently and in a christian spirit, and came to an understanding, in which there could hardly be said to be a dissenting voice or feeling. We thank our kind Father in heaven, and our blessed Life-giver for the happy result of this our anniversary. It is an omen of good to the cause that originated in love to the glorious theme of "Life in Christ alone;" a cause on which the Divine blessing has rested, hitherto, to the disappointment of its enemies and the wonder of its friends; and which will continue to prosper if those of us engaged in it "seek not our own, but the things that are Jesus Christ's." Let us all sink *self* into the will of God and the love of our Life-giver; so shall we honor Him who has called us into his vineyard, and has held up for our encouragement the hope of endless life in His presence and glory.

The pledges made this year, at our anniversary, fully sustain our declaration, in our last number of the Herald, that "Our friends know its value and importance too well to indulge for a moment the thought of permanent suspension or discontinuance." The Lord has raised up friends to this cause who hardly ask what it costs? but, Does truth demand the continued issue of the Herald of Life? That question settled—and it is settled—they go forward cheerfully in the work; and fifteen hundred dollars were pledged or raised at our meeting this year as easy as one thousand were last year; nor have all our friends yet spoken; we expect the whole $2500 embraced in the Resolution will come in by donations during the volume commencing October 4. Br. D. B. Salter, authorizes us to say, in addition to his pledge of $100 already made, he will be one of any number to pay $5 per month, the coming year, to sustain the Tract cause. With such a spirit among us, and relying on God for his blessing, we have no cause to be discouraged.

The price of the paper continues as it now is; but we trust all who are able to give more, will do as they have done the past year, that is, send three, four, or five dollars for their copy. But it is especially desirable that all should put forth an effort to increase the circulation of the Herald by procuring new subscribers, and by commencing immediately; otherwise they cannot be furnished with the complete numbers of the coming volume, as we shall not print more copies than our subscription list calls for. For the same reason our present subscribers should renew their subscriptions immediately: do not delay doing so till you find us unable to supply you with the early numbers of Vol. iii.

We shall send the present number to some who are not now subscribers: they may or may not have been so heretofore; but we invite them to become so, at least early enough to commence with the next volume, the first of October.

Our Annual Meeting.

Came together at the call of the Secretary, Br. J. T. Curry, at Rice's Hall, Springfield, Mass. Aug. 25, 1865.

We were especially glad to be present at the yearly meeting of the "Life and Advent Union," for several reasons. Among them are the following:

1. Long absence does sometimes, to some extent at least, and especially in the time in the history of the world in which we live, alienate even friendly hearts. The present age of the world is characterized by infidelity, not only as respects bible truth, and practical christianity, but men are unfaithful to each other. "Deceiving, and being deceived" is a marked character of the time.

It is very natural as we engage in the busy avocations of life, and are constantly thrown in contact with the various forms of wickedness so prevalent in this last time, for us to distruct humanity altogether, and from slight causes become suspicious of even our friends. Frequent reunions are therefore of the greatest importance in reassuring our hearts of the honest integrity, and conscientious uprightness of our dear fellow laborers in the great work of spreading abroad a knowledge of the glorious gospel of Christ.

Previous to our meeting at Springfield, some slight misunderstanding had come to exist with some of us; but after a full, free, and plain statement of all our difficulties, we were satisfied that all our mistakes were simply errors in judgment; and a mutual spirit of forbearance and christian charity was felt by all, and was manifested by an earnest desire of all to "confess their faults one to another," and "forgive as they hoped to be forgiven." Our confidence was greatly strengthened in the high toned christian integrity of our dear brethren, by the earnestness manifested by all to right all seeming wrongs. No one could be at such a meeting without feeling the deepest sense of gratitude to God for the privilege of being associated with such a class of men. We went away from the meeting with a deeper sense than ever before of the great importance of "forbearing one another in love."

2. It was truly gratifying to all present to witness the great love manifested by our brethren for the glorious doctrine of a future life only in Christ. This was manifested in the hearty expressions of unabated, and constantly increasing confidence in our advanced position on this great and important subject; declarations that would, could they have been there, caused the tongues to cleave to the roof of their mouths, of those who, to discourage honest brethren, have reported that some of us have "given it all up:" but this love was also manifested in a substantial way by the pledging of abundant funds to carry forward the great work.

We felt that we had passed the trial; and the experiment, (if experiment it might be called, of attempting to sustain a paper devoted expressly to the advocacy of life in Christ alone) had now proved abundantly successful. We say to our brethren scattered abroad, *take courage;* the "Herad of Life and of the Coming Kingdom" is destined to live, in spite of the gloomy forebodings of some of its friends, and the doleful prophesyings of those who would be glad to see it die; and we trust it will, by the blessing of God and the hearty co-operation of all who ought to help fill its columns with good matter, be such a paper as we shall all love to read.

Lastly, we were glad to be present at the meeting and see face to face those earnest men, who, at the sacrifice of earthly good and greatness, are bending all the energies with which God has endowed them, in pushing forward the great work in which we are all so heartily engaged. God bless those liberal, faithful men, and reward them with eternal life. Amen.

S. W. Bishop.

Anniversary of the Union.

Minutes of the Annual Meeting of the Life and Advent Union, held in Rice's Hall, Springfield, Mass., Aug. 25, 1865.

Union called to order by the President at 2 P. M. Prayer by Br. Bishop.

On motion, the Constitution was read by the Secretary.

The Secretary was directed to read all letters that had been received from Correspondents to the meeting.

Treasurer's report was read, received, and adopted.

The Business Agent made a verbal statement of the business affairs. Received and adopted.

Voted—that the Union devote itself to interchange of views in regard to the past and future management of the paper. Remarks were made by Brethren Wendell, Grim, Bishop, Hanford, Clapp, of Hartford, Curry and Storrs. Strictures were made on the course of the paper during the past year; more especially in relation to some improprieties of expression in certain articles that had been published. Explanations and concessions were made, and harmony renewed in a most satisfactory and gratifying manner.

The second Article of the Constitution was amended by striking out the parenthetic words

The third Article of the Constitution was amended by the substitution of the word "five" for the word "seventeen." The fifth Article of the Constitution being thus rendered needless, was expunded.

The Union proceeded to elect officers for the ensuing year. The following were elected: President, Jacob Grim, of Philadelphia; Vice President, C. D. Leet, of Springfield, Mass.; Secretary, Rufus Wendell; Treasurer, Leonard C. Thorne, of New York; Directors, William H. Thorne, Richard Martin, John Kemp, George H. Carroll, A. W. Macdonald, all of New York. George Storrs was re-elected Editor by acclamation.

Voted that the sum of two thousand and five hundred dollars be raised by contribution for the Herald of Life and the Tract fund.

The following resolution was then passed: *Resolved*, that the Life and Advent Union tenders to Br. W. S. Campbell, its Missionary in the West, its heartfelt thanks, for his abundant and efficient labors, and assures him of its warmest sympathies and earnest cooperation in the future.

Adjourned.

Joseph T. Curry,
Secretary L. & A. Union.

Pledges for Herald of Life, and Tracts.

C. D. Leet	($100 Paid)	$400
W. H. Thorne	Paid	250
L. C. Thorne	Paid	250
Geo. K. Carroll	Paid	150
John Kemp		100
D. B. Salter		100
Charles A. Righter		50
A friend		50
George W. Denny		25
R. E. Ladd		25
Samuel F. Clapp		20
William Payne		15
Anson H. Landon		10
James L. Boyd		10
Thomas Glover		10
Royal Boston		7
Millard Benton		5
A. C. Jenkins		5
W. N. Houghtaling	Paid	5
Wm Munger	Paid	3

Pledged for Western Mission.

W. H. Hanford	$10

The following letters were sent to and read before the Union:

From Eld. Jonathan Wilson.

My epistle of love to the Antitypical Bethlehemite family which is to meet at Rice's Hall, Springfield, Mass., Aug. 25, 1865, at 2 P. M, for their yearly meeting, whose chronology is on record 1 Samuel from the sixteenth chapter to the end of the book. I feel happy, brethren, that you have accounted me worthy to have my name on record among yours in the Herald of Life, on the principle of the Bible doctrine of no future life out of Christ; but having an undoubted fact that it is on record in the Lamb's book of life, I have joy unspeakable and full of glory. A resurrection or translation affects alike all who experience either, to change their natures and vile bodies to be like unto Christ's glorious body. Phil. iii. 21. Neither is there salvation in any other from the dominion of death; for there is none other name under heaven given, among men, whereby we must be saved. To bring the righteous to their reward uses up the whole gospel system of resurrection; so death alone must be the reward of the wicked. This is confirmed by the declarations of Christ to his disciples. "He that believeth on the Son hath everlasting lasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore and teach all nations, baptizing," etc. "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 12. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"—that is, no life principle in you. "He that eateth my flesh," etc., "I will raise him up at the last day," John vi. 54. Mark says his commission was—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned," and I think, without a resurrection. Mark xvi. 16. Paul says "the wages of sin is death," and does not give the wicked a resurrection as any part of that death. Rom. vi. 23.

Now for Old Testament witnesses for no life out of Christ. David says, "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be"—he has *no* place. Psa. xxxvii. 10. Solomon says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16 Isaiah says of the rulers of Babylon, "They are dead, they shall not live, they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi. 14. Jeremiah says of the princes of Babylon, "They shall sleep a perpetual sleep, and not awake, saith the King whose name is the Lord of hosts." Jer. li. 37.

Now, brethren, hear the conclusion of the whole matter. God made man with reasoning faculties, gave him a probationary law to develop a moral character, worthy of that world and a resurrection from the dead. But man sinned, and lost the only chance he had to that spiritual world. Christ offered himself a sacrifice, not to pay the demand for the sinner, but to magnify the law and make it honorable, that God might be just, and the justifier of him that believeth in Jesus, so as to convey him on his railroad car of resurrection or translation. But no passage for any but those who have a through ticket before the trump sounds or car whistles, "All ready." Their ticket reads thus: "All who are worthy of that world and resurrection from the dead;" such have the insurance for eternal life in that world. Luke xx, 35. Brethren, get your tickets ready; evidences thicken that we shal soon hear the resurrection car; for it blows first, then the translation: but no blast for the impenitent wicked. Thus God will gather all the Bethlehem family together with Abraham's children of promise into one family in the Kingdom of God. Amen and amen.

J. W., the 89 year old pilgrim, yet alive while on the ground.

From Charles and Polly G. Pitts

Fredericksburg, Iowa, Aug. 15, 1865.

To the dear Brothers and Sisters assembled at the Annual Meeting of the "Life and Advent Union;" greeting:—May the Great Head of the church preside over all your deliberations, and give you, all, the wisdom that is from above, that your ruling motive may be God's glory and the spreading of the living truth, as it is in Jesus, amongst your fellow men. Now friends, if it will benefit our fellow men by telling our sentiments we shall be glad to do it; for, freely we have received; God grant that we may freely give. We believe God has offered a sacrifice once for all; and we believe that we have made a covenant with our God by that sacrifice, and that our hand of faith is constantly hold on that sacrifice, the Lamb of God; and the blood of that sacrifice will cleanse from *all* sin; therefore our sins are remitted, and we are justified before God. This is our faith; and as faith is the substance of things hoped for, the evidence of things not seen, our hope is substantial, and like an anchor to our soul, and takes hold on Christ, the only Life-giver that is given to man; for, there is no other name under heaven, given among men, whereby we can have *life*, (Syriac); so he that hath the Son, hath life; the life that is hidden with Christ in God; and is to be revealed when He that is our life shall appear. So he that hath *not* the Son shall not see life, but the wrath of God abideth on him. He is holden by the cords of his sins, and shall *utterly* perish in his *own* corruption. He has sown to the flesh, and it is impossible for him to reap that which he has not sown. He that soweth to the Spirit shall of the Spirit *reap life* everlasting. As under the ceremonial law, he that brought not up to the tabernacle his sacrifice in the course of the year, that *soul* was cut off from his people; there was no blood of atonement, and the High Priest entering into the holiest of all, at the end of the year, could not blot out his sins; therefore his sin remained, there was no justification, no remittance; and as the wages of sin is death, and he had not been begotten by the incorruptable *seed*, he must of necessity remain in the dominion of death; in the congregation of the dead. We believe Paul's discourse in 1 Cor. xv., was on the resurrection of all the dead that ever will be raised. For the dead that are to be raised, are *in* Christ, and are to be raised to glory; and if the wicked are included in that resurrection, universal salvation is true. But the force of Paul's great argument is this, "If there is no resurrection, there is no future life. Therefore we labor, that whither waking or sleeping, we may be found in Him."

Dear friends, we love life, but dread death; we love even this mortal life, because God hath set us for the defence of the gospel, and blessed be his holy name. We do hope to live till our Life-giver comes; but whether we wake or sleep, may God grant that we may all be found *in* him.

Your Brother and Sister, waiting for immortality when our Lord returns.

From D. Edson Smith.

Vesper, N. Y., Aug. 18, 1865.

To the members of the Life and Advent Union, Greeting: It would afford me great pleasure to be with you at "Our Annual Meeting;" but circumstances will not permit. So, in accordance with Br. Curry's suggestion, I send you these few lines, to assure you of my hearty cooperation during the coming campaign. I am also in favor of a vigorous and energetic prosecution of the work. We are evidently in the last days of this age, and there is an accumulated mass of labor to be done that would stagger any but those whose trust was firmly fixed on God. Centuries of accumulated error and superstition have got to be cleared away, and a noble superstructure reared in its stead. In order to accomplish this, various sorts of workmen are needed. Some to publish the paper and tracts; some to write tracts and articles for the paper; others to go through the length and breadth of the land, and sound aloud the glad tidings, of Life from the dead by a connection with Christ the great Life-giver. And still another large army is needed to procure means to aid the others in their labors. There is a place for all, and all are essential.

As for me, I pledge myself entirely for the work, and feel willing to take any place, from a "hewer of wood to a drawer of water." Br. R. Cadwell, of Preble, N. Y., advises me to go South, and offers to give me material aid; and as I have a great desire to go, I propose starting in October. Pray for me. I trust the time will soon come when believers in Life only through Christ will have a Freedmen's mission under their own auspices.

The cry is being raised that advocating Life from the dead *only* through Christ makes none any better. But brethren and sisters this is not true. We are to be sanctified through the *truth*, and the more truth we have the better fitted we are for the responsibilities of life. Thousands of Christians are yearly returning to their wallowing in the mire for the lack of these great truths which we hold. Brethren *grow* in grace and in the knowledge of the truth; so that an abundant entrance may be administered to you into the everlasting kingdom of God. Your Br. in Christ.

From F. Gladding.

Albany, N. Y., Aug. 20, 1865.

Dear Brother Curry:—I should love dearly to attend the Annual Meeting of the Life and Advent Union; but as circumstances will prevent I accept your proposition to write a few lines.

The idea of no future life for the wicked seemed for some time to be in direct opposition to some passages of Scripture; but light has broken in upon my mind, and I now see clearly the beauty and glory of this crowning truth and rejoice to hear of its spread in different parts of our land. Would that all could hear and receive the truth as it is in Jesus. The doctrine of Life only in Christ has been preached by yourself and others in this city; but the little band thinned out by death and removals is now without a place to meet and talk over the glad tidings of the last days. The perusal of the Herald of Life is a source of great pleasure to me in my present situation, and I hope also of some profit. May its Editor be abundantly blessed and strengthened for the performance of his arduous labors, and see much of the fruit thereof.

Br. Campbell's reports are encouraging: hope he may be sustained in his Missionary work and have many souls given him as stars in his crown. Hoping and praying that God will bless you and all engaged in the meeting, I subscribe myself your friend and brother in Christ, waiting for his coming.

From La Fayette Norris.

Campton, Iowa, Aug. 13, 1865.

Dear Brethren and Sisters of the Life and Advent Union: Very much indeed would I like to be with you in your yearly gathering, and enjoy for once, in long years past and gone, a meeting of christians. I know it would strengthen me in my Master's cause. But, although I cannot be there, I hope and pray your meeting may be so interesting and profitable as to have an influence that shall reach even to Iowa, and so bless me where I am.

In thinking over what would be best to be done at your meeting, my mind is that your first care should be to see that the Herald of Life is sustained. I pledge three dollars for that purpose, and I will pay more if necessary. Your next care should be to sustain as much missionary labor as possible. I have no suggestions to make as to how this isto be done, except to pay in money or give pledges for the same to be paid quarterly. If you want a pledge from me of this kind, you can have it.

My mind has been in a state of perplexity of late, as to how I ought to spend the money that I could spare for the furtherance of the gospel; whether to spend it in spreading the truth in my own vicinity, as best I could, or to send the money to some missionary that is in the field. The enemies of truth are terribly strong here, and I am almost alone, but I will do as you suggest in this matter.

I hope your meeting will arouse to renewed action those who love the truth, but hold too tight a grip on their treasures. Let them beware lest they fall into the snare of satan.

I close by expressing the hope that I shall meet you in the kingdom of God, where we shall form a friendship for each other that shall be lasting as eternity.

From Eld. Thomas T. Jenks.

Mount Carmel, Conn., Aug. 21, 1865.

Dear Br. Curry:—At this time of writing I do not expect to have the pleasure of meeting with you and the dear friends of "No Life out of Christ" on the 25th. Be assured however that I am with you heart and hand. I feel that the "Herald of Life" must be sustained. No other paper can supply its place with me. My means are rather limited, but I shall endeavor to do something for the good cause. My prayer is that the blessing of heaven may rest upon the meeting and give direction to all your deliberations.

From Ira Fancher.

Sandy Hill, N. Y., Aug. 23, 1865.

Yes, Dear Brs. and Sisters of like precious faith, until I was forty years old I really believed that every wicked person, as soon as they died, went to hell torment, instanter. Then, for about fifteen years, I believed that the wicked would sleep till Christ comes, then they would be resurrected and suffer a while and end in death, which now seems to me like a *short stub limb* of the eternal torment doctrine. But for the last two years I have had great joy in believing that the goodness of God leads men to repentance; and that the Psalmist told the truth when he said, "Man being in honor and understandeth not, is like the beasts that perish;" or Isa. xxvi. 14, "They are deceased they shall not rise; therefore hast thou visited (not going to) and destroyed them, and made all their memory to perish." But on the other hand, if the wicked are raised to life, or as the Saviour says in Luke xx. 35, "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels and are the children of God being the children of the resurrection." Now, if the wicked are in this class, truly it would make good universal salvation. But I neither believe in universal salvation nor in "short stub" torment; but that God will make a total and eternal end of all the ungodly. Amen.

From James Crawford.

Roxbury, Mass., Aug. 20, 1865.

Br. Curry:—I see by the Herald of Life an invitation given to all interested in the object of the Conference, to send in their view, and thus speak, although not present. My mind has been somewhat exercised upon the importance of a *Oneness* in Christ. That ought to be the signal of those that are in the advance of all conservative believers, in bringing out, in these last days, those most important truths that the friends of unholy union have endeavored to cover in oblivion. As the Spirit of truth leads men into all truth, it becomes us as the followers of the Spirit, to speak to a dying generation those truths that God in his providence has placed in our hands. To receive the light and not let it shine, is to transform ourselves from light to darkness, and from a state of justification to that of condemnation, and if we only were the sufferers,